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# SCRIPTURE ILLUSTRATED,

BY MEANS OF

## NATURAL SCIENCE,

IN BOTANY, GEOLOGY, GEOGRAPHY, NATURAL HISTORY, NATURAL  
PHILOSOPHY,

UTENSILS, DOMESTIC AND MILITARY, HABILIMENTS, MANNERS, AND CUSTOMS, &c.

IN TWO PARTS....PART I.

## AN EXPOSITORY INDEX,

REFERRING TO

SUBJECTS OF SCIENCE, IN THE ORDER OF THE SACRED BOOKS.

PART II.

## INQUIRIES AND DISCUSSIONS,

INTENDED TO ILLUSTRATE VARIOUS INCIDENTS, &c. MENTIONED IN SCRIPTURE.

WITH AN ATTEMPT TO ASCERTAIN

THE SYSTEMATIC ARRANGEMENT OF THE BIBLICAL WRITERS.

WITH PLATES.

CONDUCTED PRINCIPALLY BY THE

EDITOR OF CALMET'S DICTIONARY OF THE HOLY BIBLE.

TO WHICH IS ADDED,

## AN APPENDIX;

COMPRISING ABOUT ONE HUNDRED PAGES, NOT BEFORE PUBLISHED IN THIS WORK.

SELECTED CHIEFLY FROM TRAVELS IN THE EAST.

VOL. IV.

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CHARLESTOWN;

PRINTED AND SOLD BY SAMUEL ETHERIDGE, JUN.

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## TO THE READER.

THE following work is divided into two parts ; one of which, containing ENGRAVINGS, is published without any present attention to regularity, but merely as convenience permits ; yet is so marked, that it may be reduced to order at pleasure. The other division of our work pursues a regular course, and takes those passages of Holy Writ which it proposes to illustrate, in the order of the books, as they lie in the Bible.

It cannot have escaped the reader, that such a companion, as well to the Bible itself, as to those numerous commentaries which are extant among us, has been long wanted : neither indeed can such an omission well be accounted for, without fully understanding the difficulty of procuring the materials, and the expense of presenting them to the public.

Commentators have generally contented themselves with speculations on words only, without attempting to set things before their readers. We are far from questioning the utility of verbal explications, or of verbal correctness : we believe, and we know, that such studies are of indispensable necessity : nevertheless, we must insist that a knowledge of the SUBJECTS meant to be denoted or distinguished by words, is equally indispensable, in order to understand the very powers and proprieties of words themselves. Unhappily, this department of liberal biblical science has been less valued than its relative consequence deserves ; having been at all times difficult of acquisition, it has been neglected, or unknown, by most of those who, in fact, when they undertook to be teachers, should have been proficient at least, if not masters, in this branch of knowledge, as well as others.

In proportion to the ignominy of ignorance, is the honour due to those liberal spirits whose studies embraced that extensive range of natural objects which the DEITY himself has presented to us in the Bible. Aware, that not in vain had natural knowledge been made the vehicle of spiritual communication, by comparison, by allusion, by direct reference, or by very easy inference, they felt the necessity of local information, of information derived from the very places where such communication originated. Suspending all considerations of danger or trouble, of privation or suffering, whether from the absence of personal enjoyments, or the pressure of personal difficulties, they explored, under the equivocal protection of unsettled authority, or the hazardous insolence of the fanatical multitude, that knowledge which has endeared their memories to every biblical student, who knows the value, and who feels the importance, of scientific correctness and integrity.

Less venturesome, but not less laudable, is the man of study, who directs the application of natural knowledge to the illustration of those passages in the Bible, which, however easy, when, and where, they were originally communicated, yet to us, who are not only distant in time, place, and manners, but who receive them through the medium of a translation, are involved in Egyptian darkness, darkness which may be felt. How many passages and phrases, how many sentiments and actions, have been relinquished as unintelligible, and ever must have remained so, but for the observations actually made, and correctly recorded, by judicious travellers ; by means of whom, and by the happy application of knowledge in natural things, how many obscurities have we seen brightened, how many apparent blemishes removed from Holy Writ ! Not to mention those ambiguities, equivocations, and doubtfulnesses, which have teased the honest inquirer after truth, if they have not amounted to serious or important difficulties.

Let no man fear, that increase of knowledge will occasion decrease of piety ; we deny the fact : it will augment true religion, the religion of the heart, though it may indeed diminish superstition, that canker of strong passions, and of weak understandings. Nor let it be said in disparagement, that not every thing proposed as a discovery deserves our reception ; this must be freely admitted ; we ourselves feel the fact to be true ; but we do not therefore reject the whole, because a part may be indifferent, or even trivial. No competent writer would characterize his labours as infallible ; no competent reader would receive such a character with endurance, much less with complacency ; but there are infinite gradations between proposing a suggestion for further consideration, and insisting with that firmness of tone and manner which should accompany complete conviction and certainty only. All human efforts are liable to suffer from those constant attendants on humanity, weakness and error, one or other of which but too often eludes the observation of the most accurate, or surprises the vigilance of the most wary.

That reputation, which has been justly earned by the exertions and the labours of great men, far be it from us to tarnish : on the contrary, it is our boast respecting the work now offered to the public, that the foundation was laid by BOCHART,

and the superstructure erected by SCHEUZER : the first a critic of the highest rank, and the most decisive authority ; the other a naturalist of most ardent piety, and indefatigable perseverance in his religio-philosophical pursuits. These writers have ever received, and ever will receive, their just tribute of applause : it is not so with that part of our work which is original ; in *that* their labours have had no share ; and *that* solicits the indulgence of favourable criticism.

But we are encouraged to submit our endeavours to the tribunal of the public, by what we have hitherto enjoyed of its clemency, not to say its favour ; we have to recollect, with pleasure, the attention excited by the FRAGMENTS appended to CALMET ; and in pursuing the same track which we opened and trod on that occasion, we presume to hope for a continuance, at least, of that support, which we have taken additional pains to deserve. Our wish is to set before the eyes of the reader what he must otherwise consult numerous volumes to procure, and what, when procured, should he be so fortunate, will cost him great labour and much leisure to arrange. We venture, also, to predict, that in no very distant period of time, a compendious digest of natural knowledge will be thought as necessary an appendix to the Holy Bible, as necessary a companion in the study of sacred literature, as an atlas of maps to geography, or portraits of animals to natural history. In proportion as the knowledge of the Bible is important, whether we consider its origin or its effects, its injunctions or its prohibitions, its influence on the heart, or its tendency in society ; in such proportion the knowledge of natural things, contained in the Bible, is important also. Consider its extent ; it ranges through all the kingdoms of nature : consider its accuracy ; often it comprises the very *minutiae* of art ; and art, too, enveloped in technical terms. Is it credible that these emanations from the Divine Mind should be useless ? should be inserted in the most important of volumes to no purpose ? only to perplex the ignorant, and to baffle the simple ! The thought is degrading to God, and injurious to man : it is worthy of infidelity, it may be fondly cherished by atheism ; and to atheism and infidelity we relinquish it.

There will ever be new discoveries to be made in the Bible ; not, indeed, in the principles of faith ; that neither desires nor admits of novelty ; nor perhaps in the explication of those principles ; that should not now be supposed unsettled. In the application of historical facts, somewhat new may be attempted, perhaps may be accomplished ; but chiefly in natural science is much to be expected. Let us rouse our torpid exertions to activity ; let us animate our reluctant minds to exercise ; let us urge our endeavours to alacrity and perseverance, and we shall find, that, having the eyes of our understandings enlightened, we shall see wonderful things in the ways and the works of God ; things which may surprise us into terror, or strike us with admiration ; may cheer our hearts with joy, or elevate them with gratitude ; may make us better men or better Christians ; fitter to instruct, or to be instructed ; may accompany us through all the relations of life, through all the stations of society, till at length we arrive at those regions where we shall feel the full power of that pious exclamation :

“O the depth of the riches, both of the wisdom and knowledge of God !  
 How unsearchable are his judgments, and his ways past finding out !  
 For who hath known the mind of the Lord ?  
 Or who hath been his counsellor ?  
 Or who hath first given to him ?  
 And it shall be recompensed to him again.  
 FOR OF HIM, AND THROUGH HIM, AND TO HIM, ARE ALL THINGS :  
 TO WHOM BE GLORY FOR EVER ! AMEN !”



## PREFACE

### TO THIS AMERICAN EDITION.

THIS volume, with the exception of the Appendix and a few articles in the second part, is devoted to the Illustration of the Natural History of the Bible. It was published by the English Editor in numbers, as information was accumulated, without attention to order in the arrangement; which often occasioned perplexity to the reader in his inquiries. To obviate this difficulty, and to facilitate the reader's convenience, the American Editor has arranged the articles of this volume, in the order in which they occur in the Scriptures; and they are now, for the first time, paged in a regular series. This method, which, in conjunction with the revision and improvement of the Indexes, has been attended with considerable labour, cannot fail to give this American edition, a superiority over the British.

Agreeably to an intimation given in the Preface to the second volume, the Editor has availed himself of the labours and researches of recent travellers in the East; but from the unhappy embarrassments attending the intercourse between this country and Europe, the sources of information have been greatly diminished. He has, however, made liberal extracts from the Travels of Chateaubriand and Clarke; also, from a late compilation of W. Burton. He indulges the hope, that the selection which has been made, will be useful, and well received. The Editor's expectations from the Travels of count Valencia have been somewhat disappointed, little assistance having been obtained from the researches of this writer. To some of the readers of Calmet, who have the opportunity and means of procuring new publications, these articles may be divested in part of their interest and novelty, yet a larger portion of them will doubtless see them in this edition for the first time.

The Plates, which are so well calculated to elucidate many of the articles in this and the preceding volumes, have been executed with skill and correctness, by eminent artists, and at a much greater expense than was anticipated at the commencement of the work; and though a few of them are mere outlines, accurately copied, many of them are executed in a style much superior to the English copies. The Editor is happy to find that their utility is so generally acknowledged, and their execution so acceptable to his patrons.

With regard to the accuracy of the work, though the Editor does not presume on its entire exemption from faults, yet he believes that it would not suffer by a comparison with any European edition. Great pains have been taken to render it as correct as the nature of such an undertaking would permit. Many errors in the English edition, have been corrected in this, of which no mention is made. For any inaccuracies which may still be discovered, the Editor requests the candid indulgence of the reader.

For the first and second volumes, comprehending the Dictionary, copious lists of errata have been made out, by gentlemen versed in the learned languages. These lists, though to a cursory

reader they disfigure the appearance of the volumes, will nevertheless be found highly useful to the critical inquirer. It is but justice here to repeat, that these errors are principally those of the London Editor; and it was not known that they were so numerous until they were reprinted.

It will readily be perceived, that the labour of correcting the errors of the English copy, making out new and copious Indexes, the enhanced cost of the engravings, and the addition of more than one hundred pages to this volume, have subjected the publisher to great expense; he believes, therefore, that he may with propriety solicit the friends of biblical learning, and those who are engaged in disseminating a knowledge of the Sacred Scriptures, and the religious public generally, for an extensive patronage of a work so well adapted to promote the interests of Christianity.

The Dictionary of Calmet with its appendages, as now published, constitutes a library of biblical learning and criticism; and it may be doubted, whether any work, ancient or modern, however extensive a range it takes, contains so much, or so important information. The rapid sale of a number of editions, in France, in Germany, in Spain, and in England, and the high approbation it has received throughout Europe, from all denominations of Christians, evince the liberality and great excellence of the work. And shall we believe the American public less disposed to appreciate its merit, or less inclined to encourage its circulation? Arts, sciences, genius, learning, talents, and piety, have all combined, to increase its value and usefulness. To be approved and admired, therefore, by Americans, it needs only to be known.

In the full belief that these volumes are eminently calculated to increase the knowledge of the Holy Scriptures, and of their Divine Author; and that they will, in proportion to the extent of their circulation, promote the cause of the Redeemer, the Editor sends them into the world. And while with gratitude he acknowledges the goodness of God in enabling him to prosecute the undertaking, he most fervently implores his blessing to accompany the Work.

CHARLESTOWN, Feb. 1814.

AN

# EXPOSITORY INDEX;

REFERRING TO SUCH PASSAGES

OF

## HOLY SCRIPTURE,

AS MAY BE ILLUSTRATED BY MEANS OF NATURAL SCIENCE.

### GENESIS.

#### CHAPTER 1. VERSE 1.

IN the beginning God created, COMPOSED the whole, *that*, heaven, and the whole earth; this word *whole* has been omitted in our translation, yet the insertion of it seems necessary; and it seems too to render the following *but, but the earth was without form and void*, till that period of which the following history is about to treat.

The Hebrew word rendered *to create*, signifies to arrange, to compose into order, a production, whether from former materials or not.

*The Heaven.* This word is plural in our language, as well as in the Hebrew; and signifies several heavens. In the present instance it means: 1st, the fixed stars, in their variously distant stations, from each other, and from the earth. 2dly, More immediately, the planetary system, of which our earth is a member: the planets which circulate around the sun, as a centre.

The planets are really globes of land and water, like our earth, but, by reason of their distance from us, we perceive them only by their refulgence, and to ordinary observation they appear as so many stars, among the firmament stars. Moreover, though there be several secondary planets, and likewise numerous comets, connected with our system, yet, as these are not visible to us, like the primary planets, I presume they were not referred to by the sacred writer under the term *heaven*, as I think the visible planets were.

Now, as we must admit that the Spirit of inspiration which guided the holy penman, formed the whole of this system of planets, further still, as we must admit that the historian himself knew of these planets, because they were generally known and studied at the time when he wrote, so we must infer the probability that he would mention them in his history, together with the earth, to which they are related; because otherwise his narration would have been both disorderly and imperfect.

As we shall have many occasions to refer to these planets, under the appellation *heaven*, in subsequent parts of our work, we shall insert a plate of them, in order to fix an idea of their nature, and of some of

their properties, on the mind of the reader, and to shew their relation to the earth.

#### EXPLANATION OF THE PLATE OF THE SOLAR SYSTEM.

This plate comprises as complete a view of the solar system, as perhaps can be contrived in one delineation. It is to be considered as containing,

I. A *Plan* of the orbits of the planets composing the solar system.

II. The *Proportions* of the planets to the sun: which is the *centre of their circulation*.

III. An *Elevation* of the orbits of the planets, supposed to be seen from the sun.

IV. The places of the *Nodes, intersections*, of the planetary orbits, with the orbit of the earth.

V. A specimen of the contradictory orbits of comets: whose courses are not *circular*.

1. In the centre of the system is the sun; around whom revolve, 1. Mercury, whose orbit is at one time much farther from the sun than at another; the thin line denoting a really circular course, the black line marking the actual course of this planet.

2. Venus, whose orbit is nearly circular.

3. The earth, whose orbit also is nearly circular; its aphelion marked *a*, its perihelion *p*.

4. Mars, whose orbit has considerable eccentricity; his actual course distinguished by its strength.

\*\*\* It is said that a very small planet is lately discovered between Mars and Jupiter.

5. The orbit of Jupiter.

6. The orbit of Saturn.

Of the Georgium Sidus, the seventh planet, we have only hinted a notice. His orbit exceeds twice the distance of Saturn; and if truly laid down, would have diminished the courses of the inferior planets, so as to have rendered them very small. We have therefore preferred inaccuracy in the place of this orbit to confusion in all the others.

All the planets move the same way, and seen from the sun appear to go round him, as the sun himself revolves from right to left; according to the order of the letters marked on the orbit of Jupiter, *a, b, c, d, e, f, g, h, i, k, l*.

Around these orbits are placed the characters of the twelve signs and their degrees; these serve equally to all the planets, so that as well Mercury, as Saturn, is said to be in a particular sign, when seen from any station he appears among the firmament stars which compose that sign.

*N.B. The degrees of the signs are reckoned from sign to sign, each containing thirty degrees: and not from any specific point, continued throughout the circle.*

II. The proportion of the planets to the sun, appears by a comparison of them with the line SS. which represents the diameter of the solar orb. The real dimensions of these bodies are as follows:

Mercury, the nearest planet to the sun, is in bulk the smallest of the planets, being in diameter only 2,160, but some say, 2,600 miles. His light is extremely bright and lively, owing probably to his nearness to the sun. He circulates round the sun in 87 days, 23 hours, 16 minutes; travelling 95,000 miles per hour. He has no moon; nor from his situation has he need of any.

Venus, our *EVENING star*, the next planet to Mercury, moves in nearly a circle round the sun; her axis is somewhat inclined to the plane of her orbit. Her bulk is nearly that of the earth, being 7,900 miles in diameter; her light is splendid; no moon has yet been discovered to accompany her; she circulates round the sun in 224 days, 16 hours, 49 minutes; at the rate of 69,000 miles per hour. Spots have been seen on her surface, which indicate a daily rotation on her axis in 23 hours; but some gentlemen have given for her rotation 24 days, 8 hours. Instead of revolving from west to east, as the earth does, i.e. nearly with a *horizontal* motion, she revolves almost north and south, i.e. with a motion within 7 degrees of *perpendicular*.

The Earth moves in nearly a circle round the sun, her eccentricity being only 17 parts in 1,000, in one year; her axis is inclined to the plane of her orbit, 23 degrees, 30 minutes: she is 7,950 miles in diameter: has a daily rotation on her axis in twenty-four hours; travels 68,000 miles per hour. The Earth has one moon, which circulates round her in 29 days, 12 hours, 44 minutes, turning in the same time on her own axis, and shewing spots: she is 2,180 miles in diameter.

Mars has an eccentricity of nearly one tenth part of the semi-diameter of his orbit; his axis is not perceptibly inclined to the plane of his orbit: his diameter is 4,500 miles; he has no moon, but a very large and dense atmosphere, which probably performs some of the offices of such an attendant. His daily rotation on his axis is performed in 24 hours, 40 minutes, as is calculated by his spots: he circulates in 686 days, 23 hours: travelling 47,000 miles per hour.

Jupiter's eccentricity is about one twentieth part of the semi-diameter of his orbit, 48 parts in 1,000; his axis is nearly in the plane of his orbit; his diam-

eter is 81,000 miles, being by much the largest of the planets, and ten times the diameter of our earth. He circulates in 11 years, 314 days, 12 hours, moving 25,000 miles per hour.

His spots are so considerable, and occupy so great a part of his surface, and lie in such directions, that they are denominated his *Belts*: what they are is not determined; their appearance often varies. His daily rotation is performed in 9 hours 56 minutes. The figure of Jupiter is not that of an exact globe: his diameter, at his equator, being longer than his diameter between his poles, as 13 to 12, the difference is 6,230 miles. He has four moons, or *secondary* planets, called *satellites*, all of which are visible by means of a *telescope*.

The first, distant from his body five semi-diameters and three quarters; revolves in one day and three quarters.

The second, distant nine semi-diameters; revolves in three days and rather more than a half.

The third, upward of fourteen semi-diameters and a quarter distant; revolves in seven days, three hours, and three quarters.

The fourth, twenty-five semi-diameters and a quarter distant; revolves in sixteen days and nearly three quarters.

Saturn's eccentricity is rather more than one twentieth part the semi-diameter of his orbit, 55 parts in 1,000; his diameter is 67,000 miles; which is 14,000 less than Jupiter, he circulates in 29 years, 167 days, 5 hours, moving 18,000 miles per hour. He has several moons.

The first, distant from his body nearly five semi-diameters of the planet; revolves in less than two days.

The second, distant six semi-diameters and a quarter; revolves in 2 days, 17 hours  $\frac{1}{2}$ .

The third, distant eight semi-diameters and three quarters; revolves in four days and a half.

The fourth distant twenty semi-diameters and a quarter; revolves in 15 days, 22 hours, 41 min.

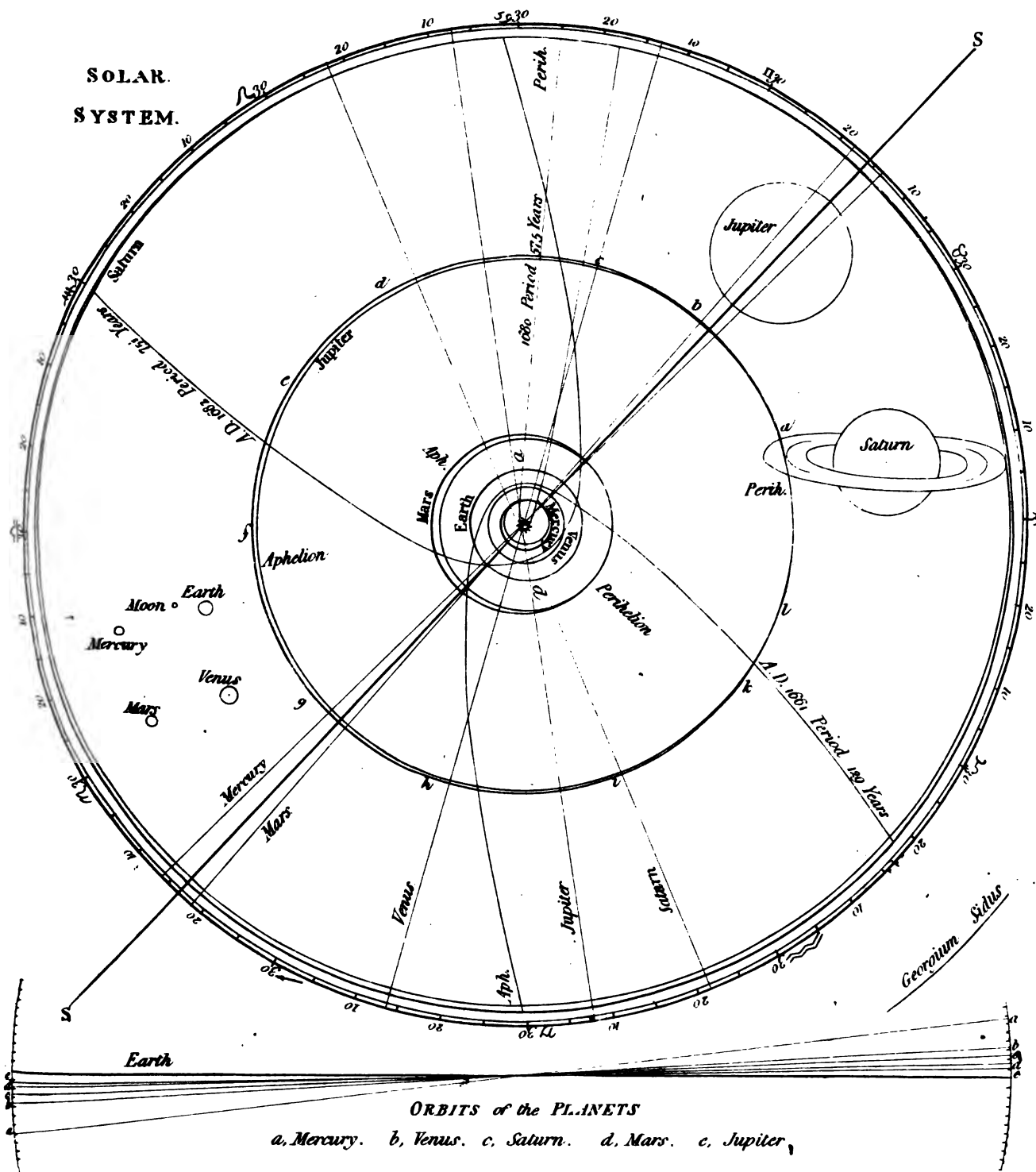
The fifth, distant fifty-nine semi-diameters and upward; revolves in 79 days, 7 hours  $\frac{1}{2}$ .

Dr. Herschel has discovered two more satellites to Saturn; revolving in the plane of the Ring, within the former first satellite; their periods are, of the 6th satellite 1 day, 8 hours, 53 min. of the 7th satellite, 22 hours, 37 min. 22 sec.

Besides these seven moons, he has a very wonderful *Ring*, which encompasses his body at 20,000 miles distance from it, and is resplendent. His daily rotation is not determined, his distance rendering his spots very obscure. His ring is thought to have a rotation, and to be 20,000 miles across. In proportion to the planet, it is about twice and one third his diameter; his ring revolves in about 10 hours, 32 min.

Of the Georgium Sidus, the mean distance is nearly twenty times the distance of the earth: the inclination of his orbit  $46^{\circ} 26'$ . The period in which he circulates round the sun is 83 years, 16 days, his diam-

**SOLAR  
SYSTEM.**



**HEAVEN** Genesis I. 1.



ter is four times and one third that of the earth: his bulk eighty times and a half that of the earth. Two satellites have been discovered belonging to him; of the first the period is 8 days, 17 hours, 1 minute, the second the period is 13 days, 11 hours, 5 minutes. His orbit is inclined to the ecliptic, 90°.

This planet, by his great distance, was unknown till the powerful telescopes of Mr. Herschel discovered him; consequently the ancients were entirely unacquainted with him.

III. *Elevation of the orbit of the planets*, as seen from the sun: these are estimated by comparison with the orbit of the earth, from which the orbit of Mercury differs more than that of any other planet; and is therefore at once the smallest, and the most irregular, as his eccentricity is greatest, and, as the elevation and depression of his course is also greatest. The orbit of Jupiter differs but little from that of the earth. In fact, with regard to what differences *might* have existed, the whole of the planetary courses may be regarded, as nearly similar. Their quantities of variation from the ecliptic is as follows:

Mercury 6° 59' 20"	Jupiter 2° 20'
Venus 3 23 5	Saturn 2 33 30
Mars 1 52	Georgian 90

IV. As the foregoing figure is under a necessity of supposing, what is false in fact, that the courses of the planets cross each other [i.e. form knots or nodes] in the middle of the elevation, it is the design of the thin lines, marked with the names of the planets, to correct this idea; accordingly, by attending to them, it appears, that the intersections of the planes of the planetary orbits with that of the earth, i.e. their nodes [such planes supposed to be extended so as to meet the earth's orbits,] are as follows:

14° 43'	The ascending node of Mercury in ♈ Taurus,
13 59 - - - -	of Venus in ♊ Gemini,
17 17 - - - -	of Mars in ♈ Taurus,
7 29 - - - -	of Jupiter in ♋ Cancer,
21 13 - - - -	of Saturn in ♋ Cancer.

The descending nodes are of necessity diametrically opposite to the ascending, and are marked on the plate by the names of the planets at length.

The computation of the planetary distances is,

	Miles.	In round numbers.
Mercury - - -	36,841,500	37,000,000
Venus - - -	68,891,500	69,000,000
Earth - - -	95,173,000	95,000,000
Mars - - -	145,014,000	145,000,000
Jupiter - - -	494,991,000	495,000,000
Saturn - - -	907,958,000	908,000,000
Georgian - -	1,900,000,000	

V. This plate exhibits also tracks of three *comets*, as specimens of the irregularity with which these bodies advance toward the sun on all sides: some from the right hand, some from the left; some ascending from below, some descending from above. We remark that such courses as are most *round*, are most speedily terminated; while such as are very narrow, and almost, as it were, parallel, are of very long duration. The

number of comets is great; but these are selected as being most contradictory.

We have thus explained what the term *heaven* imports in sacred history: we now turn, with the inspired writer, to consider those events which occurred on one of these planets, **THE EARTH**, which, he observes, was originally *without form, and void*.

The most striking and prominent features of the Mosaic history, are the creation of the world we inhabit, and the destruction of it by a deluge of water: as both these histories have been attacked by the enemies of Revelation, who well knew the importance of Moses, considered as an historian, in relation to that divine system, we shall bestow more attention on these two histories, than on others of less moment. We are under the necessity of supposing, that our readers are informed of the existence, and in some degree of the application, of those instruments to which science is unspeakably beholden; we mean the telescope, the microscope, the barometer, the thermometer, &c. not that our reasonings will require any practical acquaintance with these instruments; but that we shall be under the necessity of appealing to them for the truth of our assertions. Those observations which they have furnished, together with their results, must be taken as truths, admitted truths, because excursions in demonstration of them would employ our time in a manner which is not the intention of these pages.

Moses describes the chaos as a confusion, without mentioning any agent whereby this confusion was produced; he attributes it neither to fire, nor to water, neither to earthquakes, nor to explosions: he merely acquaints us that the earth existed, but in extreme disorder, the reduction of which to order, is the subject of his history. His subject does not lead him to say whether any or what changes were produced in the *centre* of the earth, or in those massive parts of it between the centre and the circumference; for any thing which appears in his narration *they* may remain as they were; but the external parts, the superficial layers of matters which compose the upper *strata* of this planet, *these* underwent changes of which the sacred historian has preserved the order, and of which he relates the consequences.

*The earth was without form and void*: sightless [unsightly] and unprepared, say the LXX, a chaos, an unarranged mass of materials; confused, disorderly, discordant.

The very heathen poets describe this chaotic state, this primitive character of the earth.

Aute mare et terras, et quod tegit omnia cælum,  
Unus erat toto naturæ vultus in orbe,  
Quem dixere chaos, rudis indigestaque moles,  
Nec quicquam nisi pondus iners congestaque eodem,  
Non bene junctarum discordia semina rerum.

Ovid Metam. lib. i.

“Before the sea, the land, the all-surrounding heaven were, the whole appearance of nature was the same undistinguished surface, called chaos; a gross

unarranged mass, incapable of producing any thing itself, yet containing the seeds of all things, though dispersed."

If we reflect a moment on this state of things, we shall see the reason of the order adopted by Moses in his narrative. 1st, The heavenly bodies were the works of God, therefore worship should not be paid to them, but to their Creator. 2dly, The earth was chaotic: therefore it had not existed in its present form from all eternity, as some philosophers held; neither, 3dly, was the earth itself to be worshipped: that which had been deformed ought not to be deified. The idolatry of the world at the time when Moses wrote, rendered such a *caveat* against infidelity highly necessary and appropriate.

The chaos naturally supposes a mass of materials of different densities; some light, some heavy, some compact, some expanded; solids also, and fluids; all heterogeneously intermingled; materials of various qualities and properties, but all dissociated, all disordered: can it be fitted for *inhabitants*?

The prelude to discharging this chaotic state from the surface of the earth was giving to the planet a rotary motion on its axis. We must therefore desire the reader to understand the history of Moses as implying, that some person of competent dignity, power, intelligence and benevolence, visited this disorderly mass, took his station opposite to a certain part of it, from thence issued his orders, and directed the whole of obedient nature.

He first bids this globe revolve: of which the immediate consequence is, a vehement agitation among the superficial particles of the chaos, *resisting* the course of the globe; that is to say, by endeavouring to maintain their station, the lighter particles *oppose* the progress of the revolving matters around them: still, however, the globe continues to roll, and thereby this agitation is prolonged over its whole surface. Such is the account, which would be given by those who render the words, *רוּחַ אֱלֹהִים* *RUACH ALEIM*, *WIND of God*, i.e. a violent wind, so violent as only God could raise and direct. Such is the rendering of the Chaldee paraphrast Onkelos, of the Rabbis Maimonides and Aben-ezra, of the Christian fathers Theodoret and Tertullian, of Episcopius, and others; and it is acknowledged, that the phrase is analogous to expressions used not infrequently in the Hebrew writings. But the majority of interpreters, with equal propriety, and equal correctness, consider these words as denoting a person, the *spirit of God*, who *moved, brooded*, say some, as a hen broods over eggs, on the surface of the waters. For my own part, I think this person is understood to be stationary, fixed opposite to one point of the earth, which gradually, as it revolves, brings its whole surface, in succession, under the inspection, and the influence of this arranging power; the consequence of which is, that virtue from this spiritual agent visits the whole in successive progression.

Now the natural operation of this agitation among the surface materials of the chaos would doubtless cause the heavier matters to sink; the metals, the stones, the earths would descend, leaving in the upper regions the lighter particles, airs, vapours, exhalations, and fluids, which being transparent in some degree, though mixed and polluted by various unsettled ingredients, yet would no longer oppose the emanations of light now gliding into them, among them, and through them. Thus it was God said, *Light be, and light was*: thus it was God *separated the darkness from the light*: 1st, By the rotary motion of the earth, one half of its surface only being exposed to the light at one time; the other half remaining in darkness; 2dly, by causing the opaque bodies to sink below those which were transparent, so that they no longer impeded the passage of light; 3dly, by establishing the bounds of the horizon, which now represented a state of *night*, in those parts of its surface which declined from the immediate visitation of light; and a state of *morning*, in those parts approaching toward the direct action of light.

As natural *day* and *night* is now occasioned by the very same motion of this planet, i.e. its revolution on its axis, we may freely infer, that the same cause originally produced the same effect: and since one rotation now separates between day and night, between light and darkness, so it did then.

That divine impulse which originally imparted this motion, still continues it, still produces the same effects; morning, evening; light, darkness; which still make *one day*; or, as it is in the Hebrew, "evening, morning, day, one."

But the globe is not a sentient being itself, it is only a receptacle, a habitation for sentient beings; let us, therefore, inquire what principles are necessary to qualify it for the reception of animated existence, to whom we must attribute, 1st, individual life; 2dly, the power of continuing that life; 3dly, the power of transmitting that life in succession.

If the dark and frozen regions of the poles were favourable to life, animal or vegetable, we might dispense perhaps with light and warmth as primary requisites; but, if at this day nature exults in the vigour of her productive powers under the genial influence of radiance and heat, then, no doubt, radiance and heat were *originally* necessary to enable the first individuals to receive their being, and to prolong their continuance after they had received it.

#### OF LIGHT, AND ITS EFFECTS.

Light was, as we have seen, the first principle bestowed on this new world, to prepare it for the reception of inhabitants; whether vegetable inhabitants, or animal; and I mean to insist that the order and progress of each day in the creation history is preparatory to the following days, with a correctness which has hitherto not been sufficiently understood; and it will be remembered that each day is coinci-



dent with a revolution of the globe. Light, then, is our first principle preparatory to life, if we ask, what is the *stimulus* of vegetable life? we must answer *light*: Do not plants come to perfection without light? no: Nor display their colours? no: Nor enjoy the functions of their life? no. Do their seeds sprout without light? they are pallid, feeble, enervated; they languish and die. A shrub, enclosed in a dark chamber, bends its *hoping* boughs toward any crevice whereat light attempts to penetrate: to this directs its leaves, to this inclines its stem; and if a leaf can reach the radiant beam, that leaf becomes verdant; that leaf may live while others less fortunate dwindle, pine, and die. Change the situation of this plant, direct the light to some of its other branches, they revive under the influence of the genial ray. If light be so necessary to plants, how much more to animals? If to the life of plants, how much more to the accommodation of animals? We conclude, therefore, that light is the first requisite of a habitation for sentient beings, and with the utmost propriety stands recorded as a production of the first day, the beginning of creation; God said, "LIGHT be," and LIGHT was.

## SECOND DAY.

### THE EXPANSE, OR FIRMAMENT.

A second revolution of the globe shewed what beneficial effects had accompanied the first revolution. The superincumbent parts of the mass had subsided into somewhat of an orderly distribution, and had advanced to a certain degree of clearness, and purification: and now, God directed the *firmament* to appear.

The word *firmament* [γῆρας ἡσπέρης] signifies an *expanse*; it expresses two ideas: 1st, that of an expanded atmosphere surrounding the globe, which we might call, for distinction sake, the *blue* firmament; 2dly, that of a remote expanse wherein the stars are placed. We often speak of the stars in the firmament; of a firmament of stars: but we ought to remember that in these expressions we speak of what is apparent as if it were real, for the stars are not locally situated in our firmament, i.e. the *blue* firmament; they only seem to be so situated, because they *appear* there: they are separated by an interval of distance, an immeasurable interval of distance!

God spread out this *firmament*, by gradually clarifying the atmosphere; and into this region arose the lighter vapours, which floated among their *strata*, elevated above the surface of the earth, in proportion to their natural buoyancy, while the grosser mixtures, and the heavier fluids, sunk by a kind of *precipitation*, to their correspondent *strata* on the earth below.

This is what I understand by the phrase God *divided*, or *separated*, by somewhat of a chemical separation, the lower waters from the upper waters; where, we observe, that the word *waters*, is taken with great latitude, implying not *pure* waters, for as yet there were none to which that character was ap-

plicable, but moist, muddy, mixed liquids; liquids of various densities: of these the most weighty sunk downward, and adhered to the globe of earth, while the most rarefied sprang upward to those spaces in the aerial heaven, whose correspondent levity suited their powers of expansion. This process was very much the result of that light which had visited the globe on the first day; the first day had prepared the gross atmosphere, the second day purified and completed it: the first day had determined the heavy materials to their situations on the inert mass, whence resulted compactness, induration, solidity; the second day drained still further the atmosphere of its feculencies, gave its vapours and fluids their due distinctions, enabled them to assume their relative stations, *expanded* the lighter over the heavier, and so spread out the firmament, the expanse, the atmospheric, vaporated, *envelope* of the globe, which on all sides surrounds it, and on all sides is the medium of its embellishment. The work of the second day, says Scheuzer, may be called the *serenification* of the atmosphere which surrounds the earth.

We have thus advanced also toward a second requisite for the sustenance of life when it shall begin upon the globe; if living creatures are to be sustained by the fluids of the atmosphere, if they are to breathe the air, doubtless the air must be fitted for their breathing, it must be cleared from noxious or hazardous ingredients, from pollutions injurious to the vessels which inhale it, from whatever might impede the duties of the parts adapted to employ it, and from all risk which otherwise might attend its operation; in short, it must be pure, not poisonous; and salutary, not deadly.

Air is a fluid, compressible, expansible, elastic; it is the vehicle of other fluids, which according to their nature diminish or increase its activity, and vary its properties by properties of their own. The atmosphere is an expanse of air, into which rise other vapours, where they form meteors which descend on the earth, rain, hail, snow; dews, mists, fogs: clouds are formed in air; and among clouds, thunder; lightning too flashes in air, and now air is the great distributor of whatever distant regions afford, to others whose expecting soil waits till it can receive the beneficent importation.

## THIRD DAY.

### SEA, EARTH, VEGETATION.

Those flowing liquids which had been purified and liberated from obstructing matters by the operations appointed to the second revolution of the globe, were now enabled to pursue their natural motions, and to combine into considerable collections. God therefore directed those waters, whose weight detained them on the surface of the earth, to congregate in a fit receptacle. These the historian describes by the term, "*waters under the expanse*;" meaning, all not raised into the atmosphere, all not mingled with atmospheric principles, all not exhaled into elevated

regions, nor held in solution by the air under the form of vapour.

By this drainage of the waters from the land we have advanced another step toward a fit residence for animal life; for how could those living beings have existed in a mixture of mud, whom Providence designed to roam the earth? They would want **SOLID earth** for their support, and for their residence; on the other hand, how could those live which were appointed to inhabit the waters? they would want **water purified**, not mixed with earth; but, let this mud be separated into its parts, earth and water, and accommodations for both these descriptions of creatures are furnished by one single operation.

We have now acquired the distinctions, and have separated the elements of earth, water, air, light; light, the first great stimulus; air, the general envelope of the globe; that element most easily affected by light; that in which light produces heat, the next in kin to light; after air, water, a fluid possessing many of the properties of air, capable of mingling with air, of rising into the air, transparent like air, and like air expansible in the highest degree: on the other hand, possessing many of the properties of earth, capable of being condensed by pressure, of being consolidated by privation of heat, of being converted into the substance of plants, of animals, of minerals, and even composing the basis of many articles which mankind have agreed to call earths. Lastly, earth, an indurated, substantial, solid body, compact, dense, and firm, in all its variations of clays, metals, stones, and rocks; its surface varied by undulating vallies and hills, depths and prominencies; earth with all its varieties meets our observation, and thus the chaotic state of the globe is exchanged for a state of regularity, order, and arrangement.

#### VERSES 11, 12.

Now let life start into exercise, but in regular order; first vegetable life, "Let the earth bring forth *grass*," **קַדְשִׁי** DESHA, **סְוֹאֵנִי** χορτα, *tender grass*, succulent herbage; not the first shoots, but the whole plant, complete, mature, prolific. Vegetation of all kinds: 1st, *Grasses* which clothe the earth with verdure; 2dly, *Herbs yielding seed*; shrubs, rising higher than grass; more spreading, more umbrageous; but perhaps not permanent; 3dly, *Trees* of various foliage and figure, lofty, solid, vigorous, perennial.

Among botanic writers *grasses* are humble plants, feebly supported by jointed stems, and perishing after a single season: *shrubs* are plants approaching the nature, appearance, and form of trees, but their stems die down to the earth, according to the seasons; whereas *trees* are permanent, and during many a year they equally abide the sultry suns of summer, and the piercing frosts of winter.

The sacred writer observes of these patriarchal vegetables, "each having his seed in himself;" so that

not merely the existence of the individual, but that of posterity, was completely provided for.

The conformation of vegetables is among the most interesting and instructive inquiries which can engage our attention; more especially such parts of their structure as are adapted to the furnishing, the ripening, and the impregnating of their seed. The anatomy of plants discovers one set of vessels for the circulation of air throughout them; another for the transmission of a liquid, which rises into exercise, as roused by the genial warmth of spring, and diffuses its enlivening influence throughout the whole. The stem draws moisture from the earth, to supply the branches and leaves which it supports; the leaves too imbibe moisture from the air, and exhibit a most curious expansion of nerves, enveloped by the most delicate of coatings for their protection. But nothing is more wonderful than the seed vessels, which, in a space extremely small, and in some plants scarcely visible, contain millions of future offspring enclosed in each grain of their contents. In short, vegetative life, though it be not of equal powers with animal life, yet in some instances approaches it, and in general holds the place of a medium between minerals, fossils, &c. whose *life* is dubious, if indeed it be life; and animal life, which enables its possessor to exercise those senses and motions by which it is distinguished.

In surveying the productions of the vegetable world we are delighted with their variety, their beauty, and their utility. As they spring out of the earth, and *sport* their green shoots above the surface, they interest us; the beauty of their flowers, their infinitely diversified forms, the elegance of their attitudes, their graceful bendings, or their majestic firmness, attract our attention, and our attention glows into admiration and praise. As means of our sustenance vegetables are of the first importance to us, and from them we derive as well our habitation as our food.

Such are the obvious and evident properties of vegetables; but what shall we say to those numerous species, which go through all the functions of life unseen by us? those which the microscope has discovered? those which in a few hours burst into life, ripen, perpetuate their successors, and die? those which grow in the waters? under the waters? those which inhabit the sultry desert? and those which diversify the regions of ice? and which, it greatly surprises us! are of the same nature and genera? I say, those vegetables, which under the extreme frosts of the polar circle shew the last efforts of vegetative life, are the same as those which the torrid zone of Africa scarce suffers to exist beneath the burning beams of a vertical sun.

To follow this subject, even moderately, would lead us too far at present, but I strongly wish to recall to the reader's mind the many various ways by which vegetables furnish and preserve their seed.

Usually the flower precedes the seed, and when the flower has done its office the seed is mature. The flower has been taken by botanists as the distinguishing organ of plants, and the different forms in which it appears have contributed to their arrangement and classification. But arrangement and classification are human ideas, ideas resulting from the attainments and advances of science: whether they are *natural* principles is another question. Be that as it may, some plants have no flowers, yet they bare seed, but bear it on their leaves; others bear their seed in berries, others in pods, others in nuts, others in stones, enclosed in their fruit; some have many seeds associated, as it were; others have single seeds; some expose their seeds to open day, others ripen them under the earth; some plants render their seeds prolific without the assistance of a partner, others must unite the offices of both sexes, or else their productions are barren: in short, in a thousand various manners, and by a thousand different contrivances, they are diverse one from another, yet each has its seed, its own proper kind of seed, in itself. *Vide* 1 Cor. xv. 37, &c.

#### FOURTH DAY.

##### LUMINARIES, HEAT.

Directly after the appearance of vegetation we read of the influences of the celestial luminaries; and here I wish to observe, that although the element *light* has already engaged our attention, yet no mention, or hint, has occurred of the element *heat*; heat, however, is necessary to the existence of vegetables, to their maturity, and to their fertility. Now, though I do not consider the sun as truly the fountain of heat, or that streams of fire, which are the cause of heat, issue from the sun, yet I consider the sun as the great agent, whose beams call into exercise those principles of heat on our earth, which otherwise would be quiescent, and even immobile. Loosely speaking, then, the sun is the cause of heat; heat is necessary to vegetative life, especially to its maturity, and its succession.

The periods of vegetation, also, are determined by the celestial luminaries. Plants which are annuals, which yearly shed their leaves, and die in their stems, whether or not they die in their roots, these must needs be influenced by the annual effects of the sun which certainly determines their periods. Plants whose duration is shorter, which more quickly ripen, and more quickly terminate their various stages, are not to be reckoned by the solar revolution, but by the lunar; and these are monthly productions. This statement is perfectly accordant with the sentiments of the same inspired writer on another occasion, Deut. xxxiii. 14. and with those words in the passage under consideration, which describe the offices and duties of these luminaries, which are, he informs us, 1st, to divide day from night; 2dly, to be for signs; 3dly, for seasons; 4thly, for days; 5thly, for years.

1st, *To divide day from night*; this is effectually performed by the sun, whose light constitutes day, whose absence implies darkness.

2dly, *To be for signs*, מַּלְאָכִים LEATUTH, DISTINGUISHMENTS, *recollections* to bring to remembrance; in short, to form so many *epochs*; from which to begin reckoning, toward which to direct reckoning, in the course of ages. Accordingly, we find that nations which have not the use of letters, consequently, no registers, yet observe very accurately the courses and stations of the sun and moon, and are rarely mistaken in their observations on the situations, aspects, effects, &c. of those heavenly bodies.

3dly, *To be for seasons*, מְעוֹדֵי מָוֶה מְעוֹדִים, *literally*, for *appointments*; now this idea includes in it that of a meeting, a prefixed meeting of two or more persons. I do not well know how the sun could be the sign of an appointment for a distant period of time, as a year, or even half a year, since in the course of so many days an appointment might be forgot, or vacated, by sundry interventions; yet it might serve as a sign for one day; a meeting when the sun rises, when the sun declines, when the sun is at its height, would be clearly understood and remembered; and so we find it actually was employed in later ages: "by the time the sun be hot ye shall have help," 1 Sam. i. 9. *vide* also, Judg. ix. 33; Lev. xxii. 27; Josh. viii. 23; Nehem. vii. 3. The moon, however, being of shorter course than the sun, and,

"nightly varying in her circling orb,"

affords the means of fixing appointments in a much better manner than the sun; and this I apprehend was a part of her duty, and was among the earliest uses actually made of her light, and her course.

In hot countries the heat of the day is a time for resting, not for exercise; appointments, therefore, would be made for a time when the sun declined, the cool of the evening, *the breeze of the day*, as the Hebrew speaks; but if appointments referred to a day more distant than that now current, the moon would denote the arrival of the period of time prefixed. This luminary then answered the purpose of some great clock, which being universally seen, universally heard, conveyed intelligence of the proper hour, to every one who exercised a due attention, to every one over the face of the whole earth: This is the use now made of the aspects of the satellites of Jupiter, those telescope planets; for when our ships sail to the uttermost parts of the globe, yet they always know the time at London, by inspection of those luminaries. It was however, as it still is, much more natural for man to direct his eyes toward his own moon, which needed no telescope to render her visible, and which at once reported by her aspect the time or season of public appointments, especially.

When I mention public appointments I must own I allude principally to the seventh day, which was

ordained as a time of sacred commemoration; for, observe how perfectly the moon is adapted to this service; when her young crescent just gilds the close of evening with its mild lustre, her figure is totally unlike what it is seven days afterward, when light and shade divide her between them; or when after another seven days she rises in full splendour, her whole surface radiant with reflected light, and a flood of glory bursts on all the skies. View the effect of the next seven days, observe how light and darkness have changed their quarters; what had been light, to the right hand, now is dark; what had been dark to the left hand, now is light; so that at these four periods of the lunar revolution, the time of appointment indicated by her form could not be mistaken.

I own I think it impossible to deny, and to support the denial by convincing arguments, that these peculiarities of the moon's appearance were coincident with the appointment of sacred worship among mankind; if a private person, or a private family, might offer adoration to the Author of all things every evening, as day declined, yet that more numerous assemblies should unite their public devotions every seventh day, wherever were inhabitants capable of public devotion, seems to be an irrefragable inference from those marks of time, which the moon exhibits to every eye. Surely in these respects she was *appointed*, divinely appointed, *for sacred seasons*.

4thly, *For DAYS*, יָמִים *IAMIM*; this word, in the plural form, I conceive means somewhat more than merely a natural day; it means a peculiar, fixed, or set day. It has the appearances of sometimes meaning a year, as some think; so, Gen. xxiv. 55. "Let the damsel abide with us *days*, i.e. a full period of days, or ten," ten months, say some, 'ten days, say our translators. I suspect it means a *month*, or at least a period of days determinable by the moon, at shortest perhaps a *fortnight*. Lev. xxv. 29. "If a man sell a house, within *days*, a period of time, a *year*, a full year, he may redeem it," say our translators; whether this also should be a month I do not now inquire, but I think on the whole it should be distinguished from a year, as in the following verse, "And if it be not redeemed until the fulfilment of a whole year;" i.e. at the utmost, at farthest. Perhaps the word *period* expresses as much as this phrase does in the Hebrew. So, Exod. xiii. 10. "Thou shalt keep this ordinance from *year to year*," from period to period: here it clearly refers to an appointed time for a religious service, and so it does, Gen. iv. 3. "And it was at the end of days, process of time, Eng. Tr. Cain brought his offering to the Lord." Now this agrees perfectly with the Indian histories, which say that Abel was slain by his brother at a general family sacrifice: and as it was customary for the ancients to offer social sacrifices after gathering their fruits, I take this sacrifice to have been of that kind; but whether it referred to an annual harvest,

to a half yearly harvest, or to a monthly harvest, we must leave undecided at present.

Our inference, however, remains undeniable, that *days* in the passage before us does not relate to the natural day, but to a period of time of some length; yet certainly not so long as a year, as is fairly implied, in *that* being the period of time mentioned in the following verse.

5thly, *And for years*: these heavenly bodies are still used in calculating years; we have therefore no occasion to stay to prove this to be any part of their original appointment.

A remark or two arises from the foregoing statement, which I think may be of some consequence: 1st, that these periods of time were connected with, and either did regulate, or were regulated by, services of a religious nature: they were therefore common to all mankind; known by all mankind; the concern of the whole human race. 2dly, That the antediluvians had a more complete manner of calculating time than some have been ready to allow them; they had days, weeks, half years, and years; those therefore who have taken the antediluvian years for months, in order to reduce the length of life in that early age of the world, have overlooked this decisive instance of the rudiments of chronology which they possessed. 3dly, If these heavenly bodies were appointed *officially* to remind mankind of the return of religious opportunities, what shall we say to those who neither heed these monitors, nor any others, but who "refrain their feet from the house of God," and forget his worship, in spite of the united voices of wisdom, of revelation, and of nature.

## FIFTH DAY. VERSES 20, 21.

### ANIMAL LIFE.

When the earth was prepared to receive and support vegetation, vegetation was commissioned to cover and adorn the earth; but vegetation itself is preparatory to the reception and support of new classes of beings, which though they do not derive existence from it, yet are to inhabit and to feed on its productions, plants, herbs, and fruit. The divine command is, "*let the waters produce, יָרֹא שְׂרָעִתָּא, creeping things.*" Insects, say some, and very properly; but not insects exclusively; it is certain that insects of many thousands of kinds breed in the waters, and after a proper time spent in them they become inhabitants of the air; but so do frogs, efts, and many other creatures, which we cannot properly reckon among insects. In fact, I presume this word includes whatever kind of creature is not properly ranged in the superior classes of animal life: say, tortoises, frogs, snails, slugs, &c. worms of a thousand sorts; insects, as gnats, beetles, locusts, ants; and those ten thousands of minute *animalculæ*, which animate the pool;

but whose names would convey no intelligible idea to the reader.

It still continues to be the property of the waters to swarm with life, to bring forth *animalculæ*, whose minuteness and whose structure perplexes us. It is worth our reflecting on the infinite variety of insects, on their wonderful changes and transformations, and their instinctive foresight. Nor should we forget that the microscope discovers in water, insects so small that thirty thousand of them may inhabit a single drop; yet has each one of these its muscles, nerves, veins, arteries, stomach, blood, bowels, and animal spirits, or something equivalent; and if they also breed by laying eggs, what shall we say to the minute dimensions of their parts, and of those agents which perform these important functions?

Let us descend; no, it is not *descending*; let us *rise* to a conception of these ranks of creatures, then to insects, &c. whose dimensions render them more visible; let us think of their structure, and of their various modes of life; for some expend their whole existence on a single leaf, while others fly abroad at pleasure; some multiply by division of themselves; some bear their posterity growing from them as branches from trees; nay, these very branches shall have young shoots, as it were budding on them, and shall be parents even before they quit their maternal stock; three generations growing at once! What shall we say to those which are multiplied by being cut to pieces, of which, however minutely divided, each division acquires the parts necessary to life and action, and with them that vitality which animates those powers.

I could wish to impress this on the reader. Imagine a single creature divided into ten parts, by what power does each part acquire proper members? was it originally the head? how does it acquire a body, legs, bowels? was it the body? how does it acquire a head, legs, members? Moreover, take one of these creatures, turn it inside out, it shall nevertheless after a time replace its parts in a proper order, and resume the proper functions of each; nor are these the only classes of creatures which are offered to our wondering eyes; think of those whose bodies are soft, as worms, yet whose productions after a time become hard as rocks; of those which inhabit others, without any visible way of entrance; of those which after years of apparent death are yet endued with life, and recover their vivacity after twenty years of suspended animation! of those which we suffer to die, and to which we restore life under our own eyes! In short, the mere enumeration of their wonders would lead us beyond our present limits.

But like the vegetables formerly noticed, these insects also have their seed in themselves, and extremely worthy of remark, are the various attentions they pay to the welfare of their future progeny. See with what solicitude they choose the right kind of leaves on which to deposit their eggs, with what care they glue

those eggs to the proper surface of the leaf, to guard them against dangers from the violence of the wind, from the power of rain, from frost, from snows: see how they roll up the leaf for this purpose: or how they choose those branches of trees in whose crevices they may deposit their important burden: some enter the cups of flowers, others seeds, or fruits, or roots, or woods; nay, flesh in its various states of freshness or putridity; nay, even while living. Many are those animals which receive the deposited future progeny of insects, and which furnish that nest which is to be the mean of their opening into life. In these instances, and in how many others, what wonders rise to the view of intelligent observation!

From insects we are led to birds, whose creation is referred to the same day; the transition is in correct order, for insects have wings like birds, like birds are oviparous, and like birds they are of land, and water, and air. I know that there is that admirable structure in a feather, which would justify our most accurate examination of it. The beauty and the fitness of its parts are surprising; and the internal conformation of it, no less than the external, is wonderfully adapted to its purposes. But we must not enlarge on what comes under daily notice.

#### VERSE. 21.

*God created great whales*, Hebrew, *taninim*: for what these *taninim* might be, *vide* the plate, &c. Lam. iv. 3. No doubt but the epithet *great* describes a class of sea animals of the most considerable magnitude; whatever, therefore, is known as a water animal immense, or unweildy, is included in it. At the same time *every living creature that moveth* in the waters, i.e. in the sea, received its being. How innumerable these are needs no demonstration; we are aware that the most indefatigable naturalist never has seen, much less has observed, any considerable portion of these; for indeed their situation in the great deep ever has prevented, and ever will prevent, any adequate knowledge of their numbers, their structures, or their manners.

God created the fishes; they were not productions of water itself, that element only furnished a place for their residence. Consider on one hand the nature and the simplicity of the element water; on the other hand, the admirable structure of fishes, which is diversified into so many forms and manners. Some have their teeth in the jaws, others in the throat, others in the stomach; some have a single row of teeth, others have many rows. Consider the structure of their eyes, of their fins, which answer the purposes of legs, or which like oars impel them with incredible swiftness; of their tail, which serves them as a rudder; of their exterior covering, scales, for instance, which differ prodigiously from the feathers of birds: consider the provision made for their breathing beneath the watery element, the air-bladder, the

gills; nor omit the parts necessary to digestion, the stomach, the intestines, &c. Consider the structure and organization of their bones; some have them internally, and of these some are solid masses, strength itself! others are pliant cartilages; the bones of others are on the outside of the creature, in the form of shells; also shells are the habitation of many kinds, wherein they constantly reside; which "grow with their growth, and strengthen with their strength," and which by means of a hinge of curious construction, are opened or closed by the inhabitant at his pleasure.

As to the *creeping things* in the sea, they are innumerable, whether we class them as worms, polypi, &c. some are crustaceous, as lobsters, crabs, shrimps, &c. others leather coated as the star-fish, the cuttle, &c. some are soft, others hairy, others slimy.

Fishes are extremely active, indefatigable, voracious, and destructive; whatever may be said on the question of beasts being carnivorous in their primitive state, fishes seem to have devoured one another from the very beginning; and were it not for the wonderfully prolific powers with which they are endued, one might almost suppose some of the weaker species would ere now have been extinct; but when we read of millions, many millions, of eggs contained in the roe of a single fish, we are led to infer, and to admire, the wonderful provision of Providence for the maintenance of every species. Fishes then, also, have their seed within themselves, and this receives life after a thousand different chances, and amid a thousand different dangers.

#### SIXTH DAY. VERSE 24. AD FIN.

##### TERRESTRIAL ANIMALS.

The air was ready for the reception of inhabitants before the waters, and the waters before the earth; we have seen insects and birds fly in the air, and fishes swim in the seas; it remains that the solid earth should be peopled also, and then the whole habitable globe is occupied. This is the work of the sixth day.

The legs and wings of birds, the fins of fishes were analogous to the legs of quadrupeds, as they are instruments of motion; and their organs of digestion were not unlike those which were requisite to enable animals also to receive food, and to convert it into nutriment. We perceive, then, that the same principles of formation which were already in exercise, varied to suit the element wherein they were to act, would accommodate a new race of creatures, whose habits and manners were different from those of the former. They were not, it is true, called to fly in the air, but they were to breathe this element as a condition of their life; they were not to swim like fishes, but to walk, to run, to climb, to migrate, and to seek their food by various stratagems, whether of open force or secret fraud; whether from the vege-

table productions of nature, or those of a more elevated rank. The same intentions but under another form, the same ideas but varied, perhaps heightened in their powers, or exalted in their application, were directed to the formation of animals in their various genera and species, and at last of man himself.

Animals are divided by the sacred writer into, 1st, *בהמות בעל חיים* *behemah*, great beasts, or cattle, animals capable of domesticity; say horses, cows, &c. perhaps even to the elephant; 2dly, *רמש* *remesh*, *creepers*, or animals of a smaller kind, say, such as weasels, ferrets, hedgehogs, &c. add to these, the hare, the rabbit, the rat; and why not worms, serpents, snails, and slugs? all of which *creep* on the earth; 3dly, *חיה* *chiah*, wild animals, literally, *livelies*, those of a savage nature, and which obtain their living by prey, or other acts of rapidity and exertion. Lions and tigers, perhaps, and carnivorous animals in general.

We shall not stay to examine the peculiar natures of these, but shall proceed at once to introduce the chief of all, *man*; man who is raised above the creatures, not so much by the form or figure of his person, as by the qualities of his mind; not by the more exquisite construction of his members, by their action, or by their powers, as by his enlarged understanding, his mental capacities, his reason, his soul, his intelligence. We have seen the world prepared for his reception, the elements called into activity, and various distributions of life among animals; all prior to the appearance of him who was to reside among them, and over them, the vicegerent of Deity itself.

Man is allied by the structure of his body to the animals; his arms, his legs, differ no great deal from those of some among them; they too possess the senses of seeing, of hearing, of smelling, of tasting; they too move, walk, run, leap; their lives like his depend on the blood which circulates in their veins, on the air which plays in their lungs; they too have nerves, and those nerves are the instruments of sensation, like the human. But *speech* is appropriate to mankind; it was evidently fit that a tribute of praise should be paid to the great Author of all; and this was the office appointed to man. "For we also are his offspring," is a noble sentiment of the poet Aratus, quoted by St. Paul, Acts xviii. 28. and it has been thought by many, that more than that proportion of care which had been employed on the creatures, was exercised when man was about to be formed. Certainly, as man only was made "in the image of God," invested with dominion, capable of knowing God in his ways, of admiring him in his works, of expressing his sentiments to those around him, and of directing ascriptions of praise to his almighty Author, man was distinguished by faculties of the most important nature, by abilities which, wisely improved, must have perpetuated his happiness, and probably would have augmented it.

But our present concern is with man, according to his station among the works of nature; for though the moral history of this "son of God," is what forms the chief subject of the Bible, yet we are not at present sustaining the character of moralists, but of naturalists.

Man was created male and female; the male first, before whom, as an exercise of his understanding, God caused the creatures to pass, as it were, in review; by this he became acquainted with his own vocal powers, by this he improved them; he acquired fresh abilities by practice; he imitated the sounds of these animals; he challenged them by sounds of his own; but no one answered, no rationality beamed out from among them; not one of them asked him a question; not one of them made him a reply; they could hold no conference with him: they replied to the voices of their mates in accents of affection, but affection for Adam they had none, even while they were obeying his commands. The Lord God said, "it is not good for man to be alone;" Adam also, "found no consort for himself;" but divine omnipotence easily accomplished what divine omniscience knew would be proper, and from a part of Adam himself, God formed a sex to be his companion. We do not see such modes of generation now in larger animals; but we see smaller creatures divide themselves into two, each part of which is instantly completed into life, and is instantly perfect. Since the distinction of great and small cannot possibly be any obstacle to Divinity, what forbids us from comparing, by way of illustration, the generation by division of Adam, to those generations by division, of which we may if we please have daily proofs before our eyes. The fact I myself have seen.

We proceed now to consider the residence provided for this lovely pair, this origin of mankind.

#### VERSES 5, 6.

"The Lord God had not caused it to rain on the earth [הָאָרֶץ HEARETJ] in general, and man [אָדָם ADAM] was not, to till the whole [אֶרֶץ אֲדָמָה ADAMAH] cultivable ground: but a copious stream [אֵין AD] rose out of the earth [הָאָרֶץ HEARETJ] and watered the whole surface of [אֶרֶץ אֲדָמָה ADAMAH] the cultivable ground." This opens a sense very different from the import of our translation, which renders "a mist." It is, however, perfectly agreeable to what we shall offer on the tenth verse, which indeed is, I presume, a more particular repetition of the same information. But, as the version is so different, it behoves us to justify it; which we do by observing, 1st, that the LXX render ὕψους, and Jerom also, *fons*, a fountain; so that the notion is not new, though perhaps the application is: the same say Aquila and the Syriac. 2dly, The word *ad* or *aid*, does not usually signify "mist," but rather a sudden *bursting forth*, like a watery storm from a cloud; and metaphorically, an *overwhelming*

occurrence. I know that Dr. Geddes, quoting Theodoret and Oleaster, would refer this copious stream of water to the chaotic flood, before it was drained to its proper receptacle; but, 1st, I do not see how that flood could be said to *rise from* the earth, it rather, I suppose, *descended* on it; nor, 2dly, how it could be said to water the cultivable part of the earth, which is what the writer clearly has in view, because he says immediately before, that man, or ADAM, *was not yet formed, or commissioned to cultivate it.*

#### OF PARADISE.

We have considered the earth as revolving on its axis, and thereby bringing every part of its surface in succession before the station of creative power; hence it will follow, that each climate of the globe had a distribution of plants and animals proper to it; and that the whole was replenished with life in various forms. But the general surface of the earth was, perhaps, not equally pleasant throughout, if indeed it was equally filled or finished; for I see no reason why some parts should not hereafter acquire productions which they did not now possess, as we see happen from various causes in our own day. Nevertheless, there was one particular spot, where divine goodness embellished the territory with superior attention; where the grateful alternation of hill and dale, of land and water, the peculiar salubrity of the atmosphere, and temperature of the climate, where these and numerous other felicities, united to render it a fit residence for the noblest work of God.

There are two questions on this subject: 1st, the properties of the place; 2dly, its situation. This last question has exercised the pens of several learned writers; but I think the consideration of one question may lead us to understand, at least, if not to determine the other.

Without affirming that the earth had, or had not originally, as it has now, its torrid zone and its frozen zone, I think we may safely suppose, that Paradise was in a *temperate* region; it was therefore either in a temperate zone, or on a mountain, or hill, in or near the torrid zone; for it is to be observed, that the tops of mountains, even in Africa, are covered with snow; and the water on them is frozen into ice, while the most sultry heat rages in the plains at their feet. It will follow, that there *was*, as there actually is, as great a choice of temperature among a range of hills, as in all the distances, of latitude, from the equator to the pole. Paradise therefore was in a hilly country.

2dly, The varieties of climate enabled the various tribes of animals to enjoy themselves, though calculated for different latitudes; those which delight in heat might bask in the most brilliant beams of noon: those of cooler constitutions might find nearer the hill top a cooler, and freer breathing; those plants too which shoot into luxuriance by means of water excited to activity by heat, might display their am-



plest foliage below ; while those to whom a milder air is more congenial, might vegetate with undiminished vigour above. In short, by means of the various elevations a hill, or hills, affords, every animal, and every plant of every clime might be associated in one most brilliant harmony, no less of temper than of colours.

Besides this, we are told "a river went out of Eden to water the garden ; from thence it was parted, and became into four heads." Perhaps this would be better rendered, *and a stream rose, gushed up, in Eden, to water the garden*, where it formed a lake, *and from that place it was divided, and existed in four heads ; i.e.* heads of rivers. Now where do we look for heads of rivers ? Where do rivers take their rise but in elevated situations ? The high mountains of Switzerland furnish the Rhone, the Rhine, the Danube ; those of England furnish the Thames and the Severn ; and so of other countries. The hills furnish the sources of streams. All these marks agree with a hilly country, no less than with the effect and inference of correct reasoning. The geographical situation of this garden is treated of elsewhere ; we therefore conclude by representing Paradise as comprising a considerable extent of country ; part of it consisting of hills, whose summits extended those prospects which on all sides delighted the eye, while they afforded choice of shelter, and of temperature for plants, for animals, and even for man himself. This scene was still further diversified by an extensive sheet of water, of whose inhabitants, and of their fellows in other waters, man hereby acquired a knowledge ; and so abundant was this water, that, issuing on four sides from the lake which it formed, it became four streams, which pursued their courses from thence toward other parts of the earth.

We have now terminated our sketch of the progress and order of creation, in which we have been more especially desirous of shewing the propriety of that succession of events which the sacred writer narrates. To confirm it, let us for a moment reverse the order ; were the animals created before vegetables, on what were they to feed ? What preparation is made for the support of that life which they have just received ? Must they lay it down instantly, instantly return to that nothing from which they are recently commanded ? Or were vegetables created before the elements had been purified ? From whence then could they receive the *stimulus* necessary to perfect, and to support them ? Earth forms but a small part of the substance and structure of a vegetable : light forms much, air forms much more, water most of all ; shall a vegetable then for want of water, air, and light, return infructuous to that chaos which had but lately suffered its production ? And the very elements themselves, how could they subsist to any beneficial purpose, till they had been separated, arranged, purified, and, as it were, *sublimed* into activ-

ity by the concentration of their powers and particles ? And how could the elements be purified, except by a rotary motion of the globe ? What way so fit, what way so adequate and compendious ? This answers a question which has been asked ; why God employed six whole days in completing the creation ? because the order of things required a revolution of the globe to each portion of the creation, as it proceeded ; and each revolution produced night and day. But were these revolutions absolutely of the same length as the present revolutions of the globe ? We do not know ; perhaps they were only half so long, a quarter so long, in this case they would answer the purposes of revolutions, but what becomes of the question of length of time employed in creation ? For aught we can prove, the six revolutions of the globe were completed in six hours : but suppose they were ten times as long as they are now, it is just as reasonable to inquire, wherefore God does not command all generations of creatures to appear together, as it would be to inquire wherefore he thought proper to suffer some kinds of plants, &c. to come to maturity before he produced others.

It is beyond the power of imagination, as well as of belief, to admit the idea of a settled, considerate, well-informed *atheist* : whoever will *now* examine the works of creation, *now*, when the regularity of their motions is confirmed into fixed laws, and established with such precision as to justify our calling it the course of nature, such an one will find it extremely difficult to convince himself, even if he wishes it, that the operations of nature are not directed by a superior agent : but, whoever will suppose himself a spectator at a period before this course began, when the vast mass was dead, inert, confused, will find the contrast overpower his mind, and vanquish his objections at a stroke : *He only* who could roll the planets round the sun could revolve this earth on its axis, could separate its confusion, could arrange its divisions, could ornament its surface, and could animate its inhabitants, *he must be God* ; he must be the proper object of worship ; which seems to be the very conclusion the sacred writer designed should be drawn by his readers, when he begins by observing, that, "in the beginning God created the heaven and the earth."

But did not God create other worlds, other systems of worlds ? Yes, surely ; "He made the stars also," says Moses. The same power which formed and decorated the earth formed those brilliant globes of light ; but I have no commission to write *their* history, *that* may be written by some one among themselves ; it is not my office, nor indeed does it concern the reader or myself." Let us not think that all the works of God terminate on ourselves : we behold them, we admire them, but they are neither our property nor our subjects : instead of embarrassing ourselves on questions relating to them, let us take care



that *this* be not that spot of the divine dominions from which his revenue of praise is expected, but refused; that which he has distinguished by bounty, and ornamented with even divine munificence, but which withholds those acknowledgments due from the rational spirit to its divine original, from the creature to the Creator; from man to God: forbid it conscience, forbid it gratitude, forbid it heaven!

## CHAPTER II. VERSE 12.

*The gold of that country is good: i.e.* gold in its natural state, before it has passed the fire; gold of great purity, whether found in masses of greater or less magnitude, or in grains mingled with the sands of rivers, gold dust: which perhaps is what is here intended.

**BDELLIUM OF BEDOLACH**, בְּדֹלַח. Many suppose that this is a mineral production: the LXX translate *ἀνθρακίς*, a *carbuncle*. The Rabbins are followed by Reland in calling it *chrysal*, which is countenanced by the LXX, who render *κρυσταλλόν* in Numb. xi. 7. Solinus, cap. 15. says, that chrysal is found in Scythia, "and although it is also found in much of Europe, and in some places of Asia, nevertheless, that which comes from Scythia is the most valuable." Dionysius Periegetes, also, verse 781. says, that on the banks of the river Thermodon is cut the chrysal, as pure and as clear as ice. But some instead of *bedolach* read *berolach* בְּרֹלַח, and these render the *beril*, which, say they, is the prime kind of chrysal.

The very learned Bochart, Hieroz. p. ii. lib. v. cap. 5. seeks the *bedolach* among living animals; according to him it is the pearl in its shell. This he illustrates by the comparison of the manna to the *bedolach*, Numb. xi. 7. i.e. to its white colour, and to its round figure; and he supports his opinion by the signification of the root בָּדַל *badal*, to separate, to set apart, as if the *bedolach* was the chief of pearls, like what Pliny calls a *union*, lib. ix. cap. 35. *which name is given particularly to pearls of the largest kind.* Others think the gum of a tree is meant by this word, as may be seen in Dictionary, article **BDELLIUM**.

But I would remark, that the Hebrew has another word for pearls, *peninim*; and if pearls were really the article meant, why not call them by their proper name? In my opinion, the substance intended is that clear, refractive, natural production called "mother of pearl" by our jewellers, &c. which may fairly be taken as an object of comparison in respect of the brilliant hues, the fugitive, but delicate and vivid, flashes of colour which it exhibits as viewed in different lights. From the comparison of a tender pellucid grain, the manna, to this substance, I conclude that both possessed the principles of refraction in a very observable degree. *Vide* FRAGMENT, No. 152. Dr. Geddes has produced a passage from Benjamin of Tudela, for the purpose of proving that the *bedolach* is the pearl; but I think it favours quite as

strongly, what I have hinted at, *viz.* the mother of pearl. The Rabbi's words are, שֶׁם כְּתוּב חֲבֵרֹלָה, *the place of finding bedolach*. In the month of March, says he, the drops of rain water which fall on the surface of the sea, are swallowed by the mothers of pearl, and carried to the bottom of the sea; where, being fished for, and opened in September, they are found to contain pearls. It is remarkable, says Dr. Geddes, that the author uses both the Hebrew name *bedolach*, and the Arabic *lulu*, one at the beginning of his narration, the other at the end of it. But observe, 1st, this story of the formation of pearls is false; 2dly, the narrative is confused, and it is not clear that the same substance is called both *bedolach* and *lulu*. The place was El-katiph, a town on the Persian gulf. Now I think the different ideas of *chrysal*, which is transparent, of a relation to pearls, or connection with pearls, and of refractive tints of colours, all unite in the mother of pearl; which therefore seems to have most *plausibilities* in its favour, as being the *bedolach*. But I would not exclude some precious stone, or gem, which also may possess these properties. *Vide* the Illustration of the MAP of Paradise.

The *onyx-stone*, יָשָׁם שְׁהוּמָה. This stone ornamented the pectoral of Aaron, Exod. xxviii. 20; xxxix. 6. Aquila, Symmachus, Theodotion, and others, render *onyx*; the LXX, *Σμαράγδος*, emerald; or *ἀλός πρασινός*, a *green leek-coloured stone*; a name given to emeralds of the most valuable kind; such as are, particularly, those of Scythia. Pliny says, lib. xxxvii. cap. 5. "The most valuable emeralds are the Scythian, so named from the country which yields them; they are more highly coloured than any others, and are without defect; so that these emeralds are as much superior to others, as others are to ordinary gems." Comp. Solinus, cap. 15. After all, is this *shoham* of the text the *lapis lazuli*, or stone with gold veins, which yields the ultramarine blue?

## VERSE 21.

**SLEEP of Adam.** This is expressed in the Hebrew by a peculiar word, תַּרְדֵּמָה *tardemah*, LXX, *ecstasy*; it was not ordinary sleep, neither was it a lethargy. I think, on the whole, it was a kind of prophetic rapture, a state much like that of St. Paul, "whether in the body, or out of the body, I cannot tell:" and thus it is said of Abraham, Gen. xv. 12. a *tardemah*, a state of suspension, as it were, of the bodily faculties fell on him, to qualify him for receiving a prophetic vision: the same I understand of Daniel, chap. viii. 18. "I was in a deep sleep, *nardemak* Chaldee, but the angel raised me" to enjoy a prophetic vision; and, therefore, I presume, Adam had a vision of the creation of Eve, and when he awoke he found his new companion a reality, and his vision changed into possession.

The **RIB** of Adam does not signify a single rib, but a series or system of lateral construction. Probably

a considerable portion of his side, was separated from Adam, and formed into a companion for him, "bone of his bone, and flesh of his flesh." By being formed from Adam, Eve partook of that quickening spirit which God had breathed into Adam; no separate quality, no particle of the divine spirit different or distinct from that of Adam was imparted to Eve; as a child now partakes of the life of its mother, so did Eve of the life of Adam. We know that a small space contains the future infant in its primary state, yet a child just born is perfect in its parts, so probably Eve possessed a relative perfection when she was parted from Adam, but was suddenly matured to full vigour and beauty by her divine Maker. There is no greater difficulty in supposing that a portion of Adam was quickened into life, than there is in supposing that a portion of a mother is quickened into life; if we are asked how this is done, we must answer we cannot tell; yet every day demonstrates the fact. Moreover, if Eve had received a distinct and separate *rational* spirit from her Maker, she would have been independent of Adam; and in fact only allied to him by the borrowing of a few particles of animated dust. There being no *rationality* in brutes, it signified nothing how many distinct individuals, or even distinct pairs of them were created, since no importance attached to their descent; but it was not so in relation to man, who possessed a something not imparted to brutes.

#### TREE OF LIFE.

This tree appears to have been the counterpart to the tree of appropriation of good or evil, and to have contained in it those salutary properties which would have mingled with the circulating fluids of the human frame, and would have renovated their vigour inconceivably beyond what our usual food does at present. We know, that when fatigued, exhausted, fainting, food revives and invigorates us, so I apprehend, when the human frame had through length of time been weakened in its active powers, the tree of life would have supplied, as it were, fresh oil to its mechanism, and fresh activity to its impulsive agents. Why was not the fruit of this tree partaken of by man? because man had not yet experienced infirmity, had felt no fatigue, no weakness; why should he seek a remedy, who was totally ignorant of disease? And if indeed Adam had once partaken of that fruit, the effect of that participation would no doubt have worn off in time, so that it would have terminated as to any sensible benefit, and would have required repeated, perhaps even constant renewals. In short, as at present poison once received is fatal in its effects on the human body, yet the effects of food though nutritive are not permanent but require repetition, so I apprehend the tree of knowledge was poisonous at a single reception of its fruit, yet the tree of life would have been salutary, only in consequence of repeated

receptions of its balsamic and renovating virtues. N.B. We are not obliged to take the words "live for ever" in the instance of man, as implying an absolute *eternity*; but a very long space of time, a perpetuity: why may we not suppose, that after a due course of ages of obedience, the human spirit of Adam would have been translated to a superior world, a world of spirits, as its reward?

Observe, the tree of life was distinguished, 1st, by its place in the middle of the garden; 2dly, it was not prohibited, as the tree of knowledge was. We may gather the properties attributed to this tree from the Revelations, chap. ii. 7. it stood in the midst of the Paradise of God. Chap. xxii. 2. It bore ripe fruit monthly; the leaves of the tree, and fruit also, no doubt, were for healing, restoring health, to the nations. Now, since at this day health is maintained or disturbed by our choice of food, why might it not be the same in Paradise? Consider the distinctions of meats established in all nations: especially the abstinence of the Bramins, and others professing sanctity among the most ancient nations; and in the remotest times. Did the divine *shekinah* appear at this tree in the midst of the garden?

#### VERSES 16, 17.

*TREE of knowledge of good and evil.* Understand, not a tree capable of imparting knowledge, but rather the tree of *discrimination* of good and evil; or tree appointed to determine whether man would by his choice, by obedience or disobedience, *appropriate* good or evil. We are speaking now as naturalists, and under that character can only say, that probably this plant had some injurious, perhaps inflammatory, principle in it; some poisonous quality, whereby it was utterly unfit for human food, being inimical to the human constitution; this was a *natural* reason why it was forbidden; a *natural* reason why death attended the partaking of it, yet it might not be *immediately* fatal to all creatures which partook of it; and hence Eve might think it safe for herself, as it appeared to be for them. I may illustrate my notion by reference to the Manchineel apple-tree of the West Indies, under which if a traveller reposes, he suffers for it; if it rains while he stands under it, and the drops fall on his flesh, they raise blisters; if he touches any of the sap of the branches, or the juice of the leaves, it poisons the parts which receive it; if he eats of the apples he dies; yet parrots eat of them and do not die: but their flesh acquires a property of rendering those who occasionally feed on it very sick.

Observe, this tree was distinguished, 1st, by special information as to its deleterious qualities, so that perhaps Eve was right when she said, "neither may we touch it;" 2dly, by its place and situation in the garden; 3dly, by the *partial* truth, but not the *whole* truth, which the tempter represented to Eve, yet

shall not surely, not immediately die, but shall be as **DIGNITARIES**, אֱלֹדִים, *appropriating* good or evil: free to choose; masters of your own actions; uncontrolled, uncontrollable; superior in every sense of the word; *above* the law.

As God has permitted many poisonous plants of various degrees of venom to grow on the earth in its present state, so I think we may suppose he admitted *one* into Paradise itself, where among all varieties of trees nutritive and exquisite grew this distinguished vegetable, which stood as a test of obedience; safe while not touched, incapable of doing any injury while refrained from, and only fatal when received as a vi- and, mixed with the fluids of the body, and incorporated with the person. Such was the fruit,

—————whose mortal taste  
Brought death into the world and all our wo!

Such was the delusive envenomed vegetable, the

—————fallax herba veneni,

as Virgil terms it, which polluted the blood of our first parents, which made a breach in their integrity, both of body and mind, and led the way to a thousand diseases, which the pure fluids of Adam, or of his wife, were incapable of generating.

As to what kind of plant this tree might be, Scripture is silent; we must be silent too; we may *fancy* if we please, that it might be a fig-tree, or an apple-tree, or a vine, or any thing else; but fancy is not in this instance like some arithmetical rules wherein by means of falsehood we approximate truth; in this instance all hope of ascertaining *truth* is absolutely lost.

### CHAPTER III. VERSE 1.

*Now the serpent*, נָחָשׁ *nachash*, *was*. It is extremely difficult when treating on subjects of which the mind has formed a preconception, to suppress the action of those preconceptions, and to exercise ourselves simply in search of truth; of this the serpent who bears a conspicuous part in the fall of man is a notorious instance. Philo pretended that this history was an allegory, consequently that the serpent was allegorical also; the symbol of voluptuousness, of desire of illicit pleasure; this seems to be one extreme, to avoid which, others consider this serpent as simply a natural reptile, possessing speech and cunning, walking upright on feet, and by its superior endowments misleading our first parents. This is certainly to place him above the level of the brute creation. The famous Rabbi Abarbanel supposes that he was a natural serpent, but that rather by his actions than by his words he deluded Eve; that by creeping up and down this tree, and eating of its fruit, he *convinced* her of its entire harmlessness, so that the crime of eating the fruit resulted from the motion of criminal desire in Eve. Bekker thought the natural serpent

was not intended, but that the devil was the tempter, and was only metaphorically a serpent. This notion is not at present popular, but it is not therefore impossible that if properly understood and explained it might be worth attention.

Bochart supposes that the devil had communicated to the serpent something supernatural, as also afterward to the ass of Balaam. But this opinion is liable to the objection that it attributes to an evil spirit, and for evil purposes, a power which belongs only to God, since it alters the very nature of the subject which suffers it. Most interpreters unite the agency of satan with that of the serpent, but when they come to explain the manner of their union, or of their action, they do not agree. Scheuzer supposes that the devil assumed *pro tempore* the figure of a serpent; and I believe this is a frequent and customary notion.

I cannot help thinking that attention to the roots of the words used, would greatly assist in this inquiry. 1st, As to the speech of the serpent; are we sure that he *spoke*? We find speech attributed to God in various parts of Scripture where vocal words are not intended; and when God *said*, "let light be," &c. is it certain that he *spoke*? 2dly, What is this *nachash*? are we sure it is a serpent? what kind of serpent? ten or a dozen names of serpents occur in the Bible; which kind is it? Was this *nachash* a distinguisher, an observer, a prying *insidious* enemy? rather than "subtle;" though indeed these senses are very coincident with each other. Having no adequate grounds for any opinion on this subject as naturalists, we relinquish the investigation to schoolmen and divines.

#### VERSE 7.

*They sewed fig-leaves together, and made themselves CINCTURES.* Our word *apron* was formerly perhaps more correctly descriptive of the parts alluded to than it is now become by usage: this hint is sufficient to any who have read our old medical writers.

*Fig-leaves.* There is a species of tree in the East called *Adam's fig*. Some have thought a very broad leaved plant was the one chosen; others think a leaf with thorny prickles on it, by way of penance; but we have no authority in favour of one kind more than of another, as being that which our first parents employed on this occasion.

While the sovereign authority of reason and piety governed the human mind, there was no part of the human frame which needed covering; but after those parts which are appointed to the communication of life in the species felt the influence of mental irregularity, it became necessary to conceal from the observation of others those effects of which the individual could not be unconscious: from the unwillingness of the individual to be exposed, from desire to be thought superior to those transports of passion which imply corresponding weakness of reason, the individual had

recourse to coverings and concealments; and these, though formed at first of fig-leaves, have since comprised whatever mankind could discover or invent of personal ornament. This we now call *natural* to mankind; just as natural as the dominion of the inferior propensities of our earthly nature over the superior faculties and principles of the mind! natural now, but not natural originally.

#### VERSE 18.

*Thorns also and thistles, shall the earth bring forth to thee;* קוצ ודרר *kutj ve dardar*, LXX, *ακανθας και τριβλους*, thorns and tribules: St. Paul uses the same words, Heb. vi. 8. where the last is rendered "briers;" they are also found, Hosea x. 8. The word קוצ *kutj*, is put for *thorns* in other places, as Exod. xxii. 6; Judg. viii. 7; Ezek. ii. 6; xxviii. 24. but we are uncertain whether it means a specific kind of thorn, or may be a generic name for all plants of a thorny kind. In the present instance it seems to be general, for all those obnoxious plants, shrubs, &c. by which the labours of the husbandman are impeded, and which are only fit for burning. The radical import of the word is to *fret*, or to *wound*, or *tear*.

*Tribules*, briers, which answers to the Hebrew, דרר *dardar*, is the name of certain prickly plants. Dioscorides, lib. iv. cap. 15. distinguishes two kinds; one *terrestrial*, whose leaves are like those of the purslain, but smaller, which extends its lesser branches on the earth, and which has along its leaves stiff and hard thorns; the other kind is the *aquatic*, the *tribuloides*: which, says Tournefort, is common enough in the waters. But I never read this passage without thinking of Mr. Bruce's *kantuffa*, or briers of Abyssinia. Vide Bruce's Travels, vol. v. p. 49.

It is certain that our word *thistle* does not denote the plant, or plants, meant by this Hebrew word; and besides, it loses the reference to this passage, which probably was meant in the places quoted above. We are not to suppose that thorns and briers were now for the first time created; but, 1st, they now became vexatious, as they grew more abundantly and vigorously, perhaps from favourable seasons; 2dly, as man was expelled from his garden to till the land where they were natives, and consequently most prolific and troublesome.

*Thou shalt eat herbs of the field;* of the common field; coarser food, not the exquisite *fruits* of Paradise: the *very*, נח, herb of the laboured, cultivated field: and in the sweat of thy face shalt thou eat; which sweat is the consequence of thy labour. *Bread* is put for *FOOD* in general, לחם *lechem*. The word in Hebrew imports so much, as it does also in Arabic.

#### VERSE 21.

*Coats of a skin.* Skins have been worn as clothing by many nations, the Tartars, the Hungarians, the

Laplanders, the Finlanders, the Russians, still wear skins, or furs; the ancient heroes of Greece, and of Asia, covered themselves with the spoils of lions, of tigers, and wild animals, while the ancient Germans wore short coats of sheep skins called *rhenones*. In fact, a skin in its natural state is an effectual defence against both heat and cold, and for duration nothing surpasses it; even our own woollen manufactures form what may be called coats of skins; since the fleece is the clothing of the animal, and the production, at least of his skin, though not the skin itself.

From this simple clothing, designed to hide those effects of the imagination on certain members of the body, which occur in spite of cooler reason; from this *one* skin divided between Adam and his consort, has arisen the whole art of dress and personal decoration; impelled by which mankind collects the down from plants, the wool from sheep, silk from the worm, and thread even from the spider. Hence the variety in dresses of different nations, of the same nation, of the same person: what part of the creation has not furnished its *quota* to decorate a British belle?

It is supposed that Adam procured this skin from an animal slain for sacrifice; which implies his being taught to slay it, and to skin it; also, probably, its consumption by celestial fire, for from whence should Adam be able to extract fire for this purpose, or what should induce him to think of that manner of consuming the victim? The further notion of sacrifice belongs to the history of the Bible, as does the distinction between the sacrifices of Cain and Abel: we only remark further, that the very idea of a *skin* implies a *slain* animal; and for what more proper, or more probable purpose, can we suppose an animal could be slain than for sacrifice? not for human food, surely!

#### CHAPTER VI. VERSE 2.

*The sons of God saw the daughters of men.* The reader has seen already that I proposed to render the word *aleim* by *dignitaries*, in the temptation of Eve, "ye shall be as *dignitaries*," supreme, sovereign, *above the law*; the same notion I would connect with this passage, "the sons of *dignity*," of power above the law: in fact, the emperors, *emperators*; and self ruling powers, *autocrators*; or, "the sons of the *dignitaries* saw the daughters of the inferior classes of men; and they formed their seraglios, by collecting them into their harems, from among all whom they chose." Now, it is very natural that this should be resisted; and thus wars and commotions, *violences* of every kind took their rise from the uncontrolled indulgence of a sensual appetite. When Adam and Eve beheld that *they* were naked, that certain impulses no longer obeyed the dictates of intelligence, but those of passion, *they* were *ashamed*; whereas these, their descendants, indulged what their first parents had studied to conceal, and by concealment endeavoured to subdue.

This view of the passage is not new: Onkelos and the Targums read, *the sons of the great*; the Samaritan, *the sons of the sultans*; Arab. *sons of the nobles*; but it takes off entirely the notion of angelic commerce with women; or of the descendants of Seth, as *sons of God*, i.e. good men, mingling with the beauties of the house of Cain.

## VERSE 14.

*Make thee an ark of gopher wood; rooms [margin, nests] shalt thou make in the ark.*

I shall not detail the various opinions which have been adopted by translators, ancient or modern, beyond a general idea which may shew their opposition to each other. Some would render *gopher* "cypress wood," because it is incorruptible, as Martini says, lib. vi. ep. 49.

Quæ nec secula centies peracta,  
Nec longæ sariem timet senectas.

"It fears neither the revolution of an hundred years, nor the rottenness which attends prolonged old age." Now, of this perpetuity, the Hebrew of Genesis makes no mention. On the other hand, Dr. Geddes says, the ark was made of *nicker work*! and Abraham Dawson renders, "Make thee an ark of *bulrushes*; of *reeds* shalt thou make the ark!" Opposite sentiments surely! five hundred feet of wicker work! of rushes and reeds! But to understand our author, let us endeavour to conceive what he proposes to describe, *q.d.* "You, Noah, have been used to dwell on this hill, &c. and to reside in houses built upon it; these you have seen constructed occasionally in a square form, five or six times as long as broad, and always fixed to the earth by means of the uprights inserted into the ground, you have seen placed many uprights, and these have been faced outside and inside with laths and plaster, rather than built more solidly with brick or stone: construct now such a house, only instead of fixing it into the earth, let it stand free from it, nor let the uprights go into the ground, but into timbers laid along the surface; by this means this house will become a square box of certain dimensions, [an *ark*,] capable of being lifted up from the earth when occasion requires. To build this ark take *two kinds of woods* [*xy orzi*, plural] *gopher*, i.e. the inflammable, resinous kind, the *pine*, for the uprights, the main beams, the ribs, and other places requiring strength; which kind of tree abounds on the mountains, as its natural place of growth, and [*קנן קנן*, for so I read with the margin,] *long canes* which grow in every marsh around you; nail these along the upright ribs, both on the outside and on the inside; then plaster over them a good coat of bitumen to close every chink between these canes, to render them perfectly water tight; just as you have seen laths coated with plaster to keep out wind from your houses."

I can think of no easier conversion of ideas than these, from the building of a *standing* house, to the building of a *swimming* house. Let us now justify our version.

*Tebet*, a box, i.e. a box shaped edifice: the size does not alter its figure.

*Gopher*; this word occurs here only; but its relative *gophrit* signifies *sulphur* in the Chaldee and Arabic; and we read, Gen. xix. 24. that God rained on Sodom, &c. *gophrit*, "brimstone," i.e. inflammable, inflamed, sulphur; the same frequently elsewhere. Now, what wood is more, or equally, likely to be named *gopher* from its inflammability, than the pine? which furnishes pitch, tar, and turpentine, all among the prime of inflammables; and that in its natural state this wood is capable of taking fire, needs no other proof than the frequent use of its splinters instead of candles in the north. I shall quote one instance from Carver's Travels, p. 123. "The tent was perfectly illuminated by a great number of torches made of splinters cut from the *pine* [or *birch*] tree, which the Indians held in their hands."

The opinions of the ancient interpreters may be found not irreconcilable with our notions: LXX reads in our common copies "*squared beams*," or woods [*ribs, quarterings*] *ξύλων τετραγωνων*, in other copies, with Chrysostom, *incorruptible*, i.e. sound and firm as ribs and uprights should be; Vulgate, *lignis lavigatis*, smoothened beams; or as Jerom says, Heb. *Quæst. quadratis lignis*. Persian, *the pine*. The Samaritan has a word also thought to mean the *pine*. So that some express the nature of the wood, or its species; others express its state.

*Canes*; the word in our text is *קנן קנן* *kenim*, understood to mean *cells* or *chambers*; but a reading is preserved by the *keri*, the margin of our copies, *קנן קנן*, which undoubtedly means *canes*: now as both words stand equally fair for acceptance, we may adopt either. In the Chaldee and Arabic this word signifies canes, reeds, &c. which are capable of being split lengthways, [*σχίζαι, ligna fissa, scissura*]; and this I suppose those around the ark might be. The measuring cane of Ezekiel, chap. xl. was in length six cubits; verse 5. he says also, the measure was in breadth one cane ["threshold of the gate one reed broad."] We know that in East India some kinds of canes grow to a great length, for there are many different kinds, and upon the whole no fitter material could be adopted to *lath* these ribs of the ark with: witness the accounts of our late voyagers to the South Seas, &c.

Now, if to this great box we add divisions into three stories; we have in fact a house, like many houses in hot climates, three stories high, unattached to the earth, therefore capable of being buoyed up from it. This might answer the purposes of a *lodge* to part of Noah's family long before it became the mean of their safety, and might pass for

"the royal whim on the mountain," the reasons for whose capricious construction were utterly inconceivable or incredible, among the antediluvian dignitaries, and the heroes their sons.

## CHAPTER VII. VERSE 1.

The deluge took place, according to the computation of the Hebrew copies, A.M. 1656. No doubt but these years are solar years, each containing twelve months of thirty days each, as appears from calculating the number of days, Gen. viii. 3, 4. the waters retired after 150 days; the 17th day of the seventh month the ark grounded on mount Ararat, and this calculation of 360 days to the year, was probably the true period of the year before the flood; it was retained among mankind long afterward, and even is the prophetic year so late as the Revelations.

### VERSE 11.

The sacred text proposes two causes of the deluge: 1. a discharge of water from the entrails of the earth; 2. a continuation of rain from the atmosphere. We shall consider these separately, because this part of the Mosaic history has been attacked with great violence. Nevertheless, we must acknowledge, at the same time, that we would not wish to affirm, whether or not they were absolutely distinct and different in their causes.

We are under the necessity of inferring that like as we find waters, streams, and rivers, beneath the surface of the earth, however deep we have been able to excavate, and as we know of seas that have no bottom, whatever length of line we employ in sounding them, so, I say, we are under the necessity of inferring, that somewhat of the same kind is the construction of the earth, if not to its very centre, yet to a considerable depth of its mass. Nor let this be thought an unreasonable inference: what we know may guide us as to what is beyond our knowledge, whenever we have no better mean of determination; and at any rate we have this advantage over those who deny our premises, that they are at least equally uninformed of the actual state of this fact, and have nothing to shew in proof of their negation.

On the same principle I assume, that volcanic fires exist *deep* in the earth; in like manner as we know they do at the bottom of many seas. I say we know they do; because, we perceive their effects in throwing up islands in the midst of the ocean; volcanic islands, and other phenomena, which can be accounted for on this supposition only.

To these principles I must add a third; that of the compressibility of water; and this I must prove, because perhaps it may not be so readily allowed me as the other, which are admitted by every naturalist, and are established on actual observations.

We know that air is compressible, and that the higher we ascend it is lighter; the lower we descend it is heavier: the same is the nature of water, which, at the surface of the sea is of a certain specific gravity, but, as we descend, that gravity increases, inasmuch, that by using a very considerable length of line, we reach a station where metal itself almost floats. I understand that it is a practice among seamen trading to the East Indies, and elsewhere, occasionally to hoist out a boat, and try which way the current sets; they load a metal kettle with shot, &c. then fixing a rope round it, and over it, so as to keep the mouth uppermost, they lower it into the sea to the depth of 80, 90, 100 fathoms, or more, till the kettle rests so firmly as to steady the boat to which the other end of the line is affixed; and by this means they ride as easy in the midst of the sea, as if they were at anchor in port. Now this kettle, though made of cast iron, would not be able to sink so far by a great deal if it were *empty*, as it does when loaded, *i.e.* it would not be able to overcome the resistance it meets from the water. If such be the fact, on that *very small* depth of water, which our utmost efforts can penetrate, we have only to pursue this idea, by supposing that the density of water increases proportionately as it approaches the centre of the globe, as we know that of air does, and we shall perceive that at an hundred miles depth under water, at five hundred miles depth under water, this element may be so compressed, that a square foot of it would occupy more than one hundred, or than five hundred times the space which it now occupies, were it relieved from the pressure of superincumbent weight, and brought up to open day. I say, the *lower* waters are more dense than the upper, as the lower strata of the atmosphere are more dense than the upper. So far we have fact to justify us; and on the same reasons as we admit volcanic fires beneath our superficial sea, we may admit the existence of such fires beneath any depth of water: why not at an hundred miles as well as at one mile? at five hundred miles as well as at five miles? Such we presume is the internal organization of the earth.

This leads us then to the *fountains of the great deep*; these, says the sacred historian, were *broken up*; by this I understand the unusually extended and directed action of those natural causes which we have already mentioned; *i.e.* the admission of a certain quantity of *deep* water to the fire beneath it; the conversion of this water into steam; the consequent expansion to an unlimited extent of this condensed water, now rarefied, how many thousand times! beyond its *former state*, and now exploding in all directions, seeking issue, seeking vent, wherever it may be found.

But, though this rarefied water would seek issue in all directions, yet it would penetrate where it met the least resistance; and this would naturally be where the fluid above it offered a ready mobility, or found a

way of escape; so that this fluid would be driven before it to higher regions, till something like an *equilibrium* was restored between the power of that rarefied steam, or that raging fire, which urged and drove forward the rising waters, and the space occupied by the perturbed flood. This refers to the submarine waters, and their connections with the superficial seas.

We have yet to inquire in what *solid* parts of the globe this cataract might burst forth? Reasoning on probabilities, we should suppose that where is least thickness of earth, there would be the weakest resistance; consequently, the diameter of the globe being smallest from pole to pole by many miles, the parts around the poles might first give way, and suffer this liquid explosion. Let us inquire the effect of such a convulsion of nature: 1st, the water would issue in immense volumes at first, but, as it approached the equator, its *impetus* would be diminished; 2dly, because it would be weakened in power as it extended in surface; now, from the poles it would naturally extend itself all around, radiating, as it were; so that whatever was the violence with which it burst forth, at the distance of an hundred miles from its mouth, still more at the distance of five hundred miles from its mouth, it would have acquired a comparative degree of smoothness; add to this, that all the way to the equator it would be running *up hill*, in proportion to the difference of the earth's equatorial and polar diameters: now, the effect of this, though trifling where the water issued, yet would be felt after it had travelled some way, and would be sensibly felt too ere it reached the equator; where the two opposing currents would meet, and mingle; and where both of them would most sensibly feel the impulse of the globe's diurnal rotation, at right angles with their courses; and the effect of the lunar attractions also, forming compound motions, all in abatement of their vehemence.

Here we perceive another advantage arising from placing Paradise in a hilly country; for I take it as undeniable that the genealogy of Noah is, that of settled sovereigns over this very district; that the ark would be floated *gradually*, since the waters would not reach it till after a time: the same *spread* of the waters would drive the animals in the neighbourhood together, and they would naturally seek refuge in hills, &c. so that from among those refugees which now sought an asylum in his domain, Noah might choose what individuals he pleased; and these, perceiving the ark to be the only place of safety, the only *dry* refuge remaining, would readily there take up their abode, and submit, as it were, to the laws of that necessity which occasioned their consociation.

The waters now surrounding the ark, and rising in altitude daily, would at length float her; but as she was loose from the ground she would rise without danger. As she was built for *floating* only, not for

*sailing*, I confess I doubt whether she was wafted to any considerable distance; because, 1st, it might be that there was no *prevailing* current to carry her toward any particular point, since among hills the water might approach her various ways, yet every way its power would be broken: 2dly, what current there was would perhaps only gradually raise her up the side of the nearest mass of mountains, which we shall suppose to be mount Ararat; and here she must have been stationary, some time at least, since otherwise Noah could not have known to what height above the mountains the water prevailed: *fifteen cubits*, says the sacred writer, the waters were in depth in the shallowest place; on the tops of the mountains, about twenty-two feet; not so high as some of our houses, not so high as many kinds of trees; so that if there were trees of the present mountain kinds on mount Ararat, Noah might calculate the daily accretion of water, by its progress up their trunks and branches, yet leaving their tops visible.

Now, it is indifferent whether we suppose Noah was at anchor or not in such a station; but twenty-two feet of water offers no impediment in itself, to his being moored head and stern, if that was proper, as perhaps it might be part of the time. On the whole, this representation banishes Noah from *terra firma* the shortest time possible, since he saw the mountain tops the last objects of all, and it restores him to sight of land again the soonest possible, because the waters would naturally quit the mountain tops the earliest of any where. Imagine them therefore to have reached their height, and now to be gradually sinking, gradually returning to the places they formerly occupied, the force of the internal fire being abated after a year's activity; and we have only to inverse the order we lately mentioned; he would soon feel the ark strike against mount Ararat, then he would see the mountain tops, then the hill tops, then the rising grounds, and at length the plains. Now, this is independent of the forty days, &c. rain; which at any rate would destroy all who took shelter in the mountains, &c. as they could not have provided against so long privation of the supports of life, and so long exposure to an inclement atmosphere.

The reader will perceive that I have endeavoured to render those facts with which we are acquainted in respect to the structure of the earth, subservient to the principles now offered; of the facts themselves there can be no doubt; on the application of those facts individuals may be allowed to differ; but I think the simplicity of this theory is no small recommendation of it to acceptance.

Let us see how these observations apply to the preservation of Noah. I know that poetical fancy, and lively imagination, have exerted themselves to depict in the most terrific colours, the storms, the tempests, the labouring oceans, the convulsive floods, which beset the great patriarch; but, we should con-



sider the effect of the *upward* movement of the waters to impede, *generally*, their velocity; that every hill and mountain would *locally* impede their velocity also; so that by the time they arrived at the top of the high mountains, they would probably be little more boisterous than what occur on our own coasts: which moderation would favour very greatly the safety of the ark, in riding out this great war of elements.

No doubt but at his return to life, as it were all the earth, the plains, especially, exhibited a very different aspect from what they did when Noah last saw them; what had been verdure, and fertility, the hope and joy of the husbandman, and cultivator, was now ruin; either marsh land, only half recovered from the water, or barren sand; an expanse of unproductive desert. If it be asked, what traces of the deluge still remain? I answer, by referring to that great proportion of the globe, which is yet covered by water; a partial effect probably of the general deluge; and by pointing to those deserts where shifting sands prohibit vegetation and life. These I have thought are lasting memorials of that great catastrophe, free to our inspection, on the surface of the globe: while the numerous fossil bodies, which we procure by digging into the solids of the earth itself, unite their testimony also in attestation that some great convulsion had displaced them from their native stations, and had imbedded them where we now find them far, far from home.

I know that to reason on the works of Omnipotence, by comparing them with the feeble efforts of man, is almost ludicrous; for, what can worms of the earth accomplish? yet those who are not satisfied with this power attributed to the force of expanding steam, I would remind of the expansive effects of gunpowder; how that rends the very rocks! but the force of steam, when urged by heat, is fifteen hundred times greater than that of gunpowder; and could we conceive to what prodigious rarefaction water might be raised, by the activity and influence of central fires, we must allow, that there is no deficiency of power in the agents we have named; nor is this all, for we have accounts of volcanoes pouring out floods of water, as well as masses of melted minerals, so that there seems to be a closer connection between these two elements, than is usually suspected.

I would remind the incredulous also, of the surprising powers of some of our steam engines; from what depths they drain the mines, and in what considerable quantities, by means of a little rarefied water. The same principles, on a scale of proportionate magnitude, are competent to burst the solid bands of earth itself, or any other explosion, be its subject what it may: they are competent, but they must wait their commission: we are mentioning the means used, not canvassing that supreme power which directs them.

Undoubtedly this theory, which finds the princi-

ples of this great convulsion of the globe, within the globe itself, excludes those sublime descriptions of wasted continents falling into the abyss, with which some have amused themselves; and those portentous comets which others have regulated by mathematical calculation; the possibility of whose impulse indeed no one can deny, yet of which we have no hint in any record, sacred or profane. But the reader will judge whether it be not more advisable to reason from what we see and know, and from powers within our comprehension, rather than from what we must ever be ignorant of, and what when we most want its application eludes our research.

## CHAPTER VIII. VERSE 7.

### THE RAVEN SENT OUT.

After the decrease of the waters Noah sent forth from the ark a raven, whereby to discover what was the actual state of the earth. It is likely, that at first this bird flew around the ark to a little distance, then returned and settled on it; at length he flew away, and did not return again. This reconciles the Hebrew, which mentions "going and returning," with those versions which say he did *not* return, i.e. for a permanent residence, or to his station within the ark. The Jews have many fables on the subject of this raven; not omitting a sharp conversation between the unwilling bird and the commanding patriarch. It is probable that the adoption of the raven, as a bird of augury, arose from this employment of him by Noah: he was consecrated to Apollo, i.e. the sun; and was a principal bird among those who sought omens. The raven is a bird so well known, that it is superfluous to describe him.

### THE DOVE SENT. VERSE 8.

The raven, as we have seen, was sent out on discovery, but discharged his commission badly. He is a bird of unclean manners; carnivorous; of prey; neither fit for food nor for sacrifice. The dove is a bird of very different character, pure, mild, good for food, and living on grain; and has this particular to him, that from an incredible distance he knows the way back to his nest, and to that nest he returns. This dove, incapable of feeding on carrion, or the carcasses of the dead, whether men or animals, returned to the ark: the vast marsh which laid before him, yielded him neither food nor pleasure; the ark therefore was his refuge.

The dove is too well known to need description.

### THE OLIVE LEAF. VERSE 11.

Seven days after the first dove was sent out and returned, Noah sent out a second, who returned to the great father of the new world, in the evening, bringing an olive leaf, which he had plucked off, but not from mount Olivet, as some have fan-



ced. The dove was dismissed in the morning, and did not return till the evening; so that, he had rested, &c. somewhere during the day. Though the olive preserves the verdure of its leaves even under water, yet this leaf was, probably, expanding itself afresh, since the waters had retired: it was not an old leaf, though in that case it would have shewed the decrease of the waters, otherwise the dove could not have got it, as he could not *dive* for it; but a young leaf; which also demonstrated the revival of the vegetative powers of nature. Was the tree which yielded this leaf growing? in its natural position? in its native bed? Or, was it some tree, which, after having been driven by the waters, had taken root amid the mud of the deluge on some clump of earth?

We ought to observe, that the Samaritan, and one Hebrew copy, reads *leaves*; the Syriac, Onkelos, and the Vulgate, read *branch*; perhaps the truth embraces both ideas, "*a sprig of olive leaves*," was what the dove brought to Noah, and hence the olive-branch has ever been among the forerunners of peace, and chief of those emblems by which a happy state of renovation, and restoration to prosperity, has been signified among mankind.

#### CHAPTER IX. VERSE 20.

The prophetic malediction of Noah has occasioned more than one witty sarcasm on the conduct of the great patriarch; and through him on the Holy Spirit, who spake by his mouth. "One would think the prophet to be drunk still, he curses the son not the father, the innocent not the transgressor," says a writer of name on this subject; it is, therefore, worth our while to use our endeavours in obtaining a fair understanding of this history and its references.

In the first place, as to the true reading of the passage: the name *Canaan* is not read in the Aldine edition of LXX, and in seven MSS. collated by Dr. Holmes, but Ham is made the subject of this curse. The Arabic version reads both names, "Ham the father of Canaan;" the Greek of Venice places the curse of Canaan separately, after all. I must own, I think the words "the father of Canaan," in the Arabic version, have very much the air of a note, received into the text by way of explanation. Add to which, the testimony of the Indian records, which we have formerly seen attribute the guilt, and direct the punishment, to Ham only. The passage perhaps ought to stand thus, according to its sense:

Verse 22. "And Ham [\*] saw," &c.

24. And Noah awoke from his wine, and knew what his younger son [i.e. HAM] had done unto him, and he said,

"Cursed be Ham, [†]

A servant of servants shall he be."

But of his brethren he said,

"Blessed of [the Lord] my God be SHEM:  
He shall dwell in tents of STABILITY," [dignity.]

\* The father of Canaan.

† The father of Canaan.

"May God enlarge the enlarger, [JAPHETH],  
And Canaan shall be the slave of both."

That the passage is damaged I never doubted; but whether the foregoing be a fair representation of its ancient state I by no means affirm. I think, however, it shews what was text, and what notes; and if the last verse of the prophecy be correct, as read by the Greek of Venice, then it shews the propriety of the two foregoing notes, which point at Ham as the cause of the curse on Canaan; though that curse is postponed to the last: indeed, it was natural he should be included, if he was so unhappy as to have participated in the crime of his father, as the Jews affirm.

At any rate we must vindicate the patriarch from omitting to punish Ham, for we have the testimony of the Indian Puranas, for his saying the very words which Moses puts into his lips, "Thou shalt be the servant of servants:" FRAGMENT, No. 19. Add to this, the concurrence of other Eastern accounts; for instance, in "the History of the World," translated from the Khelassut ul Akhbar of Khondemeer, [Asiatic Miscellany, printed at Calcutta, vol. i. p. 147.] speaking of Ham, he says, "Noah assigned to him the nations of Africa. The occasion of the colour of his sons was, that Noah being one day asleep discovered his nakedness, and Ham passed that way without covering him; on which account his descendants are born with black complexions, and the gift of prophecy was taken from them." Our present business is with Ham only, and we mean by uniting these testimonies to establish them all. 1st, Noah assigned Africa to Ham. 2dly, Whoever inhabits Africa becomes of a black complexion, from the nature of the country. 3dly, Whoever inhabits Africa, is liable to slavery, from the nature of the country; so that to mention Africa, is to include the ideas of blackness and slavery.

That the Africans are black from the nature of their country, is so notorious that it needs no proof; and it is equally to our purpose, whether this colour arises from excessive heat, from mineral exhalations, or from any other cause.

But it remains to be proved, that slavery is natural to Africa; and this arises from the little fertility of some parts of this country. Where, during a season of scarcity, parents sell their children and themselves for the sake of sustenance; in such a country, slavery seems to be a natural production of the climate. In support of this principle let us hear the accounts of Mungo Park, in his Travels in Africa.

#### SLAVES.

"This unfortunate class are found, I believe, in all parts of this extensive country, and constitute a considerable branch of commerce, with the states on the Mediterranean, as well as with the nations of Europe," p. 286.

"The negro merchants come from very far east;" p. 214. These probably then are descendants of Shem, who settled in the East.

"In this condition of life a great body of the negro inhabitants of Africa have continued FROM THE MOST EARLY PERIOD OF THEIR HISTORY; with this aggravation, that their children are born to no other inheritance," p. 287.

"Slaves are in proportion of three to one to the free men; they claim only food and clothing.

"*Domestic*, i.e. home-born slaves are treated with greater lenity than those bought with money. *In time of FAMINE, the master may sell domestic slaves for provisions.* Creditors of the master may seize them.

"Regular markets are held for slaves, who are transferred from one dealer to another, to a very great distance. They are brought down in large caravans from the inland countries; many of which are unknown even by name to Europeans. There are two classes: 1st, Slaves by birth; 2dly, Free-born, but become slaves. When Mansong, king of Bambara, took 900 prisoners, *only 73 were free men, the rest were slaves.* The causes of slavery are, 1st, war, public; 2dly, plundering, or stealing, which arises from hereditary feuds, maintained by one district against another: without notice given they plan schemes of vengeance, conduct them with secrecy, surprise in the night some unprotected village, and carry off the inhabitants, &c. before their neighbours can come to their assistance," p. 293. These are made slaves; retaliations make more slaves; and thus there is an endless concatenation of passions, all of which lead to the maintenance and propagation of slavery.

"Slaves are commonly secured by putting the right leg of one, and the left leg of another, into the same pair of fetters. By supporting the fetters with a string they can walk, though very slowly. Every four slaves are also fastened together by the necks, with a strong rope of twisted thongs; and in the night an additional pair of fetters is put on their hands, and sometimes a light iron chain is passed round their necks," p. 319.

The moors are the masters, or rather tyrants of the negroes; the negroes are little other than their slaves.

"I have observed that the moors, in their complexions, resemble the mulattoes of the West Indies; but they have a something unpleasant in their aspect, which the mulattoes have not. I fancied that I discovered in the features of most of them, a disposition toward cruelty and low cunning; and I could never contemplate their physiognomy without feeling sensible uneasiness. From the staring wildness of their eyes, a stranger would immediately set them down as a nation of lunatics. The treachery and malevolence of their character, are manifested in the plundering excursions against the negro villages. Oftentimes, without the smallest provocation, and sometimes under the fairest professions of friendship, they will suddenly seize on the negroes' cattle, and even

on the inhabitants themselves. The negroes very seldom retaliate. The enterprising boldness of the moors, their knowledge of the country, and, above all the superior fleetness of their horses, make them such formidable enemies, that the petty negro states which border on the desert, are in continual terror while the moorish tribes are in the vicinity, and are too much awed to think of resistance," p. 159.

"The slaves are tied together by their necks with thongs of a bullock's hide, twisted like a rope; seven slaves upon a thong; and a man with a musket between every seven," p. 192.

Many of the slaves are but ill conditioned, a great number of them are women.

"The reader must bear in mind, that my observations apply chiefly to persons of *free condition*, who constitute, I suppose, *not more than one fourth part of the inhabitants at large*; THE OTHER THREE FOURTHS ARE IN A STATE OF HOPELESS AND HEREDITARY SLAVERY; and are employed in cultivating the land, in the care of cattle, and in servile offices of all kinds, much in the same manner as the slaves in the West Indies. I was told, however, that the Mandingo master can neither deprive his slave of life, nor sell him to a stranger, without first calling a *palaver* on his conduct; i.e. bringing him to a public trial: but this degree of protection is extended only to the native or *domestic* slave. Captives taken in war, and those unfortunate victims who are condemned to slavery for crimes or insolvency, and, in short, all those unhappy people who are *brought down from the interior countries for sale* have no security whatever, but may be treated and disposed of in all respects as the owner thinks proper. It sometimes happens, indeed, when no ships are on the coast, that a humane and considerate master incorporates his purchased slaves among his domestics; and their offspring, at least, if not the parents, become entitled to all the privileges of the native class. Most of these unfortunate victims are brought to the coast in periodical caravans; many of them *from very remote inland countries*; for the language which they speak is not understood by the inhabitants of the maritime districts," p. 23.

At Wonda. "The scarcity of provisions was certainly felt at this time most severely by the poor people, as the following circumstance most painfully convinced me. Every evening, during my stay, I observed five or six women come to the Mansa's house, and receive each of them a certain quantity of corn. As I knew how valuable this article was at this juncture, I inquired of the Mansa, whether he maintained these poor women from pure bounty, or expected a return when the harvest should be gathered in? 'Observe that boy,' said he, pointing to a fine child about five years of age, '*his mother has sold him to me for forty days provision* for herself and





the rest of her family: I have bought another boy in the same manner.' Good God! thought I, what must a mother suffer before she sells her own child!" p. 248.

"There are many instances of free men voluntarily surrendering their liberty to save their lives. During a great scarcity which lasted three years, in the countries of the Gambia, great numbers of the people became slaves in this manner. Dr. Laidley assured me, that at that time many free men came and begged with great earnestness, to be put upon his slave chain to save them from perishing of hunger. Large families are often exposed to absolute want; and very often the children are sold to purchase provisions for the rest."

It appears from this clear and decisive evidence, that slavery in Africa arises from two causes, 1. the angry passions of the natives; 2. the infertility of the country. Let us now revert to the patriarch Noah; methinks I hear him saying, "Alas, for my son Ham! I foresee that the same irreverence for the relations of society will pervade his posterity, as he has recently exhibited in his own behaviour, they will be like him, rough, brutal, almost savage! I give him, therefore, as his portion, a country separated from his brethren, a continent by itself, where those who will labour may subsist by their labour; but where those who are improvident, unsocial, disobedient, will suffer under the famishing consequences of their conduct and character; and will often be obliged to sell their liberty to save their lives. His posterity will be servants of servants; and I punish his present arrogance of temper and conduct, by predicting what he may expect in his future generations." Since then, this prophecy has been fulfilled, is fulfilling, and in spite of the most benevolent intentions to the contrary, will continue to be fulfilled while nature shall remain the same, I think it forms an undeniable, irrefragable evidence to the truth of that passage of Scripture which we are considering. Present facts are a standing comment on this part of the Mosaic history.

Since Africa was to be peopled, by whom should it be colonized? Not by Shem, he had a better soil in Asia: not by Japheth; his enlargement could not have been accomplished in Africa: Ham as least deserving, Ham as careless and incautious, Ham as the younger son, had the least valuable allotment.

The blessings of Shem and of Japheth are referred to our intended history.

I presume to think, that the foregoing illustration of the prophetic malediction of Noah, in respect to his son Ham, has not only novelty but truth in its favour. Moreover, perhaps, some other of the great patriarch's words may receive their true sense, if we consider them also in reference to that distribution of the earth among his sons, which is evidently the intention of their father.

*God shall enlarge the enlarger, i.e. JAPHETH.* We have no phrase in our language which is capable of rendering this play of words neatly. The fact, however, is our object.

Japheth received for his portion; *vide* the MAP of the Terraqueous Globe; of Europe, the whole; of Asia, the northern parts; which are very extensive, and which approach so nearly to North America, that there can be no doubt that America was peopled from thence; in fact, the strait of separation is so narrow, that a ship sailing along it, may see the shores of both continents at the same time. See now, how the enlarger is enlarged; 1st, by receiving so great a portion as the whole of Europe, and full half of Asia; 2dly, by receiving the whole of North America, and perhaps South America also; but if there be any suspicion that this part of the world was peopled from Africa, or elsewhere, we may leave this undecided, without diminishing the inference of the very much more extensive countries occupied by Japheth, than by either of the other brothers. Compare this with the diminutive portion of Ham; inferior in dimensions, in temperature, in fertility, and in salubrity; the contrast is striking! Now this fact justifies the authority of Noah's prophecy; and it justifies too this sacred record of it, of which this geographical statement is a full and undeniable confirmation.

There remains only to inquire the import of the blessing on Shem; which seems to be ambiguous. *He, Shem, shall dwell in tents of stability; i.e.* "he shall not remove from that part of the world where he now dwells; but shall inhabit Asia, and be my representative when I am removed to a better life." Now this sense of the prophecy is fact; for the descendants of Shem to this day occupy the countries where the great ancestors of the human race had their original residence, as appears by the map. But there is another sense of which the passage is capable, *He, God, shall dwell in the tents of stability*: now this is equal to saying, "God shall dwell in the tents of Shem;" since the name *Shem* imports *stability*, a settled disposition. This sense also is fact, since Shem was priest to the Noachical family, consequently to all mankind: but this inquiry appertains to the history of the Bible, not to its geography.

#### APPLICATION OF THE MAP OF THE WORLD AS KNOWN TO THE ANCIENTS,

##### SHEWING THE SETTLEMENTS OF THE SONS OF NOAH.

##### THE SONS OF JAPHETH.

1. Gomer. *Vide* in the map, the British Islands and Germany, lat. 50 to 60, long. 10 to 40.
2. Magog. This word I presume should be pronounced Majuje. *Vide* in the map Scythia, lat. 40 to 50, long. 80 to 100.

3. Madai. *Vide* in the map Media, lat. 35 to 40, long. 70.
4. Javan, or Jaun, or Iönes. *Vide* in the map Greece, Asia Minor, lat. 40, long. 40 to 50.
5. Tubal. *Vide* in the map, lat. 50 to 60, long. 60.
6. Meshech. *Vide* in the map, Moscow, lat. 50, long. 60 to 70.
7. Tiras. *Vide* in the map, lat. 44, long. 40 to 50.

## THE SONS OF GOMER.

1. Ashkenaz. *Vide* in the map, lat. 40, long. 40 to 50.
2. Riphath. *Vide* in the map, lat. 40, long. 50.
3. Togarmah. *Vide* in the map, lat. 40, long. 50 to 60.

## THE SONS OF JAVAN.

1. Elisha. *Vide* in the map, lat. 40, long. 40 to 50.
2. Tarshish. *Vide* in the map, lat. 37, long. 50 to 60.
3. Kittim. *Vide* in the map, lat. 40, long. 30 to 50.
4. Dedanim. *Vide* in the map, lat. 37, long. 40 to 50.

## THE SONS OF HAM.

1. Cush. *Vide* in the map, 1. in Armenia, lat. 40, long. 70. 2. In Arabia, lat. 20 to 30, long. 50 to 60. 3. In Ethiopia, lat. 10 to 20, long. 50 to 60. N.B. It is probable a tribe of Cushites were originally situated still more easterly than the above countries; perhaps even in eastern Bactria.
2. Mizraim. *Vide* in the map, lat. 20 to 30, long. 40 to 50, Egypt.
3. Phut. *Vide* in the map, lat. 30, long. 20 to 30.
4. Canaan. *Vide* in the map, lat. 30 to 40, long. 50 to 60.

## THE SONS OF CUSH.

1. Saba. Meroë in Lower Egypt; or Saba in Arabia.
2. Havilah. *Vide* in the map, lat. 20 to 30, long. 60 to 70.
3. Sabtah. Arabia Felix.
4. Raamah. Arabia Felix.
5. Sabtechah. Arabia Felix.

## THE SONS OF RAAMAH.

1. Shaba. Probably Arabia Felix.
2. Dadan. Probably Arabia Felix.

## SONS OF MIZRAIM.

1. Ludim. *Vide* map, lat. 10 to 20, long. 40 to 50.
2. Anamim.
3. Lehabim. *Vide* map, lat. 30, long. 30 to 40.
4. Naphtuhim. *Vide* map, lat. 30, long. 40 to 50.
5. Pathrusim. *Vide* map, Pathros, lat. 20 to 30, long. 50.

6. Casluhim. *Vide* map, lat. 20 to 30, long. 50 to 60.
7. Caphtorim.

## SONS OF SHEM.

1. Elam. *Vide* map, lat. 30, long. 70 to 80.
  2. Ashur. *Vide* map, Babylonia, lat. 30, long. 60 to 70.
  3. Arphaxad. *Vide* map.
  4. Lud, Lydia. *Vide* Asia Minor.
  5. Aram. Syria.
- N.B. These longitudes are east from Ferro, not from London.

## CHAPTER XI. VERSE 2.

*And mankind journeyed from the east*, כְּדֵם *kedem*. Under the articles EAST and KEDEM, in Dictionary, may be seen the embarrassment which this word has given to those who suppose mount Ararat of Armenia, to be where the ark rested after the deluge; for Armenia is direct north of Babylonia, so that the writer, if he meant that mountain, should rather have said, *Mankind journeyed from the north*. But, if we accept the idea, that the ark lodged on the mountains of Caucasus of captain Wilford; for which *vide* our MAP of Paradise; then it will appear, that they journeyed strictly *from the east*; and this expression will contribute to confirm the statement derived by the captain from the Hindoo *Puranas*.

There is, however, another acceptance of the word *east*; that it signifies a specific country, or province; and this sense, in effect, will coincide with the other, since the present *Bakkter* signifies "the east," and since Bactria, or Bactriana, was the easternmost province of the Persian empire; but we must not consider this province as having been the same at all times: in our map of the world it is marked according to another division, east of the Caspian sea, but north-east of Babylon. This province originally included parts much more south and east; so that the city Balk or Bactria, was a part of it, perhaps even might give name to it; *q.d. Balktria, Balktriana*.

Now it reigns as an uncontradicted tradition in the East, that Abraham *originally* dwelt at Balk; and if this be the proper import of the word *Kedem*, "east," then Scripture seems to say the same. In Isaiah, xli. 2. we have an allusion to the original country of this patriarch, "who raised up the righteous man, Abraham, from the east," [where, however, the word is not *Kedem*, but *Metsrah*, which denotes the sunrising] and the same is said of Cyrus's coming against Babylon, "calling a ravenous bird from the east," Isai. xlv. 11. Now the *east* here cannot possibly mean Mesopotamia, since that lies north-west of Babylon, whereas Media, Cyrus was a Mede, lies east; and it appears by major Rennel's map in his Herodotus, that not only Media but Bactriana also,

lies east of Babylon; and we know that Cyrus subdued these provinces before he attacked Babylon, and he advanced to attack that city direct from these parts, where he had conducted the war in person; so that he flew, as it were, as straight as a ravenous bird flies, from the east to Babylon. If it be supposable that the provinces known in very early ages by the name of Kedem, "the east," were afterward known by another word denoting "the east," as they now are by the name Bactria, which also denotes "the east;" then the idea that this very country is the place from whence this portion of mankind journeyed, would be rendered still more probable. The scholar who recollects the use of the Greek word *Anatolia*, will perhaps find a parallel in this article.

#### TOWER OF BABEL.

On the subjects of "brick instead of stone, and slime, bitumen, instead of mortar," see our plate and remarks "on early writing." It should appear, that though the great design of these builders was defeated, yet the tower was raised to a certain height at this time; probably it was afterward ornamented, and various enrichments and finishings were bestowed on it by Nebuchadnezzar; but whether it was raised in height, may, I think, be doubted. The height of this tower, as described by ancient authors, was about 500 feet. The great pyramid of Egypt is about 480, which is 20 feet less than the tower; but allowance must be made for what is buried in the sand. The steeple of old St. Paul's Church was 534 feet in height; the height of the present St. Paul's is but 340 feet; Salisbury steeple is now the highest in Britain, and is about 400 feet. These comparative measures may serve to shew, that although the tower of Babel was of great magnitude and height, yet that other buildings have been raised up to heaven, as the Hebrews speak, at least equally with this famous edifice.

#### CHAPTER XII. VERSE 16.

##### ABRAHAM'S RICHES.

*Abraham had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.*

These riches, these flocks and herds, imply the pastoral life of this patriarch; not gold and silver, the profits obtained by commerce, but the increase of the herd, and of the fold.

The word *שׂוֹר* TJAAAN, rendered *sheep*, includes both the goat kind, and the sheep kind; we shall find this frequently as we proceed. It denotes also a flock of either kind.

The word *בָּקָר* BAKAR, rendered *oxen*, has also an extended signification, and implies sometimes a herd of cattle; so calves are called "sons of the herd," *beni bakar*, 1 Sam. xiv. 32.

The word for *ass* is *חֲמֹר* CHAMOR. In the East  
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the ass is not so gray in colour as among ourselves, but is redder; the Arabic *chamara* signifies *to be red*: but the word rendered *she-asses* is *אֲתוֹנוֹת* ATONOTH, which in my opinion signifies *fiery*, these must have been of a different species from the former to be described by a word so different. Were they so called from any line of descent? from being pye-balled? from being painted? or were their ancestors of a race dedicated to the deity Fire? Though the word is feminine, they could hardly be females only; nor could the sex of these animals merely be meant by the word. Niebuhr says, French Edit. 2to. p. 144. "two kinds of asses are found in Arabia. The small and lazy are as little esteemed in the East as they are in Europe. But there is one kind, which is large, and full of courage, which appeared to me more convenient for travelling on than horses, and which is very dear in price." Are these the *atonoth* of this passage? Might the Hebrews call a horse of metal, *fiery*? and so of asses, might they describe an ass full of courage, as full of fire? whence *atonoth*, bold, hardy, spirited, *fiery*.

The camel, *גָּמֵל* GAMEL. This is the regular word to denote this creature, of which there are several races, and several names, according to its age, &c.

#### CHAPTER XV. VERSE 9.

##### ABRAHAM'S SACRIFICE.

*Take an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon.*

There are great difficulties here to determine the true import of these words; some read, *three* heifers of one year old; others, cut into *three* parts each; others, an heifer of the *third* birth; i.e. the third offspring of its parent: *לxx*, *δαμαλιν* *τριετιζουσαν*, Jerom, *Vitulam triennem*; with which our version agrees, supposing, no doubt, that these animals are described as being at the prime time of life, at the most valuable period of their age; vide Hosea x. 11. and Virgil, Eccl. 3. The other words in this passage, are such as usually denote the animals by which they are translated.

*And when the fowls came down upon the carcasses, Abraham drove them away.* Others read, "Abraham sat down by the carcasses." This attitude of Abraham was an attitude of attendance, like a servant on his master; like David before the Lord, [vide plate of EASTERN ATTITUDES, fig. H.] 2 Sam. vii. 13. So that Abraham waited in this reverential manner till evening, and as the shades of evening obscured all around, the light which visited these sacrifices became more observable, more clear and shining.

To an agreement of importance, the passing of the parties between the parts of a sacrifice, was the ancient way of confirming a covenant. [Vide FRAGMENT, No. 129.] And, probably, as Abraham had

put no fire to his sacrifices to consume them, they were consumed by this flame, which was to him an unequivocal token of supernatural interference on this occasion, [*vide* the instance of Elijah,] since they would not *naturally* have generated flame.

We are to consider Abraham as first *sitting* reverentially beside his sacrifice; then as falling down in a kind of prophetic trance: for which *vide* Adam, Gen. ii. 21. During this trance the future circumstances of his posterity were revealed to him.

## CHAPTER XIX. VERSE 24.

### DESTRUCTION OF SODOM.

*The Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven.*

Every thing no doubt is directed by the Divine Author of all things, and is originally from him; but I can by no means admit, that fire, in this instance, was *rained from the Lord*, from the celestial heaven. We know that the word *heaven* often means the air, or atmosphere, and such I presume is its import in this passage.

Lightning may be called fire from heaven with evident propriety, as it is in Scripture; but lightning can hardly be said to be *rained*. It might, however, be the beginning of those meteors which overthrew these cities; but it should seem from all present appearances, that a volcano was the immediate cause of their destruction. This would naturally be attended with prodigious lightnings, with earthquakes, and such violent risings of the earth, as would destroy all the dwellings and their inhabitants. As we do not know exactly whereabouts this volcano burst forth, we shall suppose that the previous state of this country was that of a number of islands, for we read that it was extremely well watered, chap. xiii. 10. In the central island suppose this phenomenon to appear, and to discharge its masses of melted minerals, of fiery cinders and ashes around it; these would fall, strictly speaking, in a *rain of fire*; and having been first thrown up to an incalculable height in the air, they might be said to be *rained from heaven*; i.e. the atmosphere, without even employing the *amplitude* of Eastern phraseology. This eruption of fire first raised these islands, but when it ceased they sank below their former level; and the stream of the Jordan flowing over them, covered the whole surface with a body of water, which we now call the Dead Sea. It is a mass of water impregnated with bituminous salts, so strongly, that nothing flourishes near it, nor can it support animal life. The volcanic matters which are found in it, and around it, all testify that here has been an eruption of fire, and we are beholden to the sacred writings for informing us at what period that eruption happened. All travellers agree in this; but I shall quote from Volney, vol. i. p. 303. "The hollow through which the Jordan flows, is a country of volcanoes; the bituminous and sulphureous

sources of the lake Asphaltites, the lava, the pumice stones, thrown on its banks, and the hot bath of Taboria, demonstrate that this valley has been the seat of a subterraneous fire, *which is not yet extinguished*, [compare Jude 7.] Clouds of smoke are often observed to issue from the lake, and new crevices to be formed on its banks. Strabo expressly says, lib. xvi. that the tradition of the inhabitants of the country was, that formerly the valley of the lake was peopled by thirteen flourishing cities, and that they were swallowed up by a volcano. Earthquakes which usually succeed these eruptions are still felt in this country."

## VERSES 25, 26.

### LOT'S WIFE.

*She looked back behind him*, says the Hebrew and our version; others read, *behind her*: both may be true. It should even seem, that she was punished in the very act of returning; whence the caution, Luke xvii. 32. "Let him not *return back*. Remember Lot's wife."

Of what nature was the salt into which Lot's wife was changed? Salt is taken sometimes symbolically, sometimes metaphorically; so for incorruptibility; "a covenant of salt," Numb. xviii. 19. so for sterility, Deut. xxix. 23; Psalm cvii. 34.

Of what nature was the pillar into which Lot's wife was changed? This is full as interesting a question as the other; and indeed the answer to this may lead us to answer the other.

The word, נֹצֵב *netzib*, rendered *pillar*, is used to signify an erect attitude; a standing still; a *fixure*. So, Gen. xviii. 2. "Abraham lifted up his eyes, and lo three men *stood*, they were fixed in the place where they were, as if in deep conversation, &c. they were so engaged as to be immoveable, therefore Abraham ran to them." So, Gen. xxxvii. 7. My sheaf arose, and *stood upright*, like a man of quality, receiving homage, inflexible, immoveable. And what is more to our purpose, Exod. xv. 8. "the flood *stood upright as a heap*:" the word then does not signify a regular, well finished statue, but a heap, an upright stock, a motionless fixture; as we say to a person, "you stand like a post." Such an erection did Jacob station, when he took the stone which had served for his pillow; and set it up for a pillar, or monument, certainly not fashioned into the human or any other studied form, but, rough as it was.

Now, as to the cause of the privation of life from this woman, and her conversion into an inert mass, we learn from Deut. xxix. 23. that "the whole land is brimstone, and *salt of burning*; it is not sown, nor bears, nor any herbs grow therein: *like the overthrow of Sodom*," &c. By the *brimstone* here mentioned, we understand the sulphuric and fatal vapours, which always attend volcanic eruptions, as well as brimstone itself; and certainly Lot's wife has not been the only one who has suffered by proximity to volcanic efflu-



via; witness the history of the death of the elder Pliny, at Vesuvius, related in the younger Pliny's Letters. But Moses says, *salt of burning* formed one of the agents in the overthrow of Sodom; this, I presume, is what we now call *asphaltum*, because, being a bitumen, it might be ranged by the Hebrews among salts; as it is by other ancient writers: hence Herodotus speaks of *salt burning* in a lamp. As *asphaltum* is very inflammable, it justly bears the epithet of *burning*, or *fiery*. And this is the accurate character of the place to this day, *asphaltum* being found on the Dead Sea, or sea of Sodom. On the whole, then, we infer that Lot's wife, delaying her flight, and too slowly quitting the scene of devastation, was surprised by a shower of bitumen, or sulphur, falling upon her and around her; amid which she stood erect, motionless, deprived of life; and formed the centre or *nucleus*, for a mass which gathered around her, and which becoming hard and permanent as it cooled, was well known as the *monument* and fixed station of this unhappy woman.

## CHAPTER XXVIII. VERSES 18, 19.

JACOB'S STONE ERECTED AT BETHEL.

*Vide* our Plate of "GILGAL."

The Rabbins hold this stone in great veneration, and have many stories in relation to it, sufficiently fantastical; but, probably, their meaning is symbolical, the true religion.

The word Beth-el seems to have been the parent of the Bethulia or Bethylia among the heathen: they are mentioned by Sanchoniatho, Photius, Hesychius, and Pliny, lib. xxxvii: cap. 9. For the idea of sanctity connected with these stones, *vide* the Illustrations of our plate of GILGAL.

## CHAPTER XXX. VERSE 14.

DUDAIM, MANDRAKES. *Vide* Illustrations on Solomon's Song.

VERSES 32, 32.

JACOB'S MANAGEMENT OF HIS SHEEP.

The first thing noticeable in this history is, the distinction formed by the *colours* of these animals. We have formerly remarked, that צֶמֶר TJAAAN, signifies sheep and goats, as שֶׁם Shem does kids and lambs. Now these are described as, נָקוֹר נֶאֱכֹס, spotted: *punctis respersa*, SMALL SPOTS: but שָׂלֵה thalu, signifies LARGE SPOTS, and might well be rendered *pye-balled*; *maculis variegatæ*.

The rods of Jacob are the second thing observable. Some think this thought was suggested to him miraculously; others think it was the offspring of his own reflection; perhaps many thoughts may be suggested to us, which we never distinguish from our own reflections: but this subject is too deep for us.

The application of these rods is perfectly natural,

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and their influence on the sheep, &c. is analogous to some of the principles of our own breeders of animals, as well as to the skill of our gardeners, in blotting out, &c. colours from flowers, as tulips, &c.

There is an art, which, in their priedness, shares  
With great creating Nature,—  
Yet Nature is made better by no mean,  
But Nature makes that mean;  
The art itself is nature.

*Winter's Tale.*

But, together with a knowledge of natural causes in the patriarch, we undoubtedly unite the divine blessing; and we believe, that the divine blessing in similar events seldom offers violence to natural causes, which are its own appointments.

A third thing observable in this history is, the species of woods employed by Jacob, which are,

1. *Lebanah*, לבנה, the *white-poplar*, as is generally supposed; so the Vulgate renders; but the LXX, and Aquila, λευκός, "the *white*," implying the poplar: and our acquaintance with the trees of the East is too small to controvert their renderings.

2. *Luz*, לוז, the almond-tree, as is generally thought: and whose name in Arabic is, *lusah*; but others say, the *nut-tree*.

3. *Ormun*, ערמון. The LXX read *platanos*; Vulgate, *plane*: Onkelos reads *dulb*, which is the Arabic name of the *platanus*. This word is found in Stephens, and in the Pandects of Medicine.

The reader will judge from hence, that our translators have mentioned such British trees as they thought proper; we still want *Eastern* information.

## CHAPTER XXXII. VERSE 1.

*Jacob went on his way, and the angels of God met him, &c.*

Dr. Geddes finds so much difficulty in this passage, as do some others, that he supposes it happened in vision, yet even so he cannot account for it. It must be owned, that we see no reason why the angels of God met Jacob: no instance of their interference is mentioned. But if we take the word *angels* in some of those senses which are marked in the *additions* to the article ANGELS, in Dictionary, perhaps we may have a glimpse of a sense which removes all difficulties. I shall mention a very different version of the passage; *mentioning* is not *recommending*, but which may assist the thoughts of some future inquirer into this matter. It seems to be applicable to the preceding and subsequent parts of the history; but the words are taken in a sense not very common, though possibly it is *just*.

*Laban departed, and Jacob went on his way, and there met him, there occurred to him, there lighted upon him, in a bad sense, to his hurt, in this very place, sundry agents sent from God, i.e. evils of divine providence, as, first, that of Laban recently*

noticed; secondly, that of which he stood in great fear, as Esau, of whose approach, with 400 men, he here received the news. *But said Jacob, when he perceived the approach of these difficulties, these evils, this, my family, my property, my concerns, this is the camp of God: I am secure under divine protection; and, as he here divided his family, &c. into two parties; he called the name of that place "the camps," Mahanaim.*

#### VERSE 15.

Jacob's present to Esau is noticeable on account of the proportion he observes between the cattle, respecting the individuals of the sexes.

It leads us also to consider the names for cattle, פָּר *par*, the bull, פָּרָה *parah*, the cow: for it appears by Psalm lxix. 32. that *par* is more than a bull-calf, as it is described with horns. *Parah*, in Job xxi. 10. is taken for a cow which suckles her calf: nevertheless, *par* is frequently named, "the son of a bull;" and *parah* seems to be a heifer, which has not had young, nor been trained in the yoke, Numb. xix. 2. The *she-asses* of this present are the *athonoth* of Gen. xii. 16.

#### CHAPTER XXXVI. VERSE 24.

*This Anah found the mules in the wilderness, as he fed the asses of Zibeon his father.* More probably these mules were fountains of salutary streams, or hot waters, as the Vulgate reads; the Syriac says, *waters in the desert*; Diodorus of Tarsus, *fountains in the desert*; but others think, a people is meant whom Anah attacked and discomfited, for which valiant exploit he became renowned.

Nevertheless, if Anah was the father of the Heneti, as several have supposed, then our version bids fair to be correct. These people first bred mules, as Strabo, Theophrastus, and Plutarch, mention: and thus the Scholiast on Homer, *Iliad* ii. v. 852. says, speaking of the Heneti, "this is the first country where was invented and found, originally, the breed of mules;" or rather the *breeding* of mules, for mules do not breed. But, is the mule, the mixed offspring of a horse and an ass, *truly* meant here? we are told that Anah kept his father's asses; but not a word of horses, or mares, which are absolutely indispensable in producing mules.

#### CHAPTER XXXVII. VERSE 25.

*A company of Ishmaelites bearing SPICERY, and BALM, and MYRRH, going to Egypt.*

Spicery, *NECOTH*, this word is found also Gen. xliii. 11. but its signification is uncertain. The paraphrast Jonathan, the Arabic version of Erpenius, and Bereshith Rabba, sect. 91. render it *wax*. The LXX render it *perfumes*; Aquila says, *storax*. Jerome puts in the first place *aromatics*; in the second *storax*. The Syriac version puts *resin*; Kimchi, a

*desirable thing*; Jarchi, *a composition of aromatics*. Bochart supports his opinion, that this word signifies *storax*, by observing, 1st, that this drug is abundant in Syria, according to Pliny, lib. xii. cap. 25. from whence it is even now brought to Marseilles, and distributed throughout Europe. Artemidorus, apud Stephanum in *καρυ*, says, it abounds in Phenicia; Josephus, lib. xv. cap. 23. says, in Galilee. 2dly, It is among the most famous aromatics. 3dly, Pliny says, "The Arabs collect the *storax*, which they burn in their houses to correct ill smells." 4thly, Moses joins with this *necoth*, resin, honey, and myrrh; which agree with the nature of the *storax*. The *resin* of the Syriac translators, and the *gum* of the Arabic, coincide with this sentiment.

Hillerus, who came after Bochart, rejects all the reasons we have assigned, and affirms, that נֶכֶת *ne-cuth*, is the same as *necutuk*, which signifies *pounded, pressed*; and that the word ought to be understood of *olive oil pressed*; or what is called *virgin oil*; "pure olive oil beaten," Exod. xxvii. 20; Lev. xxiv. 2; Numb. xxviii. 5. Virgin oil is that which is procured from the fresh olives, pressed in a mill constructed on purpose; it is of a beautiful yellow colour, sweet, and of good smell. This idea agrees with all other places where נֶכֶת *becuth*, or נֶכֶת *necuth*, occur; because Egypt stood in need of the best and purest oil to compose its essences and perfumes, which were made up as unguents. Now it is certain, that the country of Gilead furnished the most valuable oils, Gen. xliii. 11; Deut. viii. 8; 2 Kings, xx. 13; Isai. xxxix. 2. In short, the present sent by Jacob to the governor of Egypt, was by no means an ordinary present, since kings shewed their liberality and magnificence in sending oils to each other, 1 Kings, v. 11; 2 Chron. ii. 10. [vide Ezra iii. 7; Ezek. xxvii. 17.] But there seems to be a text still stronger; Hosea xii. 1. *They make a covenant with the Assyrians; and oil is carried into Egypt*; no doubt to procure favour, with the same design as that of covenanting with the Assyrians. Now, this was the very wish of Jacob in sending *necoth* to Joseph. But still this difficulty occurs, why is this word used here to denote what elsewhere is called *oil*? Might it be oil not only of a prime kind, but impregnated with aromatics, &c. or, the *ottar*; i.e. essential oil, of certain plants, or flowers. This unites the sense of several of the ancient renderings.

*Balm*. This drug is also mentioned, Jer. viii. 22; xlv. 11. The Targum of Onkelos, the Vulgate, and others, say simply *resin*. To consider it as the famous balsam, known in the present day as the balsam of Mecca, is to contradict Josephus, who says the first sprig of that tree, was brought to Solomon by the queen of Sheba, Antiq. lib. viii. cap. 2. but vide Bruce's Travels, vol. v.

*Myrrh*, or *stacte*, is the purest and most valuable kind of myrrh; according to Dioscorides, lib. i. cap. 74; Pliny, lib. xxii. cap. 15.

## CHAPTER XLI. VERSE 5, &amp;c.

## PHARAOH'S DREAMS.

The first dream of Pharaoh is, that of *seven ears of corn growing from one stem*; according to the nature of certain of the Egyptian wheats. [*Vide FRAGMENT, No. 147, and plate.*] Now, observe the correspondence, 1st, of the number of the mouths of the Nile, *seven*, to the number of ears of corn, *seven*, also; 2dly, of the figure of these seven ears, spreading from one stem, as the Nile divides into seven branches, from one stream: compare the course of the Nile in a map of Egypt, to the figure of the Egyptian wheat on our plate. This infers, 1st, that the Nile had, or was reputed to have, seven mouths for discharge of its waters, even so early as the days of Joseph. 2dly, That maps *might* be then known in Egypt, though it has been supposed the earliest we read of is in the days of Moses and Joshua: so far I think is clear. But I would *query* further, whether the Egyptians in their symbols might not denote the ploughing season by a bullock? the labour of ploughing being always performed by bullocks. If so, the coming of these bullocks out of the river, whose overflow caused the fertility of Egypt, would signify so many ploughing seasons, influenced by so many good, or so many bad, overflowings of the river.

The east wind, קדום KADIM, is usually mentioned in Scripture as a burning, scorching, sultry wind, Exod. xiv. 21; xvii. 10; xix. 12; Hosea xiii. 15. perhaps however this wind might partake of a southern direction, and it is probably the *campsin* of the Egyptians, to which the sirocco wind of the modern Italians is allied. Alpinus thus describes it, Medic. Egypt. lib. i. cap. 7. "The winds of east and south are named *campsin*, passing over sandy deserts extremely heated, they blow in Egypt, where they cause such an insupportable heat, and bring with them such a quantity of dust and burning sand, that it might be thought they were thick clouds, and actual flames. This dust and sand brought by the wind, united with that which rises from Egypt itself, being agitated in the air, injures and lacerates what it happens to meet with, no less by its impulse, than by its heat; but especially it is very dangerous to the eyes, on which it produces soreness and inflammation. These winds blow by intervals, and without regularity; sometimes during three days, sometimes five, sometimes seven or nine days. I have remarked that while they blow, pestilential and frenetic fevers reign, and carry off the patients, not in a few days, but a few hours. I have also remarked many ophthalmies, and inflammations of the eyes. The persons attacked with these maladies become debilitated, and are tormented with inextinguishable thirst; but look on food with dislike, and even a kind of horror."

## CHAPTER XLIII. VERSE 11.

*Take of the best fruits of the land, balm, honey, spices, myrrh, nuts, and almonds.*

The best of the land; Hebrew, "the *praise* of the land:" this phrase is very expressive. For balm, spices, and myrrh, *vide* chap. xxxvii. 25.

*Honey* was formerly the only sweetener in use, like our sugar; its value consequently was then more than it is now: it was also a delicacy. *Vide* Cant. v. 11. When Hecamedes treated Nestor and Patroclus, he offered them, μέλι χλωρον, yellow honey, fresh honey, Iliad x. v. 630. Suetonius, in his Life of Nero, cap. 27. reports, "that he would be entertained in the houses of his best friends; and that at one of these repasts, the cost of pastry prepared with honey was a hundred and twenty thousand crowns;" for so Budeus has translated the passage. Judea was famous for honey, and for excellent honey: it was sent to Tyre, Ezek. xxvii. 17.

BATHENIM, בטנים, is variously rendered by translators. The LXX render *turpentine*. Onkelos, the Syriac, and the Arabic, not understanding it, have left it untranslated. Some think it means *peaches*, others *nuts*. Two towns seem to have been named from this fruit, Josh. xiii. 26; xix. 25. It is not easy to ascertain this fruit. There is a species of terebinthus which bears a kind of small nut, which some prefer to the pistachio: and some think it superior to the almond, Theophrast. iv. Hist. 5. The name of this kind of terebinthus is in Arabic *beten*, which has considerable resemblance to the Hebrew word.

The *bethen* of this passage is, probably, the *pistachio nut*, so called from its belly like form, as the word signifies. Bochart was of this opinion, and so was Dr. Shaw, Travels, p. 145. note, 4th edition. And, upon the whole, this seems the best supported.

## CHAPTER XLIX. VERSE 3.

REUBEN, *unstable as water*, rather *unconfined*, *licentious*, not to be restrained by mounds and banks, but overflowing all restrictions; "impetuous as a deluge, or a cataract."

## VERSE 6.

Simeon and Levi are brethren, associates, *fellows*; in their self-will they *digged down a wall*. Many read, they slew a bullock; i.e. a prince, meaning the prince of Shechem, chap. xxxiv. 26. Whether this town was *walled*, and if it was, by what occasion the sons of Jacob were impelled to overthrow that wall does not appear; but that they slew the prince is recorded: and this sense of the place depends on the pronunciation of the word שור *Shor*, or *Shur*, which may as well be pronounced to this sense as to the other.

## VERSES 11, 12.

JUDAH is a lion's whelp, as a lion, as an old lion, &c.

*Lion.* This animal is well known among us. We shall observe the progress of the patriarch's comparison of his son to this species of creature. Judah is, 1st, a *lion's whelp* or *cub*: the word גור GUR, is so used, Deut. xxxiii. 22; Jer. li. 38; Ezek. xix. 2; Nahum ii. 13. This word also signifies the *cub* or *whelp* of other kinds of animals, as bears, dogs, and even seals, Lam. iv. 3. *From devouring the prey, my son, thou art gone up: he stooped down, he couched like,* ארי ARI, or ARIAH, a *lion*, about to spring upon his prey, and tear it to pieces: no longer a whelp, but able to provide for himself by his activity: *and like,* לאביא LABIA, a *lioness*; not an old lion, which gives an idea of decrepitude, but a *lioness*, having whelps; then most fierce and most active: *who shall then break into her den? who shall rouse her then?* Here are two actions of these creatures: the *ariah* leaps on his prey; but the *labiah* defends her young. The *lioness* also is more fierce than the lion; and especially when her young are in danger. Elian, Hist. lib. xii. cap. 39. calls the lion a very strong, and even invincible animal: he also reports, that Semiramis, after having killed a panther, a lion, or other wild beast, was not greatly elated; but when she had killed a *lioness* she was very proud of her prowess; and she had reason; for among both birds and beasts of prey, the female is uniformly stronger than the male.

*Binding his foal to the vine; i.e.* the foal of his ass; and his ass's colt, rather, his she-ass, to the choice vine. Our translation loses the grace of this passage, by rendering "*foal*" and "*colt*," which are the same in import: whereas the first word properly signifies a *lively* young ass, the second a strong she-ass: and, moreover, of the race of those *atonoth*, which we distinguished on chap. xii. 16. This greatly raises the climax of the poetry.

I cannot refuse to insert the Jewish explanation of this simile: they say, the *foal of the ass* signifies the young persons of this tribe; the *she-ass*, the aged; the *vine*, the law; the *choice vine*, the synagogue; the *vestments washed in wine*, the princes of the tribes who wore garments of purple and scarlet; the *eyes red with wine*, the mountains which yielded plentiful vintages; the *teeth whiter than milk*, the plains, &c. white with harvests, or with flocks and herds, which yielded milk! That Jews should adopt such sentiments as they supposed might dignify their nation, and its tribes, can occasion no kind of wonder; but, their conduct should sometimes serve as warnings to Christian commentators.

The second part of this description of Judah, besides rising above the former in the species of ass which the patriarch mentions, and which we may observe has usually a distinguished place whenever

mentioned, no doubt imports a superior kind of vine, which is named *sorek* in the original. I suspect that this kind of vine is less named from the place of its growth, though such is the prevailing idea, and seems to be countenanced by Isai. v. 11; Jer. ii. 21. than as a distinct kind. Rabbi Isaac Ben Geuth thinks these grapes were of a kind which has no seeds, and etymology favours the idea; for in Arabic the word signifies, among other things, to emasculate, to deprive: as if these grapes were deprived of their seeds. These fruits, however, have generally a transparent membranous seed, though some are said to have actually none at all, whereby, while they are chewed, no seed is discoverable to the taste or tongue: yet it is apparent when the grape is cut with a knife, and seed is sought for, Niebuhr, French edit. p. 130. Whether this is the kind meant by the patriarch we cannot affirm. Nevertheless, as we partly suspect it, it may not be amiss to add the following information from Le Bruyn, vol. i. p. 226.

"In Persia they have ten or twelve sorts of grapes, which in general they call *angoer*, though each sort has a name peculiar to itself. They have three or four sorts that are blue, some of them round, others long, and all very large. *They have also two or three sorts that are white, and some of them very sweet, and without stones.* They have another sort, whose bunches are a promiscuous mixture of large and small grapes, different from all I had ever seen elsewhere. They dry them every year, and making them a kind of comfit, they put them into earthen pots, and send them to Batavia, and elsewhere. In this manner it is they do it: they pick and cull the grapes very nicely, and cover them over with dry rose-leaves in a stone jug, which they then stop up so close, that no air can have admission; in this state they leave them for some days, after which they break the neck of the vessel and take out the rose-leaves, and separate all the grapes, which they put into another vessel; and being thoroughly dry, they send them into foreign parts. The rose-leaves are only intended to give a pleasant flavour to the grapes; but care must be taken that none of them remain with the grapes, for fear they should cause a rot. At the same time they send to the Indies almonds and pistachios; from whence, in exchange, they receive sweetmeats and other dainties."

I would also remark on this extract, that we find dried fruits, or fruits prepared with art and attention, are sent to foreign parts, even *almonds* and *pistachio* nuts, as well as grapes: may this assist our notions of the present sent by Jacob to Joseph? which we have observed consisted of fruits, some of which we have thought were *almonds* and *pistachio* nuts.

## VERSE 17.

DAN shall be a serpent, נחש נחשני, in the way; an adder, שרפן שרפיהון, in the path. . . Per-

haps it may lead to a determination of these serpents, to notice where they are found: the *nachush* is in the way; any way; the high road: a road as well in an open country, as in a fertile land; a going. The *shephiphon* is in the pathway, a track, perhaps; [a foot path, or bridle way, may explain my notion.] The LXX rather countenance this idea, by rendering *watching*, and the Samaritan *lying in ambush*; but this I presume is common to several kinds of serpents.

The species of this serpent has been variously conjectured: Onkelos says, an *asp*; the Jerusalem Paraphrase, and the Syriac, say a *basilisk*: some say a *cerastes*, others an *adder*. The Arabic version renders *sipphon* and *sapphon*, which imports a serpent marked black and white, whence it is conjectured to be the *hæmorrhôus*, or *hæmorrhoides*, mentioned by Aetius, tom. iv. 6, 3, 36. by Avicenna, tom. ii. 138. as spotted black and white. Solinus says, that he sucks the blood when he bites, even fatally. Bochart, Hier. p. ii. lib. iii. cap. 12. approves of the Vulgate rendering *cerastes*; which kind of serpent certainly hides itself in the sand, or in some hole of a road, according to Nicander, Ther. 262. The bite of this serpent is mortal, says Elian, lib. xvi. cap. 28. And it is very difficult to avoid its ambush; because, being the same colour as the sand, it may be trod upon unawares, Diod. lib. iii. cap. 128.

Bochart, however, thinks the *hæmorrhôus* may be included in the term *sephiphon*; for both serpents are the colour of sand; both have horns, and they are about the same length. They are also remarkable, in that they do not go straight forward, but waving from side to side, because their spinal column is rather cartilage than bone, from which particularity they are flexible, and, as it were, apparently *weakly*, or *lax*; from whence some have derived their name from *shaphak*, lameness.

"These serpents have always been regarded as very cunning, as well in evading their enemies, as in seizing their prey: they have even been named "the *insidious*;" and it is pretended that they hide themselves in highways, and particularly in the ruts, [or rather holes] in them, in order to attack travellers unawares."

This is agreeable to what Nicander says, Ther. 262.

Ἐν δαίμαθισιν  
Ἡ καὶ ἀματροχίῃσι παρὰ ῥιζόν.

Under the sand,  
Or in some rut along the public road.

The same poet also says, of those bitten by them,

A piercing pain spreads upward to the groin,  
And the knees seizes.

After all, we wish for better information on the na-

ture of the serpents in the East: Hasselquist mentions an asp which he saw in Cyprus, of which it is said, 1st, that its venom causes an universal gangrene, which destroys a man in a few hours. 2dly, That the better to catch its prey, it assumes the colour of the earth whereon it happens to be. The same author mentions another species of *horned serpent* in Egypt.

I shall translate from the count De la Cépède's Natural History of Serpents, a paragraph in his account of the *cerastes*, p. 78, 79. This serpent is about two feet in length. "The *cerastes* supports hunger and thirst during a much longer time than other serpents; but is so greedy, that he throws himself with vehemence on the smaller kinds of birds and other animals which are his prey; and as, according to Belon, his skin is capable of distention, till his size is increased to double, it is not surprising that he should swallow so considerable a quantity of food, at one time, that his digestion becoming extremely difficult, he falls into a kind of torpitude, and deep sleep, during which he is easily killed." I suspect that this describes the character of the tribe of Dan exactly: as I gather from the later incidents of its history.]

VERSE 21.

Naphtali. Vide the plate and its explanation.

VERSES 22 to 26.

Joseph. For the simile of the bow, &c. vide FRAGMENT, No. 221.

VERSE 27.

BENJAMIN shall raven as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

The Hebrew name for a wolf, זאב זאב, is, perhaps, derived from *sehéb*, which signifies golden, or yellow: which is the colour of some kinds of wolves.

The wolf is a very voracious animal. Horace and Ovid call him *rapax*, *raptor*. Oppian calls him ἀρπακτῆρ, *plunderer*; and Philostratus in Apollonius, lib. ii. cap. 7. *always watching his prey*.

Evening wolves are mentioned, Jer. v. 6; Hab. i. 8; Zeph. iii. 3. perhaps, beginning in the evening, chasing and feeding till morning.

It must be owned the order of the words rather imports that he shall chase and prey in the morning, and again at night, for the wolf does not prey in the day time: but at night he "sallies forth over the country, keeps peering round the villages, carries off such animals as are not under protection, attacks the sheep folds, scratches up and undermines the thresholds of the doors where they are housed, enters furious, and destroys all, before he fixes on and carries off his prey! when these sallies fail he returns to the forests, pursues the smaller animals, goes regularly to work, follows by the scent, opens to the view,

still keeps following, hopeless himself of overtaking the prey, but expecting that some other wolf will come to his assistance, and is then content to share the spoil with his associate :” so says Buffon. The present order of the words in our text has been suspected by others. Mr. Green was for transposing the two periods; and the Syriac translator was led to nearly the same order.

It is likely, that besides those wolves which seek for prey *singly*, some may hunt two or more together, and some may hunt in troops. Benjamin’s partition of his prey leads to such kinds, if such be the character of Eastern wolves. The tribe of Benjamin was certainly warlike; and I presume they were cunning also: the sacred history proves it in a variety of passages.

## EXODUS.

### CHAPTER III. VERSE 2.

#### THE BURNING BUSH.

THIS bush is called in the Hebrew, *senah*: and the number of these bushes in this place, seems to have given name to the mountain Sinai.

Whether it means any particular kind of *thorny* bush, for such is the import of the word, or a bush in general, seems to be uncertain.

As to the nature of the fire which burned in this bush, much might be said; possibly, it was the *Shekinah*, or usual token of the Divine presence; and if so, it may lead us to think, whether the *Shekinah* were not of a very mild and gentle, though luminous appearance. How far any natural meteors, or those now produced by electricity, may resemble that mark of the Divine presence, we cannot presume to say.

### CHAPTER IV. VERSES 3, 4.

And Moses cast his rod on the ground, and it became a serpent.

This serpent, which the rod of Moses became, is called in the original, *nachash*: but in chap. vii. 9. it is said, the rod, which some have understood to be that of Moses, was changed into a *tannin*. This seems to militate against our idea, that *tannin* signified, not a serpent, but *amphibia*.

We ought, however, to observe, that in chap. vii. 9, 10. it is the rod of Aaron, not of Moses, which is mentioned; but were it even the same rod as here, unless it could be proved that this rod was more easily convertible into one creature than into another, the argument would be inconclusive. It is probable, that the miracle consisted in enduing with life a dry stick from a tree: yet that on the mountain it was not turned into an animal proper to the waters, but into a serpent proper to a mountain; as Aaron’s rod was not turned into a mountain serpent, but into a creature which the Egyptians were well acquainted with, &c. i.e. a water animal.

As to the change of the hand of Moses from a healthy into a leprous and diseased state, I shall only observe on it, that being his own personal suf-

fering, his *feelings* must have thoroughly convinced him that the effect was no deception; it could be neither a juggling trick nor a mistake.

#### ON THE MIRACLES PERFORMED IN EGYPT.

It has long been a famous question, whether the Egyptian magicians imitated the miracles performed by Aaron, so far as they did imitate them, by means of juggling tricks, or of diabolical assistance? Juggling tricks may be taken, in this instance, for a kind of natural magic; that is to say, the effect of a superior knowledge of nature, and natural powers, united I suppose with great dexterity of management in the performance of them. To acquire some grounds for deciding this question, let us inquire, in the first place, what was the nature of these miracles.

#### MIRACLES REFERRING TO THE WATER.

1. *The rod of Aaron turned into a tannin.* [N.B. This is different from the rod of Moses, chap. iv. 3. moreover, the rod of Moses was turned into a *nachash*.] This was imitated by the Egyptians, whose rods became *tanin*, “*lengthened fresh water reptiles*.” Now, unless we knew precisely the species of this reptile, we are unable to determine whether it might be scarce or plentiful in Egypt; if plentiful, then we may suppose, for the present, that this was a *substitution* rather than a *metamorphosis*, on the part of these magicians.

2. *The conversion of the waters into blood.* There is nothing, I apprehend, contrary to possibility, in supposing, that the Egyptians might so change the colour and appearance of water by mixtures, as to deceive the eyes of spectators, or might even substitute a red liquor which might pass for blood: not to insist that they might procure and produce the very blood of animals.

3. *Multiplication of frogs.* These animals, no doubt, came up from the waters, where they were bred, and where they had hitherto remained latent: this miracle the Egyptians imitated.

The sacred story relates, that the frogs and the blood, came from the water, the fresh water of the Nile, may we not add, that the *tanin* also, into which

the rods of Aaron, &c. were changed, had relation to this element? if so, then these three miracles refer to the water, and to such productions of the Nile as the Egyptians were well acquainted with, and perfectly informed; these miracles they imitated; but those referring to the air they could not imitate.

#### MIRACLES REFERRING TO THE AIR.

4. The next in order is, that of *converting the dust of the earth into gnats, or lice*; if they were *gnats*, then the seat of this miracle was the air, wherein these animals flew about, and visited both man and beast; indeed, if they were *lice*, it is scarcely credible that they *crawled* toward their subject, they must have made more rapid approaches.

5. *The swarm of flies*: the dog-fly, or *zimb*, this also referred to the air.

6. *The mortality among the beasts*; this was, probably, analogous to what we read, of distempers among the horned cattle in Europe; therefore, by the same analogy, its seat was in the air.

7. *The bile on man and beast*; probably of the same nature; so far as to be communicated by the atmosphere.

8. *Hail, lightning, &c.* evidently meteors, whose seat is in the atmosphere.

9. *Locusts*: referred to the air on the principles above mentioned in reference to the *gnats* and the *zimb*.

10. *Darkness*. This also was seated in the air.

Now, since those miracles, whose effects required a change in the nature, temperature, &c. of the atmosphere, or of which the atmosphere was the vehicle of conveyance, could not be imitated by the Egyptians, while they could imitate those derived from the water, I think it proves that sleight of hand had a much greater share than diabolical agency in their performances: since the devil is described as "prince of the powers of the air," and since no reason can be given for his impotence in effects depending on the atmosphere, or any of its properties.

Did all these miracles occur in *rapid* succession? Some have thought they did; and that a month or two was enough for the whole. I rather think they might be somewhat more distant in succession, and perhaps we might suppose them to be distributed throughout a year, or thereabout, without offence.

We have elsewhere given our reasons for supposing that the Egypt of these passages was a city, not a country; the capital of the kingdom. This accounts for the ready visits of Moses to Pharaoh, and the ready communication of this prince's orders to the chiefs of Israel. Had they been many miles asunder, this intercourse could not have taken place, as we are told it did, in the course of a few hours, and sometimes in the same day, or in the same night.

I presume, too, we are to consider a part of the population of Israel, as dwelling in the royal city,

while the remainder was further distant in their cantonments, with their flocks, and herds, &c.

#### CHAPTER VII. VERSES 9, 12.

*Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.*

We are told that the rod of Aaron was changed into a *tanin*, which we take to be a water animal, not a serpent; we may find this word again in our progress, and shall note its application.

Aaron's rods *swallowed up* their rods. It may, perhaps, be doubted whether the word rendered *swallowed up*, should not be rendered, *overwhelmed*: that is to say, it vanquished, overpowered, destroyed, its opponents; but as to the action of *swallowing* them, that is not of necessity implied in the original term used. *Vide* FRAGMENT, No. 145.

#### CHAPTER VIII. VERSE 2.

##### THE PLAGUE OF FROGS.

The Hebrew word rendered *frogs*, has been so understood by all interpreters. It should be observed, that frogs are not born in their frog state, but are first *tadpoles*; and after a time become frogs, by a gradual and orderly change. The production of a number of *perfect* frogs, was therefore a very remarkable instance of a power overruling the ordinary course of nature. Nevertheless, this miracle might consist in, 1st, a sudden maturity imparted to an immense number of tadpoles so that they became *frogs*, without waiting for the proper and natural time of their birth into that state; or, 2dly, in giving an impulse to an immense number of these creatures, and raising in them a desire to quit the moist, cool, flowing waters of their nativity, for the dry land, the plains, the city, &c. which could not but be, by their heat and aridity, very contrary to the natural residence of these unwelcome visitors.

There is, however, an objection against this swarm of animals being truly *frogs*; because they came into the houses, into the chambers, *into the ovens, into the kneading troughs*. This strange representation of the matter is certainly more conspicuous in our version than in the original: frogs in ovens! [Hebrew, *tanur*;] in kneading troughs! [Hebrew, *mesharut*.] But what were these *tanuri*, and these *mesharuti*, really? The answer to this question would remove a confusion from a passage in Levit. ii. 4. where we read "if thou bring a *MEAT-offering*, which seems to imply *flesh* meat, it shall be *cakes of fine flour, or wafers* baked in an oven." Flour, then, is this *meat-offering*. The words imply simply "the baking of the *tanur*;" or *tanurbaken*: so that whether the wafers were baked, as they might be, on the inside, or the outside, of this *tanur*, is not determined by the phrase used. Also, whether this *tanur* was the portable oven, resembling a



great pitcher, which was heated internally; or whether it was a plate of copper, put over the fire on which the preparation of bread designed to be baked was placed, may admit a question. At any rate, it is necessary to quit entirely our English ideas of ovens, when considering these passages.

As to the kneading troughs, we have given a figure of them; from which it appears, that we must also lay aside English ideas when considering them; and to that figure, with its accompanying explanation, we refer.

For a figure of the pitcher-like oven, *vide* FRAGMENT, No. 109.

#### VERSE 16.

##### THE PLAGUE OF LICE.

This word, in Hebrew צִנִּים *cinim*, the LXX render Σμῦνις, *small flies*, GNATS; and the writer of the Book of Wisdom says, chap. xix. 10. the land produced flies, *gnats*. Origen, and Jerom also, read *gnats*. I apprehend they were of the same nature as what are called *moschettos* in the West Indies, and other sultry climates: these, says the sacred historian, “became lice [gnats] in, 3, man and in beast.” I need not stay to prove that this particle signifies upon, no less than in; it is so rendered often, and often.

The following is from Mr. Parkhurst. “One can hardly suppose but the LXX, who dwelt in Egypt, knew in general what was intended by this Hebrew name; especially as their interpretation is confirmed by Philo, himself also an Alexandrian Jew, and by Origen, a Christian father, who likewise lived at Alexandria. Both Philo and Origen represent them as being very troublesome. The latter describes them as being winged insects, but so small as to escape any but the acutest sight; and says, that when settled on the body, they wound it with a most sharp and painful piercer,” Heb. Dict. p. 362.

Notwithstanding these arguments, the learned Bochart, and others, have thought, that *lice* were really intended by the historian. 1st, As they are said to come from the *dust* of the land, not from the waters, from whence gnats arise, in the usual course of nature. 2dly, As they afflicted beasts, as well as men; which is perfectly agreeable to the nature of lice, of which every kind of animal is infested by its own species. 3dly, From the etymology of the word; which signifies *stability, firmness*, difficult to be got rid of, as Aristotle speaks, Hist. lib. v. cap. 21. 4thly, In the Talmud, *cinah* signifies a *louse*. These arguments are not without adequate answers; but we only say, that it is most likely the LXX, being resident in Egypt, should be best acquainted with this subject, and their version may turn the scale of opinion.

#### VERSE 21.

##### THE PLAGUE OF FLIES.

The dog-fly, or zimb: on which we have said enough in FRAGMENT, No. 56.

The LXX render κνέφουσα, *the dog-fly*: which word, says Hesychius, denotes *impudent, bold, audacious*; qualities which belong to the fly and the dog; than which, says Elian, lib. viii. cap. 19. there are no animals more impudent. Some have thought the word signified a “mixture,” or assemblage of different kinds of the fly genus; so Aquila and Jerom. The Arabic version reads “a mixture of wild beasts, venomous insects, and reptiles;” Rabbi Selomo, “all kinds of venomous animals, as serpents and scorpions;” Aben-esra, “all the wild beasts mingled in association, as lions, bears, and leopards.” I mention these marvellous renderings, to show the absolute necessity of well understanding the natural history of a country; since that only can direct our inquiries: and since all these opposed renderings cannot possibly be well founded. Moreover, they appear to be contrary to verse 31. which seems to imply the withdrawing of a single kind.

#### CHAPTER IX. VERSE 3.

##### MURRAIN AMONG THE CATTLE.

We are told, verse 6. that *ALL the cattle of Egypt died*. Either then, the word *ALL* must be taken for a great number, as it often is; or the district throughout which the cattle died was but small; since we afterward read, verse 19. of securing the cattle from the hail storm, and, chap. xii. 29. that the firstborn of the cattle were smitten. If the reader dislike either of these interpretations, he may allow a distance of time between the two miracles, during which the stock of cattle had been replenished in this district. As to the nature of this distemper, it appears to have been extremely rapid, and even sudden; the contagion was, it is likely therefore, inhaled from the atmosphere, which fluid, if rendered unwholesome, would communicate disease as readily to a thousand as to one. We have had diseases among the cattle of Europe, whose progress has been observed to advance from place to place, at the rate of a certain number of miles per day: whence it has been thought the cause of the disease was flying insects.

#### VERSE 8.

Moses took ashes from *the furnace*: for the probable nature and form of his furnace, *vide* the print of SLAVES IN THE EAST.

The nature of this disease was, probably, that of *inflammatory buboes*, or ulcers rising into *pustules*: but whether they were plague sores is doubtful; because, in verse 15. Moses threatens to smite the Egyptians with *pestilence*; nor do we read that any number of persons died of this malady: pestilence therefore, seems not to have been employed hitherto.

#### VERSE 18.

##### THE PLAGUE OF HAIL.

Hail in some countries is a very common production of the atmosphere; in Egypt it is rare, because



the saltry nature of the climate does not permit its formation, the air being seldom cold enough, in its upper regions, to freeze the falling drops of rain. We see, then, a double interference of Providence in this miracle. 1st, That hail should be formed. 2dly, That it should happen *tomorrow*, at a time prefixed. Whoever reflects that no human power could direct the atmosphere to this, or to any other effect, must be convinced that there could be no juggling trick in this case. 3dly, That in a certain district of country these occurrences did not take place.

Observe how the lightning is called *fire*, from heaven, which ran along [darted] upon the ground, mingled with the hail. But the hail smote man and beast: every *herb*, [עֵשֶׂב *osheb*] *shrubs*, and minor plants; every *tree*, larger and stronger.

Observe the duration of this miracle; usually hail storms last but a little time; but this storm lasted long enough to terrify Pharaoh, and to induce him to entreat its suppression. In proportion to the infrequency of this kind of storm must have been the terror which it infused into Pharaoh, and which must have been proportionately increased by its continuance.

Scripture mentions, verse 31. *flax* and *barley*; and, verse 32. *wheat* and *rye*: we shall just notice these vegetables.

Flax, in Hebrew *pishtah*, is the vegetable from whose filaments linen is made; so that the importance of this plant to the Egyptians can only be known, by reflecting on the commerce in linen which Egypt carried on as well in foreign countries as at home.

The flax was *bolled*; this word signifies to rise into a stalk, or stem, which is of a *roundish* form. But some think that the seeds, or grain of the flax, were assuming a *roundish* form within their husks: and that this is the import of the word used in the original.

Barley is the most ancient aliment of mankind, as Pliny says, lib. xviii. on the testimony of Mepander. Barley is called, in Hebrew, *hairy*, חֵרָשׁ *shoreh*, from its long and stiff beard.

We need only mention plants so well known among us as these are.

Wheat also is a grain too well known to need description; its importance is equal in Egypt and in England. The cultivation of this plant was general in Egypt, and the mention of it in so early a history renders it likely that it was well known, not merely in Egypt, but in the countries around: though some have thought it was late before it was introduced into Sicily, where afterward it flourished greatly.

The Hebrew word חֲסִידָה *cusmel*, signifies a *hairy* plant; it is usually thought to be the sea, or spelt, which is a species of corn. The LXX and Theodoret render *olyra*; and Aquila renders *sea*; both which words signify *spelt*. Vide Ezek. iv. 9. Dr. Shaw thinks this word may signify *rice*. Hassel-

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quist, on the contrary, affirms that *rice* was brought into cultivation in Egypt under the califs: but I much doubt of this; and think, that from the intercourse of ancient Egypt with Babylon and with India, this country could not be ignorant of a grain so well suited to its climate: notwithstanding this, rice is not, that I recollect, mentioned, or even clearly alluded to, till the time of the prophet Isaiah; vide Isai. xxxii. 20.

## CHAPTER X. VERSES 4, 15.

There are in Scripture ten names for locusts: the species mentioned in the present passage is called *arbah*; which, say the Lexicons, imports *multiplicity*; a very just description of the locust tribes! Leewenhoeck says, he has seen a female lay more than 80 eggs: if every female is equally prolific, and lays three or four times in a summer, what an immense multitude must arise, and that speedily, from such fertility!

The wind which brought these insects, is called *kadim*; and is usually translated "the east wind:" but is supposed, in some places, to denote a wind south of the east: so that the LXX render Νοτορ και Αἰβα, south and south-east; also *xavvona*, a burning wind. Bochart prefers this rendering to the other; supposing it was more proper for the bringing these insects from Ethiopia, than from Arabia. However, this is not necessary, as locusts do not constantly observe the same courses.

The wind which carried away these insects is called the *sea wind*, i.e. wind from the sea, the Mediterranean; which, therefore, we conclude drove these locusts into the Red Sea, where they perished.

## VERSE 21.

## THE PLAGUE OF DARKNESS.

I presume that the inhabitants of England, and Holland, have frequent opportunities of contemplating darknesses by means of fogs, &c. which in the climate of Egypt would be altogether miraculous. Where the air is so clear as hardly to form clouds, those clouds can much less appear in the state of that thick vapour which a fog in London sometimes assumes. It is common among us to say "the fog is so thick it may be cut with a knife!" and I find to my surprise the same phraseology in Scheuzer, which I take to be perfectly analogous to the expression of the sacred writer, "darkness which might be felt." I am sure I have often felt the grossly vaporated air, the dense compact mistiness, of a London atmosphere.

The duration of this fog is marked as being *three days*; which, I suppose, is to be taken in the Hebrew sense, as denoting the close of the first day, the whole of the second, and the beginning of the third

day; so that the Egyptians must have been very sensible of their embarrassing situation.

As to the expressions that "they could not see each other, nor did they rise from their places;" these I suppose may be taken somewhat at large; since artificial lights, as lamps, flambeaux, &c. were in use. But these probably gave that kind of obscure solemnity of illumination, which our London lamps exhibit during the darkness of a foggy evening.

This kind of dim half light, would astonish the inhabitants of Egypt, who would rather sit at home, than venture abroad, and endeavour at their personal risk to visit their friends, or to follow their occupations:

—— and through the palpable obscure, find out  
Their uncouth way.——

The author of the book of Wisdom has indulged his fancy on the subject of this darkness, and its concomitants: it is probable that such stories were in circulation among the Jews of his time; but how greatly superior is the simple narrative of holy writ!

Having thus succinctly touched on each of these miracles, we may now attempt an observation or two respecting them taken together.

Miracles may be classed, 1st, as those which are analogous to the general course of nature, but are superior to it, or are varied from it. 2dly, Those which are in direct opposition to the general course of nature. In the first class we may instance, the depriving a person of life, as Peter did Ananias and Sapphira. It is according to nature that a person should die, but the circumstances of the deaths of those two persons, render them miraculous. In the second class we may instance, a resurrection from the dead; which is in direct opposition to the general principles of nature, and to every possible result from them.

To apply these hints to the miracles of Moses in Egypt, observe, that these miracles are analogous to the course of nature, rather than opposed to it; at least, this inference is plausible in regard to those which were imitated by the Egyptians, which do not seem to have been of a nature superior to those which the Egyptians could not imitate, yet these were according to nature; for to this day that country breeds swarms of *musquettoes*, though not in such numbers as Aaron was instrumental in producing. The nature of the *simb*, or dog-fly of Abyssinia, explains the plague of *flies* to be rather a direction of a particular insect, to accomplish a particular purpose, than any new creation of a specific kind, or any direction of this insect contrary to its nature. The mortality among the cattle is what it has pleased Providence to visit other countries with occasionally; and our own country has smarted under it, though perhaps by very different means. The *biles* and *ulcers* were diseases, which, I apprehend, are still known in

Egypt: and the storm of hail and lightning, though a wonderful phenomenon in that country, yet has its principles in nature. The same may be said of the *locusts*, whose swarms completed the devastation of the land; and of the *darkness*, whose solid obscurity shrouded the whole city and its neighbourhood.

There remains one miracle, *the death of the firstborn*, which seems to be reserved as the most convincing proof of Divine interposition: the death of the firstborn in the same night. Even in this miracle, we observe, that these very persons were born to die, since such is the tenure of human life; but that they should die at the same time, is very striking. Having characterized this miracle as the most wonderful of all, let us examine some of its particulars.

1st, The word *firstborn* is by no means necessarily to be understood of an actually firstborn child; since we read of the *firstborn of the poor*, Isai. xiv. 30. i.e. those extremely impoverished; and even what would be a contradiction, if strictly taken, *the firstborn of DEATH*, Job xviii. 13. i.e. the most fatal, the most terrible of deaths. If then we take the word *firstborn* in this passage to import the chief, the most illustrious, the *prime* of each family, we shall, I presume, perceive its full power, and shall avoid ambiguity in reference to those families which had not any *firstborn child*. This is also perfectly coincident with a sense of which I think the words are capable, chap. xii. 12. *upon all the dignitaries of Egypt I will execute judgment: not against the gods* as our translators read; for how could they feel; or what judgment did they, [i.e. idol deities] experience or what notice is taken of any such event? But the chiefs of Egypt certainly felt the judgment of God when the land was despoiled of its *principals*; and the representations and clamours of their friends and connections must needs have been powerful and influential, not to say alarming, to the reigning prince. This also appears to be the sense of the passage Numb. xxxiii. 4. "And the Egyptians buried [implying attention, if not pomp] those whom Jehovah smitten among them; even those dignitaries upon whom Jehovah executed judgments." The mention of *burial* leads to this idea, for I think the *gods* of Egypt are not meant to be hinted at, as if they were buried among others.

That the *firstborn* of cattle should peculiarly suffer under this stroke, is altogether singular, and need is enough to induce one to inquire for the sense of the passage; but, if the *prime*, the most valuable of cattle, might be understood by it, nothing forbids, then all becomes easy; and the fiction falls the more heavily on a people, whose affection for their cattle, to say nothing of some of them as objects of their devotion, would lead them to agitations, if not excesses, under this private invasion of their property, and their dependencies on their support. Does not this slaughter of the cattle

like a confirmation of the following idea, that a pestilential visitation was employed on this occasion?

May we venture to compare this slaughter of the Egyptians, with that of the Assyrians? 2 Kings, xix. Isai. xxxvii. They agree in some circumstances, as 1st, an angel is said to have been employed in both; 2dly, both were by night; 3dly, the survivors lament as if all were dead. As we have seen reason to think that the *secondary* cause or agent employed, was the Samiel or hot wind, in the instance of Sennacherib's army, might the same *secondary* cause be employed in the punishment of the Egyptians? was this the species of pestilence engaged? Whatever species it was, it equally obeyed the injunctions of divine power; as this might do as well as any other. But, if so, then all the latter plagues of Egypt, those which the magicians could not imitate, were derived from the air; and their procedure was according to the usual course of nature, not contrary to it; though this and all were perhaps *invigorated* beyond their natural powers, and specifically directed in their effects, both as to when and where; which being foretold, and punctually and directly executed, implied the intervention of superior agency; for what human power could have accomplished these events either as to time or place?

## CHAPTER XII. VERSES 3, 4, 5.

### THE PASCHAL LAMB.

The paschal lamb in respect to natural history offers no distinction from any other animal of the species. We only observe, that a kid is admitted equally with a lamb, and that the qualities of the animal demand our notice.

It is remarkable that Homer employs one word, *μηλον*, to denote sheep or goats; and that the *fold* of either kind is expressed by one word, *σπηος*: the skin of either is called also by one word, so is their excrement; and so is their voice. In these instances, then, the usage of the Greeks was similar to that of the Hebrews, who by the word *נֶשֶׁן* *sheh*, denoted both species; as appears in verse 5.

The age of this lamb, *one year*, and its sex, *male*, its qualities, *without blemish*, deserve remark. At least eight days must have passed over every animal destined to sacrifice, Exod. xxii. 30; Levit. xxii. 27. neither could it be older than one year. Now, as the ewes of Judea bring forth more than once a year, there might be more than one kind of lambs at the time of the passover, all in their first year. 1st, Those born in the month Nisan of the former year; these are the *spring-fallen lambs*, and they are called by Aquila, *πρωιμα proima*, and by Symmachus, *πρωτογονα protogona*. 2dly, The lambs of the autumn falling in the month Tizri; Aquila calls these *αψιμα opsima*, and Symmachus calls them *δευτερογονα dextero-gona*. 3dly, Those of the Nisan of the present year, which were not yet one month old. These

lambs differing in age, receive therefore different appellations.

Unleavened bread: this was made in haste, not to give time for the leaven to ferment in the meal, which requires some hours. See the allusion, 1 Cor. v. 6; Gal. v. 9.

Bitter herbs: these herbs must have been easily procurable by the Israelites; they were, therefore, 1st, common in Egypt; 2dly, the food of labourers. We have nothing to direct us in ascertaining these plants but conjecture; since what is common in Egypt now, might not have been so *anciently*.

The Mishna, in Pesachim, cap. ii. reckons five species of these bitter herbs, which it names, 1st, *chazareth*, taken for the *lettuce*; 2dly, *ulsin*, supposed to be *endive*, or *succory*; 3dly, *tamca*, thought to be *chervil*, but some say *tanseey*; 4thly, *charubinin*, or *charchobinin*: Bochart thought this might be the *nettle*, but Scheuzer thinks it is the *camomile*; 5thly, *meror*, the *sow thistle*, or *dent-de-lion*, or *wild lettuce*: the true plant unknown.

### VERSE 22.

Hyssop, is an aromatic bitter plant, very well known, and well ascertained: this therefore has no difficulty.

## CHAPTER. XIII. VERSES 21, 22.

The *column of fire and smoke*, offers nothing for the consideration of naturalists; as no *natural* cloud could have subsisted so long undissolved in that sultry climate; or under the vicissitudes of moisture, wind, tempest, &c.

### PASSAGE OF THE RED SEA.

[Vide FRAGMENT, No. 39, and MAP.]

That the wind has great influence on narrow waters, and that occasionally waters are compressed by the wind into a greater depth than usual, or are rendered more shallow than usual, is well known; but the miracle in this case is augmented by the *prediction*: no power simply human could expect that the wind would blow from any certain point, much less from any given point, to suit a certain purpose; and that after the accomplishment of that purpose, it should cease, and suffer the body of water to resume its former station. There seem to be traditions of this fact preserved by several means. We cannot lay very great stress on the reports of the present Arabs around the coast, because it is probable they might learn the history from the Jewish nation; but Diodorus Siculus seems to have heard of it; for he says, lib. iii. "A history is related in the country of the Ichthyophagi, [on the coast of the Red Sea,] which they pretend to have received from their ancestors, that one day there was so extraordinary a reflux of wates, that the whole bottom of the gulf was

left dry, and appeared verdant, because the sea was withdrawn from it. After the bottom had been some time uncovered, another great flux of water came and covered the gulf again." Under this idea, this event is referred to by Artapanus, Euseb. Prep. Ev. liv. ix. who gives it as derived from the inhabitants of Memphis. Josephus differs but little from these authors, Antiq. cap. vii. Artapanus says, "the king of Egypt, as soon as the Jews had departed from his country, pursued them with an immense army, bearing along with them the consecrated animals. But Moses having, by the divine command, struck the waters with his rod, they parted asunder, and afforded a free passage to the Israelites. The Egyptians attempted to follow them, when fire suddenly flashed in their faces, and the sea, returning to its usual channel, brought an universal destruction on their whole army."

#### CHAPTER XV. VERSES 13, 14, 15.

##### THE BITTER WATERS SWEETENED.

Belon says of those fountains which he supposed to be the same as those sweetened by Moses, that their waters are very salt and very bitter. The soil they rise in is barren, sandy, and nitrous, in a vast plain, about fifty paces from each other. They rise at the foot of a small hill, from whence they discharge several streams, like running fountains, but soon lose themselves in the sand. "The heat, says he, had brought on us so strong a thirst, that we were under the necessity of drinking this water; and our extreme thirst made us think it of an agreeable taste, although it is bitter, by reason of the nitre with which it is impregnated."

As to the wood used by Moses, it is not distinguished in the text; the sacred writer only naming it *wood* or *tree*. The Rabbins, indeed, tell us that it was itself of a most bitter kind; but we think there is no need to augment the miracle. The probability is, that it was rather of a corrective kind; and this seems to have been the opinion of the author of Ecclesiasticus, xxxviii. 5. "Was not the water made sweet with wood, that the virtue thereof [i.e. of the wood] might be known?" This, at least, is certain, that no wood possessing such natural properties is now used by the Arabs, who would never have lost the knowledge of such a valuable article, had it been communicated to them. It seems to me useless to endeavour to identify this wood, but some have supposed that it might be of the Nerium, or the sugar cane family. Mr. Forskat, in answer to Michaelis, says, a Carait Jew in Cairo told him they had a tradition it was the *Nerium Oleander*, Niebuhr, Pref. xxix.

*Palm-trees*. This kind of tree is pretty well known among us; and there is no difficulty in admitting the reference of the Hebrew word to this tree. The palm, says Plutarch, de Pythia, is a tree which loves water; and Pliny says, it loves to drink throughout the whole

year. Ecclesiasticus also says, xxiv. 14. "I was exalted as a palm-tree in Engaddi;" which we know was a very watery spot, and therefore fit for gardens, &c.

This tree, of that kind which bears dates, is general in the East, though rare in Europe. The leaves which crown the top of it are brought over as lining to boxes of fruit, &c. to our grocers.

Of Elim, Dr. Shaw says, "I saw no more than nine of the twelve wells that are mentioned by Moses; the other three being filled up by those drifts of sand which are common in Arabia. Yet this loss is amply made up by the great increase of the palm-trees; the seventy having propagated themselves into more than two thousand. Under the shade of these trees is the *Hamam Mousa*, the bath of Moses, which the inhabitants of Tor have in extraordinary esteem and veneration; acquainting us, that it was here that Moses himself, and his particular household, were encamped," Travels, p. 350. folio edit.

#### CHAPTER XVI. VERSE 4, &c.

##### THE MANNA.

This production was, probably, like many other miracles, partly natural, partly miraculous. It is certain that manna is now found on trees, &c. in the East, and perhaps in this very desert. But, that it should fall in such quantities, and under such restrictions and peculiarities, is not according to nature: that it should breed worms if kept beyond a day; that none of it should fall on the Sabbath, are altogether extraordinary: that it should melt by the heat of the sun is not so wonderful, since what is now found in these parts exhales like dew after the sun is hot. Nor am I certain that there was any thing unaccountable in the quantity gathered for each person, since it is likely the people collected according to their families, and the number of children in each, would adjust a considerable apparent difference of quantity; not to say, they might impart to each other as wanted. We have no need to multiply miracles like the Rabbins.

I would doubt, however, whether *all* the camp depended *constantly* on this manna for food; where were the cattle, milch kine, &c. brought out of Egypt? *vide* Numb. xi. 22. and though they might have little fish, yet vegetables of some kinds they might procure, as we are not, perhaps, under the necessity of supposing that they were *entirely* secluded from intercourse with adjacent tribes of Arabs, and neighbouring nations; and if they lived on the dates of the palm-tree, why not Israel also? and why might not Israel purchase those and other fruits? "The *mixed multitude* fell a lusting," Numb. xi. 4.

I shall translate Niebuhr's account of the manna found in the East, p. 128. French edit. 4to. "Manna is found at present in divers parts of the East, but I own that I neglected to procure information at the most celebrated places, that is to say, around mount

Sinai, famous for the manna of the Israelites. At Merdin it attaches itself like a meal or powder, on the leaves of certain trees which they call *ballot* and *afs* [at Aleppo called *as*;] and which I believe to be oaks. Some affirmed, they had found manna between Merdin and Diarbekr on the trees named *elmäs* and *elmaheb*. Others, from whom I inquired whether this was certain, had never seen any on trees of those kinds; nor did they recollect at Aleppo to have found it on the shrub *el hâdsje*. All agreed in affirming that between Merdin and Diarbekr it was principally gathered from those trees which produce the gall nut, i.e. oaks. The gathering time of this manna at Merdin is in July or August; and they say it is most plentiful after a certain very thick fog, or during moist weather, rather than during the clear days. No care is taken of these trees near Merdin; but when the manna falls, any body who chooses gathers it in the woods, without asking or purchasing permission from the government. It is gathered in three different manners, and it differs in quality accordingly. Some go to the woods before sunrise to gather it in a linen cloth, by shaking the leaves: it is now quite white; and this is the finest. When it is not gathered in the morning, and the day becomes hot, the manna melts in the sunbeams. Nevertheless, it is not lost, but it augments and thickens from day to day on the leaves. To obtain this, as many leaves as may be, are carried home, where they are thrown into water, some say, *boiling*, and the manna floats at the top, like an oil. Some persons do not take this trouble, but pound the leaves and manna together. This is the worst kind, and apparently is the same as J. B. Capello calls, in his *Lessico Farmaceutico*, "leaf manna," or *manna forsatella*. It is also called, "heavenly manna." Nevertheless, notwithstanding that name, the Orientals do not believe that it falls from heaven; for, if so, then no doubt it would be found on many other kinds of trees. It is gathered also in Persia, and especially in abundance in Kurdistan.

"I was assured at Basra, that the manna named *Tarandsjubin*, or *Taransjubil*, was gathered in great quantities near Ispahan, from a little thorny bush. I inquired for this kind of manna at Basra, and I found that it consisted of small grains, round and yellow, by consequence of the same figure as the manna of the Israelites is described to be, *Exod. xvi. 14, 31; Numb. xi. 7*. Perhaps, it was this kind which served as food to the Jews during their journey, for there are many thorny bushes in the desert around mount Sinai; and that district is in nearly the same latitude as Ispahan; but if the children of Israel enjoyed their manna during the whole year, that was by miracle; for the manna *Tarandsjubin* is found only during certain months. I do not know whether sugar is cultivated in other countries of Arabia besides Yemen. But if the Jews had found in the desert of

Sinai only the natural *Tarandsjubin*, it would have been a very pleasant thing to them. In the Kurdistan, at Mosul, Merdin, Diarbekr, Ispahan, and probably in other cities, they use manna only, instead of sugar, for their pastry and other dishes. Much of it may be eaten without its proving purgative. Nevertheless, a person, with whom I conversed at Basra, thought, that both kinds were of that quality. Perhaps this is sensible only after it has lost its freshness. The tree which produces wild honey was not known at Basra; but an inhabitant of Ispahan affirmed, that this tree grew commonly in Persia, and became very large."

The comparison of the manna to sugar by this intelligent traveller, the observation that it is used in pastry, and its figure, as grains, will not fail to strike the reader. I have already doubted whether the Israelites lived *wholly* on manna, which, though we cannot properly call it a vegetable gum, yet is clearly a vegetable *emission*, or *inspissiation*; and, at least partially, a juice from the tree or shrub. By way of shewing the nutritive effect of such food, I shall offer Hasselquist's account of a caravan supported by gum-arabic, which we know is a vegetable juice also. "The Abyssinians come yearly to Cairo, to sell slaves, gold, elephants, drugs, monkies, and parrots. They cross the most frightful deserts; and, as their journey depends on the season, they know as little as sailors do, how long they may be in their passage; by which they are often exposed to a scarcity of provisions. Such a circumstance happened in 1750 to the caravan from Abyssinia: it stopped two months in its course, and provisions failed. In this extremity, they had recourse to the gum-arabic, of which they had a great quantity with them; and it served to support more than a thousand men during two months. The caravan arrived safe and sound at Cairo, without having lost any considerable number of persons." In this instance, the caravan lived wholly on this vegetable substance, so that in this respect it was analogous to the camp of Israel: but the camp of Israel lived many years on the manna, whereas this caravan lived only two months on the *gum-arabic*.

In the sequel of this history we find, that the insects bred in the manna are called by two names: 1st, רִמְמַח *rimmach*, verse 24. which signifies to *breed worms*; 2dly, but verse 20. תּוּלוּ *tulo*, probably derived from a root which signifies to *devour*, to *swallow*. *Vide Job xxv. 6; Isai. xiv. 11*. Perhaps our *mites* in cheese may give us an idea of these insects.

What shall we say to the imaginations of the Rabbins, Solomon, in *Meschilta*, and others, that the melted manna formed whole streams and rivers of very sweet water, where goats and deer resorted to drink; and where even fishes were taken which had the taste of manna? From such wild interpreters, and their extravagant interpretations, good Lord deliver us!

## VERSE 15.

## THE QUAILS.

It is well known that there has been great difference of opinion among the learned with respect to what creature is intended by the original word שֵׁלָבִים *selavim*, rendered by our translators, "quails." This rendering is supported by Bochart, Hieroz. p. 1. lib. i. cap. 14. by Josephus, lib. iii. cap. 1, 12. by the Rabbins, who reckon four sorts of quails: 1. The beccafigo; 2. The thrush; 3. The pheasant; 4. The quail. The LXX translate *ortygometre*, the "mother quail," a great quail: and with them agree Appollinarius; Wisdom, chap. xvi. 2; xix. 12. and Philo, de Vita Mos. lib. i. On the other hand, the learned Job Ludolph insists that these *selavim* were locusts; because, 1st, the word signifies *multitudes*; 2dly, the Eastern versions retain the original word, whereby it should seem they do not think it the quail, which they call by another name. 3dly, Ludolph owns that he received the first idea of his opinion from Porphyry, lib. i. who mentions an army in Africa, ready to perish by hunger, when a cloud of locusts coming from Lybia, relieved their distress. 4thly, Many tribes of people live on locusts: this must be admitted; and that those insects are sufficiently abundant to maintain them. Scheuzer assents to this opinion; and the Jews in Arabia say the same, Niebuhr, p. 152. French edit.

In this passage in Exodus there seems to be an anticipation, if not a mixture, of facts. 1st, *At even the selav, quails, came up and covered the camp*: 2dly, in the morning the dew lay round about the host: 3dly, after the dew was exhaled, the manna appeared. From hence it seems that the quails came before the manna; and the same order is observed, Psalm cv. 40. "The people asked, and he brought quails, *selav*, and satisfied them with the bread of heaven." Now, if these *quails* were caught by them in the evening, how could they want food, manna, the next morning? Why were they not satisfied with the *quails* taken? [of which, by the by, no other notice occurs; no "standing up all that day, and all that night, and all the next day," here; but the whole remainder of the chapter treats of the manna.]

This is the first mention of *selav*, and we observe that it occurs here in the singular form, with a demonstrative *ה*; literally, "And it was in the evening, and it came up, or, it went up, *THE shelav*, and it covered the camp; and early in the morning was a layer of dew around the camp; and the layer of dew went up," and behold, the manna, &c. Now, this *shelav* could not be a single quail; for no single quail could cover the camp. [Can this *shelav* mean a covey?] The circumstance of a great number of *quails* would have been noticed. If we derive this word from its root, שָׁלַח, it signifies *quietness, tranquillity, composure, stillness*. Under these uncertainties, may we re-

fer this expression to the state of the weather in the evening, preparatory to the thick dew of the morning? in which case the translation would be, "*And it was in the evening, and a dense cloud, or VERY THICK FOG came up, and covered the camp*; which fog, or cloud, being condensed during the night, *early in the morning a layer of dew was spread around the camp*;" and when the dew was exhaled, the manna was found underneath it.

To vindicate this idea, I shall only recal to the reader's notice what we lately quoted from Niebuhr. "The gathering time of this manna at Merdin is in July, or August, [the sultry time of the year,] and they say it is MOST PLENTIFUL AFTER A CERTAIN VERY THICK FOG; *they go to the woods BEFORE SUNRISE to gather it*: it is now the finest." This is in short a correct description of the conduct of the people, as directed by Moses; and we know that fogs appear only in still, tranquil weather; which is perfectly agreeable to the import of the word, and its root. On this principle we might dismiss the *quails* from this passage in Exodus. In this case, all that follows is, that Moses has not recorded the giving of the promised *flesh*; [if indeed that promise refer to *this very evening*, and not to a *daily supply* of food, *q. flesh*, or *bread*, at evening or morning, the proper parts of the day, generally.] We shall find he has omitted other particulars.

The passage, Psalm cv. 40. yields us no assistance on this subject; for though, according to our version, the quails are before the manna, yet the word is *shelav*, here also, not *shelavim*; and is no otherwise different from the word of our text, than by omitting the *n, the*; and it might be rendered,

They asked, he brought on, the *shelav*;  
And bread from heaven satisfied them.

So that the *shelav* here may as well be preparatory to the dew, and so to the manna, as any thing else.

But there seems to be yet another idea: is this *shelav*, or *shelava*, absolutely the same as the *shelavim* in Numbers? Might it not be an attendant on them, yet not identically the same?

We have another history of quails in Numb. xi. 31. where we read, "And there went forth a wind from the Lord, and brought quails, *shelavim*, from the sea, and let them fall by the camp, as it were, a day's journey on this side, and, as it were, a day's journey on the other side, round about the camp; and, as it were, two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails; he that gathered least gathered ten homers; and they spread them all abroad for themselves round about the camp." We must endeavour to render this literally: "And a wind went forth from Jehovah himself, and cut off [stopped] *shelavim* from the sea, and left them, let them go, quitted them, over the camp, like the journey of a

day here, and like the journey of a day there, round the camp, and like two cubits over, upon, the face of the ground. And the people rose up all that day, and they collected, or gathered, the *whole dense cloud*; taking the word *shelav* in this sense, i.e. of *shelavim*, אֶלֶל at *he-shelav*. The least share was ten homers, &c. To this we must add the narration, for such it is, of the Psalmist, lxxviii.

He caused an east wind to blow in the heaven;  
And by his power he brought in the south wind.  
He rained flesh also upon them as dust,  
And feathered fowls like the sands of the sea;  
And let fall in the midst of their camp,  
And round about their habitations.

These accounts illustrate each other; and to understand the history, we must combine them.

Observe, 1st, two winds were employed; 1st, the east wind; 2d, the south wind. Now certainly these winds did not blow at the same time; but the east wind blew first; this drove the *shelavim* toward the sea, when, quite unexpectedly, the Lord sent a south wind, which wafting these creatures in a different direction, cut them off from the sea, and brought them over the camp of Israel; where falling them, it let them fall, they being now within reach of the people.

Observe, 2dly, there are *two* places where these creatures fell; 1st, the midst of the camp, the interior of the camp; 2d, the spaces around their habitations. The midst of the camp is a fixed station, surrounded by the tents, &c. but the spaces round about the camp extended to like a day's journey, in sundry directions, equal to the diameter of the whole cloud: and the Israelites going out to gather what fell, went from place to place till they had strayed a great distance from the camp, even a day's *straggle*. 1st, They went forward one day, gathering as they went; 2d, they gathered also the next night; and, 3d, then thought of returning to the camp: but employed the next day also in gathering as they returned. This diminishes the extent of the day's journey very much; since, to say nothing of the safety of people wandering to any considerable distance, the time consumed in gathering, and the nature of the action, looking here, picking up there, &c. would leave so little time for making progress in a *direct line*, that, as it were a day's journey, seems to be inserted in a loose manner, not precisely conveying any correct idea of the space occupied by the *shelavim*.

Observe, 3dly, here are also, as I conceive, *two* kinds of creatures mentioned: 1st, what is called *flesh*; 2d, what is translated *feathered fowls*; and, for aught I know to the contrary, these might fall in *two* distinct places; one kind falling, 1st, in the midst, interior, of the camp; the other kind, 2d, falling in the open space around it: 1st, one kind being rained on them as dust; 2d, the other like the sand of the sea.

Let us examine each of these; the first is called *flesh*, meaning, I presume, *delicacies*; it is also said to be *rained*. Now the idea of *raining* is not that of very large lumps, or great masses, but of small, little drops; and this the rather, if the word here used, *melter*, signify a *shower*; whereas a heavy, a pelting rain, is expressed by *gemesh*. "He showered down flesh, what was esteemed a delicacy, upon them." Here some may think we find the locusts of Ludolf; for this word *shower* aptly explains the falling of creatures no larger than locusts, and it perfectly agrees with the history in Numbers, that the people gathered the *whole cloud*, dense body, of them. That locusts are esteemed a delicacy, as we esteem shrimps and cray fish, is confirmed by every traveller into the East. To this agrees also, 1st, the extent around the camp to which they fell; 2d, the spreading of them abroad by the people, which is constantly practised to locusts; 3d, the measuring them by bushels, whereas birds would have been counted by dozens; and, 4th, their immense multitude; on which I shall only hint at the calculation of Scheuzer, who takes the day's journey at a sabbath day's journey only, and excludes the whole area of the camp: yet he says the quantity amounts to 854,507,000 cubic feet of creatures, and that the 120,000,000,000 of quails of which Cornelius à Lapidè speaks, is not nearly enough for the true number. On the other hand, locusts fly in immense quantities: St. Augustin mentions "a prodigious multitude of locusts, an innumerable cloud," de Civ. Dei, lib. iii. cap. 31. Alvarez says, he saw an army of locusts, which occupied the space of *eight leagues*; Portuguese, *dous covados d'allura*, two cubits high. Aldrovandus reports, on the testimony of Surius, that in 1541, in the provinces near Poland, was seen a body of locusts, one cubit high, and many miles in length and breadth. Add, therefore, to what has been said, that they lay in heaps of various depths.

We read, the quantity gathered was "ten homers," now of the manna the Israelites gathered only one *omer*, which is the tenth part of an *homer*; so that they gathered an hundred times as much of this supply as of the manna: the quantity is excessive, if of *quails*, though the similarity of the words *omer* and *homer* disguises it in our translation.

If by *flesh* the Psalmist means locusts, what does he mean by "feathered fowls?" literally, "*winged flyers*;" i.e. of any sort. And here we are happily assisted by the accounts of modern travellers, who mention a bird that devours the locusts, and follows them in their migrations. This, *perhaps*, is the "*winged flyers*" of the Psalmist, and it may *possibly* be the *selav* of Moses, if we take that word to denote a bird, or covey of birds. If this bird was now known in the East by the name, *selav selava*, it would render such a notion very plausible; but this does not appear to be fact. And indeed, as Michaelis observes,



it is probable the Arabs might derive this name from the Jews, and the Jews from the Bible, so that still our evidence would be incomplete. We shall offer a few testimonies on the subject of this bird, which *might* accompany the locusts in the camp of Israel; but certainly in no such numbers as the *shelavim* themselves, by way of *conjecture* merely.

"I had once an opportunity to see large swarms of locusts, in the island of Cyprus; and till that time had no adequate idea of their numerous hosts, and rapacious depredations. In going in a chaise from Larnica, to a garden at the distance of *four or five miles, the locusts lay swarming, ABOVE A FOOT DEEP, in several parts of the high road, and thousands were destroyed by the wheels of the carriage crashing over them. The locust bird, which providentially appears at the same time, is of infinite service on these occasions; and on that account is much respected by the Turks. Other birds also devour the locust, as starlings, sparrows, and swallows; and great numbers, while yet young, are destroyed by another species of insect; but the locust bird is the most formidable enemy of all,*" Dr. Russell's Aleppo, p. 229.

"*Turdus Roseus*, Linn. S.N. p. 294. *smurmur*, locust bird. This bird is about the size of a starling; the bill and legs are black; the plumage on the body is of a flesh colour; that of the head, neck, wings, and tail, black. The locust bird appears at Aleppo in June, about the time the white mulberries are ripe; and it feeds on that fruit, at a time when no locusts are to be found," Dr. Russell's Aleppo, p. 205.

Tavernier tells us, p. 147. "On the frontiers of Media and Armenia are to be seen a great number of birds, much like to our ouzils, much about the same time the corn begins to appear; but then the ground is covered with such infinite swarms of locusts, that the Armenians are forced to betake themselves to their processions, and to water the ground with a water which they fetch a great way off, whereinto the bodies of several martyred Christians were thrown. Three days these processions and waterings of the ground continue; and after that, whether it be that the fore-mentioned birds do eat the locusts, or only drive them away, in two or three days the country is clear of them."

Niebuhr relates a story of fetching to Mosul water from a great distance, and in a particular manner, in order to attract this locust bird, p. 153. Fr. edit. adding, "But the truth is, that if the locusts are the best food of the *samarmog*, or locust bird, and that this bird has a natural inclination to destroy them, even those which it does not eat, he would readily come and seek them of his own accord, without the chiefs of Mosul giving themselves the trouble to cause this water to be fetched from so far, and at such an expense." Niebuhr proceeds to mention the name of the bird *salva*, as known to the Arabs; but his information is not complete, as neither himself nor Mr.

Forskal could procure a sight of the bird; his intelligence from Constantinople, *not from Arabia*, led him to the *quail*, under this name.

We gather from Dr. Russell, that locusts may lie *two cubits high upon the ground*, which certainly is the literal rendering of the Scripture, since the Dr. found them above a foot deep, and for several miles together. And if there were two kinds of creatures, then the locust eater may be that feathered fowl to which the Psalmist alludes, and which Moses calls *shelav*. What other reason can be given why Moses says, in verse 31. the wind cut off *shelavim*, plural, from the sea; and, in verse 32. the people collected the whole *shelav*, singular, compared with the *shelav* of Exod. xvi. 13. we cannot determine. If *shelav* refer to the locusts, it may mean the cloud formed by their multitude: if to the feathered fowl, the Psalmist might know that these locusts were followed by a bird; and might understand the locust eater of course. If Moses does *not mention* two different creatures, neither does he mention *two* different winds: the Psalmist may have supplied both omissions.

In favour of *quails* as being the *shelavim* of Moses, the strongest modern testimony is that of Hasselquist, who, mentioning the quail of the larger kind, says, "It is of the size of a turtle dove; I have met with it in the wilderness of Palestine, near the shores of the Dead Sea and the Jordan, between Jordan and Jericho, and in the deserts of Arabia Petrea. IF the food of the Israelites was a bird, this is certainly it; being so common in the places through which they passed." I am not sure whether this *if*, and this *commonness*, are not great deductions from this testimony; which certainly does not meet the objections stated against quails: nevertheless, as quails are undoubtedly birds of passage, these *shelavim* might be quails; but where could they be going to? If from Egypt or Africa to Europe, as is their regular course, an east wind must have blown them further off from the camp of Israel in Arabia Petrea; and a south wind might have crossed them in their flight, but to no advantage to the Israelites. It would have required a west wind to drive them from Egypt to the present station of the Hebrew people, whether these quails had been going from Europe to Egypt, or from Egypt to Europe. I believe they never cross in flights to any part of Arabia.

As to the anger of God, which followed the eating of this supply, probably its fatal effects might arise from repletion, from that gluttony which accompanied the devouring of them, as one cause; or, if the *shelavim* were locusts, excess of the same vice in eating them, of which a superabundance might be very prejudicial to health; not omitting the stench arising from so many thousand heaps of locusts spread about for the purposes of being dried, &c. As we read of plagues originating from the multitudes of dead locusts cast on the sea shores, it is no wonder that the



same effect should follow when they were spread abroad by the Israelites; and this would be greatly increased if the weather were intensely hot; and if the fire of the Lord, mentioned in verses 1, 2, 3. was lightning. This is supposing that it pleased God to use secondary natural causes for the punishment of this people, which, that he *might* do, none can deny.

## CHAPTER XIX. VERSE 4.

## THE EAGLE.

The Hebrew word *nescher* has always been taken for the eagle: the expression, *how I have carried you on eagle's wings*, is softened in the LXX, who say, *as on the wings of eagles*; and this, perhaps, ought to be adopted; yet the passage, Deut. xxxii. 11. "as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings," should seem to support the present reading and translation. I have not met with any modern naturalist who gives a satisfactory account of this action of the eagle; perhaps, because this bird, living in crags, &c. is not sufficiently watched at the proper time. The eagle is a bird too generally known among us to need enlargement in this place.

## CHAPTER XXIII. VERSE 23.

*I will send HORNETS before thee*, to drive out the inhabitants of Canaan. *Vide* Deut. vii. 20; Josh. xxiv. 13. In Wisd. xii. 8. we read *wasps* instead of *hornets*. I would refer, in the first place, to the *rimb* of Ethiopia, as not impossible to have been commissioned in some of its families to effect this purpose; but as we are not certain that the *rimb* naturally breeds in Canaan, we shall restrain our notice to *wasps* or *hornets*; either of which insects may answer to the sacred texts. As to similar subjects, Theodoret reports that Saporus was obliged to raise the siege of Nisibis, being unable to resist the *gnats*, which pestered him. Jamblichus, in Babylonics, reports, that the Babylonian troops, being unable to endure the stings of *bees*, were obliged to take to flight. Elian says, in Antenor's Creticis, lib. xvii. that certain *bees*, named *chalcoides*, came in swarms into the city of the Rhacians, as if by divine commission, and extremely incommoded all they met, by deeply stinging them; insomuch that the inhabitants, unable to resist them, were obliged to quit their residence. In the same author, lib. xi. cap. 28. is a history of the Phasaelites driven from their country by *wasps*. On which we may remark, that these Phasaelites inhabited the mountains of Solymæ, and were originally of Phenicia, that is to say, descendants of the Canaanites; and very probably were some of those very people who were expelled their country by those *wasps* or *hornets*, which were, in a man-

ner, like detachments of light troops, sent to precede the army of Israel.

## CHAPTER XXV. VERSES 1—7.

## SHITTIM WOOD.

What particular species of wood this is, interpreters are not agreed. The LXX render *ἀσπτα ζύλα*, incorruptible wood. The most probable conjecture is, that this is the *acanthus*, or the *acacia vera*; which is about the size of a mulberry-tree. It produces yellow flowers, and pods like lupines: this tree yields the gum-arabic. Prosper Alpinus, and Belon, assure us that it grows abundantly in Egypt, in places far from the sea, in the mountains of Sinai, near the Red Sea, around Suez, and in the deserts. Herodotus, lib. ii. cap. 98. says the Egyptians built ships with it. Of *shittim* wood were made the ark of the covenant, and various articles of the sacred utensils. The bark of this tree is of a grayish black; its wood is of a pale yellow colour; its leaves resemble those of the lentil; many hang together on the same side of a branch. The branches are full of thorns, which are often in pairs; the branches also spread wide asunder. Mr. Parkhurst thinks its name is derived from its thorns, from their making animals *decline*, or *turn aside*, *now*. I rather conjecture it may be from the *spreading* of its branches, which, themselves, appear to me to *decline* or *turn aside*.

Dr. Shaw says, Travels p. 444. "The acacia-tree being *by much the largest*, and the *most common tree* in the deserts of Arabia Petrea, we have some reason to conjecture that the *shittim* wood was the wood of the *acacia*. This tree abounds with flowers of a globular figure, and of an *excellent smell*, which may further induce us to take it for the same with the *shittah*-tree, which, in Isai. xli. 19. is joined with the myrtle, and other sweet smelling plants." I must rather hesitate in admitting the doctor's conjecture, that the *shittah*-tree is the same with the *shittim*. 1st, As one word seems to be feminine, the other masculine; but there may be trees of each sex, as is implied in Mr. Bruce's remark below. 2dly, As the "planting the *shittah* in the wilderness," if it was the *acacia*, could have nothing extraordinary in it, which idea is implied in the passage; because the wilderness, and even the desert, is the *natural residence* of the *acacia*.

Mr. Bruce says, Travels, vol. i. p. 93. "We passed Moote, a small village with a great number of acacia-trees intermixed with the plantations of palms. These occasion a pleasing variety, not only from the difference of the shape of the tree, but also from the colour and diversity of the green.

"As the sycamore in lower Egypt, so this tree seems to be the only indigenous one in the Thebaid. It is the *acacia vera*, or *spina Egyptiaca*, with a

round yellow flower. The *male* is called the *saiel*; from it proceeds the gum-arabic, on incision with an ax. This gum chiefly comes from Arabia Petrea, where these trees are most numerous. But it is the tree of all deserts, from the northmost part of Arabia to the extremity of Ethiopia; and its leaves are the only food for camels travelling in those desert parts."

This very probably describes the *shittim*-tree; but the *shittah* is, perhaps, not an equally uncultivated tree.

## CHAPTER XXVIII. VERSES 17, 18, 19, 20.

### THE HIGH PRIEST'S PECTORAL.

ORDER OF THE STONES IN THE PECTORAL OF AARON, WITH THE NAMES OF THE TRIBES ENGRAVED ON THEM.

1. <i>Odem</i> ,	Carnelian,	REUBEN.
2. <i>Phitdah</i> ,	Topaz,	SIMEON.
3. <i>Bareketh</i>	Emerald,	LEVI.
4. <i>Nophech</i> ,	Ruby,	JUDAH.
5. <i>Saphir</i> ,	Sapphire,	ISSACHAR.
6. <i>Jahalom</i> ,	Diamond,	ZABULON.
7. <i>Leshem</i> ,	Hyacinth,	NAPHTALI.
8. <i>Schebo</i> ,	Agate,	GAD.
9. <i>Achlamah</i> ,	Amethyst,	DAN.
10. <i>Tarshish</i> ,	Chrysolite,	ASHER.
11. <i>Schoham</i> ,	Sardine,	JOSEPH.
12. <i>Jaspeh</i> ,	Jasper,	BENJAMIN.

There is no satisfactory information to be obtained whereby to identify these precious stones; I have therefore copied them, as above, from Scheuzer, for the purpose of comparison with our public version, without embarrassing the reader with repetitions of those various versions and conjectures, which are acknowledged to be insufficient. There is nothing effective in Niebuhr.

## CHAPTER XXIX. VERSE 13.

### PARTS SACRIFICED TO GOD.

Among those parts of sheep, which, being covered with fat, were to be burned on the altar, the *tail* is enumerated. As this is contrary to the character of the tail of our English sheep, it is proper to remark, that, in the East, there are breeds of sheep whose tails are large, very broad, and are made up of fat: they weigh sometimes 15, 20, even to 40 or 50 lbs. This great weight obliges the shepherds to put under them small supports, from whence these sheep are ludicrously said to carry their tails in gocats. These fat tails are esteemed great delicacies. It is remarkable, that the tails of animals are called in Hebrew *sanab*; whereas the tail of the sheep is called by a particular name, *aliah*; which the Arabs seem to have retained. The LXX, in this place and Leviticus,

speaking of these fat tails, do not use the common words, *κενος*, *ερα*, but another, *σφον*; and for the sake of correctness, such distinctions should be observed in all translations.

I shall only add the following testimony of Dr. Russell, omitting a numerous body of witnesses. "This broad flattish tail is mostly covered with long wool; and becoming very small at the extremity, it turns up. It is entirely composed of a substance between marrow and fat, serving very often in the kitchen instead of butter: and, cut into small pieces, makes an ingredient in various dishes. When the animal is young, it is little inferior to the best marrow. Leo Africanus asserts, that he saw in Egypt a sheep's tail weighing 80 pounds, Afr. Descript. p. 298. Symon-Simion, in his Itinerary, p. 39. talks of sheep's tails in Egypt weighing 70 pounds. But these enormous tails were produced by pampering the animal with bran and barley; the tails of others, fed in the usual way, were from ten to twenty pounds weight."

## CHAPTER XXX. VERSES 23, 24, 25.

### THE ANOINTING OIL.

This was composed of several ingredients.

1. *Myrrh*. I apprehend there is no reason for doubting whether this word be correctly rendered, as the general opinion rests in its propriety. This drug is well known to be a vegetable juice, drawn from the tree by incision. The tree is a native of Abyssinia.

2. *Cinnamon*. Whether this was this prime cinnamon now brought from the island of Ceylon, is somewhat uncertain; though I see no decisive arguments to the contrary; but it might be another sort. It has been thought by the best naturalists, including our own Ray, Hist. Plant. that our *canella* is the same as the cinnamon and cassia of the ancients; or, at least, the difference is but small.

3. *Sweet scented cane*, *Calamus Aromaticus*: This was well known to the ancients, though it is not much used among ourselves. Dioscorides, lib. i. cap. 17. and Pliny, lib. xii. cap. 22. mention it. Pliny gives directions for choosing it, and says it grows in Arabia and Syria, but the best is supposed to come from India. It grows in marshes which are dry in summer. The best calamus diffuses its agreeable fragrance to a very considerable distance around it.

4. *Cassia*, Hebrew *kiddah*. This is taken by some for another kind of cinnamon; it probably is the *cassia lignea* of the shops, which is an aromatic bark, not unlike cinnamon.

The proportions of these ingredients deserve our notice. Observe, the word *shekel* is not expressed in the original; so that some have supposed the *gerah* was the weight intended; but the *shekel* seems to be supplied by verse 24. "According to the *shekel* of the sanctuary:" these words, however, probably denote only a correct weight.

The difficulty is, that so great a quantity of drugs, put into so small a quantity of oil, would render the mixture much too *thick*, and nearly immovable. To answer this difficulty, some have supposed the drugs were previously steeped, and their oil drawn from them, which oil was mixed with the pure oil of olive; others think, recourse was had to pressure, to force out an oil strongly impregnated; others think the mass was distilled; some think that the *value* of the ingredients is intended; but all agree that 62 lbs. of aromatics to 12 lbs. of oil is not according to modern art; and seems contradictory to the exercise of art in any state of practice. The adoption of *gerahs* instead of *shekels* would give a proportion of  $35\frac{1}{2}$  oz. of drugs to 123 oz. of oil, or  $3\frac{1}{2}$  to 1. In common, 1 oz. of drugs to 8 of oil is esteemed a fair proportion.

VERSES 34, 35.

#### THE SACRED PERFUME.

This appears to be composed of four ingredients; stacte, onycha, galbanum, and incense.

1. *Stacte*. This drug is understood to be the prime kind of myrrh; but the original word for myrrh is not used here, but another, נטף *nataph*, which properly signifies a *drop*. Mr. Parkhurst thinks it is myrrh distilling, dropping, from the tree, of its own accord, without incision. The LXX read Στακτην; Vulgate, *Stacten*; but Scheuzer thinks it was *balm*, or *balsam*, which is properly a *drop*.

2. *Onycha*; so read most interpreters; LXX, Ονυξ; Jerom, *onyx*. This is understood to be a shell, of an excellent fragrance. The Arabic writers often speak of this shell. Dioscorides says, it is found in the Indies, in those marshes where the nard grows, which imparts its scent to the shell. It has a good odour when burnt. Rumphius, in his *Rarities of Amboyna*, lib. ii. cap. 17. describes the odoriferous nail or onyx, to which he gives the name of נור, the Hebrew word employed in this passage. He informs us that this shell is a covercle of the *purpura*, and of the whole class of the *murex*; adding, that in the Indies

this onyx serves as the basis of all perfumes. This writer describes ten kinds of these shells, and gives as synonymes to his No. 10, *Unguis odoratus*, *onyx marina*, *Blatta Bysantina*, Arab. *Adfar-altibi*. Under the former of these names it is known in Europe, and, I think, is known also among our apothecaries in England.

3. *Galbanum*. Galbanum, says Dioscorides, is the juice of a plant named *ferula*, or *metopium*; it grows in Syria. The most excellent resembles incense, is cartilaginous, pure, fat without being woody; of a strong smell. Hermannus says, it is gummy, resinous, fat and pliable like wax; a good deal like gum-ammoniac; its odour aromatic, but strong.

4. *Incense*, or *frankincense*, of which Pliny speaks, lib. xii. cap. 14. and Virgil, *Ecl.* viii.

Verbenasque adole pingues, et mascula Thura.

“Burn vervain, and *MALE incense*.” Dioscorides, lib. i. cap. 28. says, “Male incense is named *stagnias*; its grains are naturally round, and do not split; when broken, they are white within, and fat; and catch instantly, on being thrown into a fire.” There are several kinds of incense; that which is brought over in masses is Indian, *Indicum*; that which is in tears is *mammosum*, female; and that which is in grains is *masculum*, male.

It appears, that the chief of these drugs are vegetables; and that there is no oil, nor animal fat, used with them; they appear to be of a *dry* kind.

We ought not to quit this subject, without observing that there is an allusion to the ingredients of this sacred perfume in *Ecclus.* xxiv. 14. “I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle.” We have, therefore, the testimony of this writer for the correctness of several drugs proposed above; but how is it that a perfume, forbidden to private persons, should be so nearly imitated? Had it lost its sanctity, or did the admission of another ingredient take away its peculiar sacredness?

## LEVITICUS.

### CHAPTER XI. VERSE 2.

#### ANIMALS CLEAN AND UNCLEAN.

THE custom of considering certain animals as proper for human food, and rejecting others as improper, is of so great antiquity, and of so general, I might say universal, adoption, that it well deserves our attentive examination, both with regard to its principles, and to their application.

We read, *Gen.* vii. 2. of Noah's receiving into his ark a greater number of clean beasts than of unclean; and we know, that the Puranas of India express the same distinction, in their history of the general deluge. Add to this, that the Bramins, from the deepest antiquity, have been prohibited from certain kinds of food, and that the Egyptians adopted the same restrictions; and we shall perceive that this observance

ance must have originated in a strong sense of propriety, if not rather of absolute necessity.

Vegetables, no doubt, were the primitive food of mankind ; but all vegetables were not equally fit for food ; even in Paradise, there was, at least, one of malignant properties ; and in other parts of the earth there were, as there now are, many whose noxious qualities render them utterly unfit for reception into the stomach ; as indeed they are incapable of affording nutriment to the body.

In like manner, among animals, the flesh of some when eaten furnishes a wholesome nourishment, while the flesh of others is poison. Nature itself has prohibited these last from our tables ; since no man would risk his life, or his health, in the use of them, even were their appearance or their relish ever so attractive. What benefit could possibly be derived from attempting to use the *gecko* as food ? *vide* on Deut. xxx. 32.

We must also consider the different natures and modes of life among animals ; some are domestic, and feed on vegetables ; others are savage, and feed on flesh. Those which feed on vegetables are capable of becoming the property of mankind, and of being domesticated ; are always at hand, and ready for use ; whereas, those which prey on others, are distant and injurious ; and the opportunities of procuring them for service when wanted are altogether accidental and uncertain.

Of animals which are capable of domestication, some may be more proper for food than others ; it may be more advantageous to employ some in labour, than to feed on them ; and others may be, during their whole lives, engaged in procuring food for man, to greater advantage than if they themselves should be slain and eaten ; which could furnish but an occasional supply.

It is every way probable, that after the qualities of creatures were understood, after the wild and savage were banished from around the habitations of man, while the tame and the gentle were taken under his protection and multiplied by his care, that the passions or the dispositions of the human mind were figuratively expressed by comparison to the characters of animals ; and that distinctions, drawn from the fierceness of the lion, or the meekness of the lamb, were employed to convey instruction to the understanding, and to regulate the manners of life.

Having thus hinted at those causes which originally led to a difference in the use of creatures, so far as concerned the article of food, and the subsequent employment of their characters by way of morals, placing first that which is natural, and afterward that which is spiritual ; we shall proceed to examine those distinctions which Moses recorded, and adopted for the people of Israel, under the influence of divine direction. It will be remembered, that we are discoursing

not as theologians, but as naturalists ; and nothing beyond this character is to be expected from us.

Among quadrupeds, *Whatever*, 1st, *parteth the hoof*, 2dly, *is cloven footed*, 3dly, *cheweth the cud*, *that ye may eat*.

We must consider this precept as addressed to the whole of the nation ; and therefore its import, in order to ensure obedience, must be obvious and direct. Nothing is more conspicuous than a cloven hoof ; and nothing better known than the creatures which have this conformation ; but the action of *chewing the cud*, or *rumination*, is not so evident.

Quadrupeds may be divided into two classes : 1st, those which have hoofs ; 2d, those which have claws.

In the first class, the extremity of the foot is wholly covered with a hard horny substance ; on which, when the animal stands up, he rests his weight, either in whole or in part. The second class, or those with claws, do not rest any part of their weight on their claws ; neither is the whole extremity of their foot covered by their claws, but only certain portions of it.

Animals which have hoofs are again divided into those of one solid hoof only, and those with divided hoofs : the latter are the subjects of our present observations. The Hebrew text is, emphatically, "dividing the division of the hoofs ;" meaning, an entire and total separation of the hoof into two parts ; and meaning also, neither more parts nor less than two. Hence the camel, whose hoof is *partly* divided, was unclean to the Jews, though eaten by the Arabs ; and the *arnebeth*, hare, having more than two divisions, though described as ruminating, yet is forbidden.

*Rumination* is an action of the gullet, whereby certain quadrupeds bring again into their mouths that food which they had taken down into their stomachs : they repeat this slight kind of vomiting for the purpose of re-chewing their food, grinding it into more minute parts, and mixing it more intimately with those salival juices which are furnished by the mouth. This they repeat several times ; till the vegetable substances on which they have fed, are become sufficiently prepared to be converted by digestion into flesh. It must ever be remembered, that there is, by much, a greater dissimilarity and distance between a vegetable designed to be used as aliment, for the purpose of conversion into flesh, than there is between any kind of flesh which is meant to be converted, as aliment, by the process of digestion, into flesh of another kind ; thereby forming part of another animal.

Ruminating animals have several stomachs, wherein the food is prepared in different degrees, before it passes away as being wholly digested. The first is called the *paunch* ; this is the most copious : here the food is received, softened by being soaked in a proper liquid, and is ground, preparatory to being passed into the second bag or ventricle.

The second stomach is called the *honeycomb*, being composed of cells like that structure of the industrious bee, to which its name alludes: this discharges the food in some degree from its moisture, and dismisses it to the third stomach.

The third stomach is called the *many-fold*, and consists of many *cellular membranes*. In this receptacle a further progress is made in digestion.

The fourth stomach is called the *honey-tripe*: the juice furnished by this ventricle completes the preparation of the food, and dismisses it, as entirely fit for the purposes of nourishment.

## VERSE 4.

## THE CAMEL.

The foot of the camel is only partially divided; that is to say, the division is not entire throughout; he cannot therefore be said to have hoofs. This animal then, though ruminant, is unclean, because he does not "divide the division of the hoof," as was the characteristic mark required in a clean beast.

The camel forms a part of the most sumptuous entertainments in the East; and is reckoned, especially the young ones, among the most savoury dishes.

## VERSE 5.

## THE CONEY, OR SHAPHAN.

Vide on Prov. xxx. 26. the *Ashkoko* of Mr. Bruce, and the plate. That traveller tells us, "he certainly chews the cud;" but he has toes, not hoofs.

## VERSE 6.

## THE HARE; ARNEBETH, HEBREW.

The difficulty on this animal is, that Moses says the *arnebeth* chews the cud, which our hares do not; and of which we have no ancient testimony in respect to the hare. Either then, this word means a creature of the hare kind, not known among us in Europe, or the hare of Asia does in some degree ruminate. Both these ideas may be correct; the *arnebeth* of Moses may be of this kind, yet a different creature from our hare; and it may ruminate. Nevertheless, we must remark that interpreters are agreed that the creature meant in this passage is the hare; and the Arabs at this day call the hare *arneb*, *erneb*, *eraneb*, Mizinzk. Lex. 151, 3144. The LXX however translate *Δασυπς*, *Dasypps*, which Aristotle, lib. i. cap. 1. and Pliny, lib. viii. cap. 55; lib. x. cap. 63. seem to describe differently from the hare. Bochart, and the lexicographers, however, think the hare is really designed by this word. [Are there any traces of our guinea pig here?]

Hares were, and still are, very common in Judea, and even in the deserts; they are indeed so plentiful, that Plaistead advises those who are about to cross the desert toward Bussorah to take onions with them,

in order to make a sauce for the hares they may meet with; from whence it appears, that this animal is partly depended on as a resource for food. He mentions knocking down 20 or 30 in a day. These hares, living in the desert, not in the verdant meadows of Europe, may they *ruminate* under these circumstances? or, are they of a kind not precisely the same as our own?

N.B. The hare was forbidden food among the Britons; no doubt directed in this instance by the Druids. From a hint, Prov. xii. 27. Mr. Harmer thinks the Israelites did not always refrain from the hare.

## VERSE 7.

## THE SWINE.

This is clearly the creature designed by the sacred writer. The well known aversion of the Jewish nation from it, and the abhorrence of other families of mankind, mark it decidedly as impure. This creature, in hot countries, is apt to be troubled with distempers, which render its flesh unwholesome; to which we may add, its perpetual wallowing in mire. We have no reason to doubt but its natural qualities were known before it became a symbol, or a proverb of impurity.

Tacitus tells us, that the Jews abstained from the flesh of swine, in consideration of a leprosy by which they had formerly suffered, and to which this animal has a disposition. Maimonides, More Nevochim, part iii. cap. 8. says, "The principal reason wherefore the law prohibited the swine, was because of their extreme filthiness, and because this creature eats so many impurities. For it is well known with what care and precision the law forbade all filthiness and dirt, even in the fields, and in the camp, not to mention the cities. Now had the swine been permitted, the public places and the houses would have been worse than dunghills, or even than privies."

Plutarch, de Iside, affirms, that those who drink of the milk of the sow become blotchy and leprous; and Elian, lib. x. cap. 16. quotes from Manetho, that whoever drinks sow's milk is quickly covered with scabs and leprous itches. How very applicable the moral of these accounts is, need not be insisted on.

## VERSES 9, 10, 11, 12.

## OF FISHES CLEAN AND UNCLEAN.

You may eat of whatsoever hath fins and scales. Fins are analogous to the feet of land animals; as therefore the sacred legislator had given directions for separating animals according to their hoofs and claws, so he directs that fishes, which had no clear and distinct members adapted to locomotion, should be unclean; but those which had fins should be clean, provided they also had scales: for as we saw before that two requisites, a cloven hoof, and a power

of rumination, were necessary to render a quadruped lawful, so *two* characters are necessary to answer the same purpose in fishes.

The manner in which this law is given, its application, and its extent, deserve notice. There are no particular kinds of fish specified as pure or impure; but a general rule is laid down, that only those answering to such a description, may lawfully be used. The reason, perhaps, is, that fishes were likely to form no considerable part of the food of the Israelites, who were to be agricultural people; but if any were purposely bred by them, they should be such as were free from hazard, as well in regard to health, as to the exertion necessary to procure them.

It deserves notice also, that there are no exceptions made, as in the case of animals; a strong line of distinction, of *permissive* distinction, is drawn; and this being attended to, there is no risk of failure in that compliance which the law demands. I remember Niebuhr asked a Jew, whether such or such fishes were lawful? who answered him, that the law allowed them so many that were beyond denial fit for their use, that he had never troubled himself to inquire the unlawfulness of any that were dubious or uncertain.

It is not in the Scripture only that this distinction among fishes is known. The Romans ate in their sacred festivals, which they called *polluctum*, only those kinds of fishes which had scales. Pliny, lib. xxxii. cap. 1. after Cassius Hemina, reports this as an express law of Numa. Porphyry, de Abstin. lib. ii. cap. 37. says, that the Egyptian priests held fish in abhorrence: Herodotus says the same, lib. ii. cap. 37. This, however, may be doubted; as the priest who had the care of the temple of Isis at Herculaneum, when that temple was involved in ruin, by the ashes of Vesuvius, was found with the remains of fish on which he had been feeding, lying before him. It is admitted, that fishes were freely used by the Jewish commonalty; and we find they had been used as food by the Israelites in Egypt, since they regret the loss of them, Numb. xi. 5.

#### VERSE 13.

#### OF BIRDS.

There are no particular characters given for distinguishing birds by classes, as clean or unclean; but a list of exceptions is tendered, and these are forbidden, without enumerating those which are allowed.

It will be found however, on consideration, that those which live on grain are not prohibited; and, as these are the domesticated kinds, we might almost express it in other words; that birds of prey, generally, are rejected, i.e. those with crooked beaks, and strong talons; whether they prey on lesser fowls or animals, or on fish; while those which eat vegeta-

bles are admitted as lawful; so that the same principle is maintained to a certain degree among birds, as formerly among beasts.

#### THE EAGLE.

This bird is well known, as taking a kind of pre-eminence among birds of prey. There is no difficulty in determining the bird intended.

The *ossifrage*. Interpreters are not agreed on this bird: some read *vulture*, others the *black eagle*, others the *falcon*: the name *peres*, by which this bird is called in the Hebrew, denotes *to crush, to break*; and this name agrees with our version, which implies "the bone breaker," which name is given to a kind of eagle, from the circumstance of its habit of breaking the bones of its prey, after it has eaten the flesh; some say also, that it even swallows the bones thus broken.

Onkelos uses a word which signifies *naked*, and leads us to the vulture: indeed, if we were to take the classes of birds in any thing like a natural order, in the passage before us, the vulture should follow the eagle as an unclean bird. The Septuagint interpreter also renders *vulture*; and so do Munster, Schindler, and the Zurick versions.

The *ospray*. The Hebrew name of this bird is derived from a root signifying *force* or *impetuosity*; it may therefore be the *ospray*: but there is much reason to doubt whether we are correct, in applying these different kinds of eagles, for such they are to which we have been now attending.

The probability is, that this is the *halietus*, or *sea eagle*: or, perhaps, the *black eagle*; which, though among the smallest of eagles, is among the strongest. So Homer speaks, Il. xxi. verse 252. "Having the rapidity of a black eagle, *μελανος*, that bird of prey which is at the same time the strongest and the swiftest of birds." I do not know how far I am justified in referring to the black eagle of Bruce, vol. v. p. 159. which he names *nisser tokoor*; but if we had better acquaintance with that bird, perhaps it might prove to be the *atsniah* of this passage.

If the above hint is admissible, then the vulture, distinguished by its bald head and neck, is excluded, on one side; while the class of eagles which have a superfluity of feathers on the throat and head, are excluded on the other side. Of these Bruce offers two, the *nisser werk*, p. 155. which has a kind of beard of feathers under his chin; and the *nisser tokoor*, which has a long crest, or tuft, on the back of his head.

The *vulture*. This word appears in this place written with *ו, daah, דאח*, but in Deut. with *ו, דאח, raah*: if the first of these be correct, it leads us, not to the *vulture*, but the *hawk*; as the import of it is the *swift* or *rapid*; and this is countenanced by the Samaritan version, which reads *daithah*. If this be admitted, it tends much to support the opinion, that

the second of the eagle kind is the vulture ; since the vulture could hardly be omitted in this list, and its proper place among its associates should seem to be earlier than this.

As modern naturalists, this is the proper place where we should expect to find the hawk ; and the order is so natural, that we think we risk little in supposing that it was adopted even in the days of Moses ; for, though we are well aware that we must not judge of the natural history of that ancient writer by the Linnean system ; yet where nature has appointed an order, as we may safely say in this instance, what should forbid the earliest of the naturalists from observing it ?

In favour of the hawk are Jerom, the Arabs, Munster, Castalio, Junius, Diodati, Buxtorff, Schindler, and others.

#### VERSE 14.

**The kite.** This follows the hawk with propriety. The Hebrew name implies *rapacity* ; and this agrees well with the kite. As there are several kinds of these birds, we shall not particularize any ; no doubt but all their classes were meant to be included under one name that was best known. The person who should have eaten one species of eagle, or of hawk, because another species was named in the text, would have found the consequences of this transgression in the punishment of his prevarication.

**Every RAVEN, after his kind.** This genus no doubt includes the crow, the pie, &c. and therefore, coming after the hawk and kite, closes this list of birds of prey with great propriety.

It will be observed that the foregoing birds are birds of wing, *high-flyers*, such as roam to great distances, and prey wherever they can. Mr. Bruce describes multitudes of birds as following the armies in Abyssinia ; and I should think it likely that among them would be found most, or all, of those enumerated above. Perhaps they are not only birds of prey, but they feed on *human* carcasses ; which would be a further cause of their pollution and unfitness.

#### VERSE 16.

We are now directed to a very different class of birds, which commences with, the *owl*, say our translators ; but this is clearly a mistake : the word describes "*the daughter of screams*," i.e. the *ostrich*. See this confirmed in FRAGMENT, No. 144.

Is it not astonishing that this bird should have been described as, 1st, the ostrich, by the LXX ; 2dly, *sirenes*, which bird is apparently a creature of fancy ; 3dly, the owl ; and 4thly, the nightingale ? What have these birds in common, that can justify such variations ? The three Chaldee versions, Onkelos, Jonathan, and the Jerusalem Paraphrase, read *naamah*, which is the Arabic name for the ostrich : Maimonides and the Talmud agree with them.

**The night hawk.** That this is a voracious bird seems clear from the import of its name ; and interpreters are generally agreed to describe it as flying by night. On the whole, it should seem to be the *night owl*, *strix orientalis* ; which Hasselquist thus describes : " It is of the size of the common owl, and lodges in the large buildings or ruins of Egypt and Syria, and sometimes even in the dwelling houses. The Arabs settled in Egypt call it *massasa*, and the Syrians, *banu*. It is extremely voracious in Syria ; to such a degree, that if great care is not taken to shut the windows at the coming on of night, he enters the houses, and kills the children : the women, therefore, are very much afraid of him."

**The cuckow.** The strength of the versions is in favour of the *sea-mew* ; the original name may denote a *slender* bird ; but the *sea-mew*, as a water bird, seems to be very ill placed in this part of the list : I should be almost tempted to adopt the notion of Dr. Shaw, which I transcribe below, but that I do not see wherefore a granivorous and gregarious bird should be excluded ; can his want of the hinder toe be a sufficient reason ? I hardly think it. Travels, p. 252. fol. edit.

"The *rhaad*, or *saf-saf*, is a granivorous and gregarious bird, which wanteth the hinder toe. There are two species of it ; the smaller whereof is of the size of an ordinary pullet, but the larger is near as big as the *hoobaara*, differing also from the lesser in having a black head, with a tuft of dark blue feathers immediately below it. The belly of them both is white, the back and the wings of a buff colour, spotted with brown ; whilst the tail is lighter, marked all along with black transverse streaks. The beak and the legs are stronger than in birds of the partridge kind. *Rhaad*, which denotes thunder, in the language of this country, is supposed to be the name that hath been given to this bird from the noise it maketh in springing from the ground ; as *saf-saf*, the other name, very naturally expresseth the beating of the air, when it got upon the wing." "And is not unlike in name to the *sahaph*, or *sah-haf*, which, Lev. xii. 10. we translate *cuckow*." Note.

Dr. Geddes renders, "the horn owl ;" but is this distinct enough from the foregoing ?

**The hawk, after his kind.** This bird seems to be strangely placed here : we had *kites* of all sorts in verse 14. now, after the *ostrich*, and *owl*, birds of no kind comparatively, we have the *hawks*, a genus much more likely to have been included before, after the eagles and vultures.

I have no determinate opinion on the species of this bird ; can it be the *ibis* ? That bird, so common in Egypt, could hardly be omitted in the list. Can it be the *curlew* ? Hasselquist mentions the plover of Egypt, and the three toed plover. We should seem to want a wild bird.



I shall add further, that if Mr. Bruce's *abou hannes*, vol. v. p. 172. be, &c. he supposes, the *ancient ibis* of Egypt, perhaps the Hebrew name *netj* is still appropriated to it; for *abou* is merely the Arabic word for father, and *ha-nēs* resembles the Hebrew name used in this passage, *q. ha-netj*.

Mr. Bruce begins his account of the *abou hannes* by saying, "the ancient and true name of this bird seems to be lost; the present is fancifully given to it," &c. Perhaps it is rather disguised than lost; but this is conjecture.

This bird is not now found in Egypt, though anciently it was worshipped there, and was very numerous; it is therefore not the *ibis* of Hasselquist. I suspect that the Arabic title, *father*, is some remains of the ancient idolatry, of which this bird was the object.

#### VERSE 17.

**The little owl.** Such is the translation of the LXX, Aquila, Theodotion, and Jerom; but why should the owl be introduced here? he was named in the former verse. Our translators seem to have thought the owl a convenient bird, as we have three owls in two verses. Among the Rabbins, some have thought this bird to be the *pelican*, and Bochart takes pains to prove it. Dr. Geddes thinks this bird is the cormorant, and the following the sea gull: as I rather take the following for the cormorant, I should incline to render this the sea gull. This begins the list of water birds, whatever bird it be.

**The cormorant.** Dr. Geddes renders, the "sea gull;" and observes, "that this is a *plunging* bird I have little doubt. Some modern critics think it is the *pelican bassanus* of Linnæus. The Chaldee and Syriac version, *fish catcher*, favours this rendering; nor less the Greek *cataractes*, which, according to Aristotle, draws for its food fishes from the bottom of the sea." I think this is a clear description of the cormorant, which certainly is one of the best of *plungers*; and which lives wholly on fish: moreover, which in some parts of Asia is used as a *fish catcher* for its master; who, by putting a collar round its neck, prevents it from swallowing the fish it has caught, which the bird therefore brings to the boat, and is afterward fed with a part of its prey. To this bird also agrees the description of Aristotle. Suidas says, "the *cataractes* is a kind of sea bird;" Aristotle adds, "smaller than a hawk." Appian, in *Ixeuticis*, describes the *cataractes* exactly according to the manner of the *gannet* on the coast of Scotland. At any rate this is meant for a water bird; and therefore demonstrates the impropriety of the preceding and following bird being rendered "owl!"

**The great owl.** This is strangely placed, after the *little owl*, and among water birds. The LXX render *ibis*; and this seems to be a very proper place for the *ibis*; which yet, I suppose, is not the an-

cient *ibis* of Egypt, but that which in later ages received this name. The following is Hasselquist's account of this bird. "*Ardea ibis*: This bird is about the size of a raven-hen. It is found in lower Egypt, especially in places not overflowed by the Nile; and at length in those from which the water is withdrawn. He feeds on insects and small frogs, which abound in Egypt, both before and after the inundation of the Nile; in which he is of great service to the country. They assemble morning and evening, especially in the gardens, in such great numbers, that the palm-trees are covered with them. When he reposes himself, he sits *upright*, so as to cover his feet with his tail, and to *straighten* his neck and breast." As a bird of this character and description suits the situation assigned him in this place, I should think him preferable, at any rate, to "the great owl." Mr. Parkhurst, admitting that it should be of the *ibis* kind, supposes it may be the *bittern*, from the *droning* noise which that bird makes by *blowing*, which is one of the significations of the root of its Hebrew name.

**The swan.** This bird, in Hebrew *tinschemet*, is extremely doubtful: the LXX render *porphyryon*, or *purple hen*, which is a water bird, not unlike in form to those which have preceded it. His name is derived from his general colour. Dr. Geddes observes, that "the root signifies to *breathe out*, to *respire*. If etymology were our guide, I would say that it points to a well known quality in the swan, that of being able to respire a long time with its bill and neck under water, and even plunged in the mud." Mr. Parkhurst thinks, the conjecture of Michaelis not improbable, "that it is the *goose*, which every one knows is remarkable for its manner of *breathing out*, or *hissing*, when provoked." Michaelis observes, p. 221. "What makes me conjecture this is, that the same Chaldee interpreters, who, in Leviticus, render *obja*, do not employ this word in Deuteronomy, but substitute "the *white kak*," which, according to Buxtorf, Dict. p. 2107. denotes the *goose*." Perhaps Egypt has birds of the wild goose kind; one of which is here alluded to; and so I find Norden, vol. ii. p. 36. mentions, "a goose of the Nile, whose plumage was extremely beautiful. It was of an exquisite aromatic taste, smelled of ginger, and had a great deal of flavour." Can a bird of this kind be the Hebrew *tinschemet*?

**The pelican,** in Hebrew *kaat*, and in the Eastern versions, *kik*, *kok*, or *kak*. As the bird before this was called the *white kak*, it seems to suppose a similarity between that and this, though a difference of colour. The Talmud describes it as a water bird, with a long neck; the LXX read *palecas*, and the Vulgate, *onocrotalus*; on the whole, this bird is pretty well determined.

**The gier eagle.** No eagle is a water bird; so that, this being a list of water birds, we ought not to expect to find an eagle in it. I perceive that most



interpreters are willing to render the Hebrew word *racham* by that kind of Egyptian vulture which is now called *rachami*, and is abundant in the streets of Cairo, *vultur percnopterus*. The description which Hasselquist gives of this bird is horrible; but, especially, it does not agree with a *water bird*, which is what we want: "It is hardly ever seen in the fields, or around the lakes: it is an impure bird, and a carrion eater." Mr. Parkhurst wants a water fowl; and Dr. Geddes says, "it is not easy to conceive how this bird came by its name, *racham*." But I think, by tracing it, we may advance some way toward ascertaining this bird. Jonathan and the Syrian interpreter translate, *serakreka*; Onkelos, *je-rakreka*; the Talmud, *serakrak*. Meninski, in his *Lexicon*, mentions a bird named by the Arabians *sirikrak*, *sikirrak*, &c. It is not of the *pie* kind, though so understood by Meninski. I observe Dr. Shaw mentions, "the *shaga-rag*, of the bigness and shape of a jay, though with a smaller bill, and shorter legs. The back is brownish; the head, neck, and belly of a light green; and upon the wings and tail there are several spots or rings of a deep blue. It makes a squalling, and *builds in the banks of the Shelliff, Booberak, and other rivers*." This description approaches to that of the *kingfisher* or *halcyon*: the name is sufficiently near to that of the versions; and if the *halcyon* may be supposed to be the *racham*, we see at once that it is a water bird; and the histories of this bird's tender affection unite in the character of the *racham*. "The kingfisher frequents the banks of rivers, and feeds on fish. To compare small things with great, it takes its prey after the manner of the ospray, balancing itself at a certain distance over the water for a considerable space, then darting below the surface, brings the prey up in its feet. It makes its nest in holes in the sides of the cliffs. The nest is very foetid, by reason of the remains of fish brought to feed the young." *Vide* Pennant's *British Zoology*, vol. ii. p. 247. See Ovid, *Metam.* lib. xi. for the tenderness of the halcyon, and *Theoc.* *Idyll.* vii. 57; *Virg. Georg.* iii. 338; *Silius Ital.* lib. xiv. 275. No doubt there are several kinds of *halcyons*; that some are known in Egypt we are informed by Hasselquist, who gives this account of them: "*Alcedo rudis*, frequents the banks of the Nile, and takes the fish by thrusting his long bill into the water like the gull. *Alcedo Egyptia*, is found in lower Egypt, makes his nest on the date-trees, and the sycamores, which grow around Cairo. Feeds on frogs, insects and fish, which it finds in the fields. Its voice resembles that of the raven." Without determining on the probability of this conjecture, I think we may be sure that the *rachami* of Cairo is not the *racham* of Moses; as a bird so well known, and hardly capable of being lost, would certainly have been acquiesced in by commentators, had it been the bird designed, notwithstanding the remarks of Bruce, vol. v. 163, &c.

The *stork*. It is pretty well agreed that the Hebrew *chasidah* is either the *stork* or the *heron*; the *stork* is by much the most probable: and indeed, as the *heron* is not a bird of passage, which the *stork* is well known to be, I think we may acquiesce in this bird as the *chasidah*. *Vide* Parkhurst, *Dictionary*, p. 253. 4to.

The *heron*. This bird should rather be included among the *storks*, as it resembles them closely. As commentators are quite at a loss on this subject, inasmuch that Dr. Geddes retains the original word, "*anaphas* of every kind," I shall be excused if I extract from Dr. Shaw the description of a bird which answers to what the passage and order requires. It is probable that some bird very near akin to this is what was designed by the sacred writer.

"The *boo-onk*, or long neck, is of the bittern kind, somewhat less than the *lapwing*. The neck, the breast, and the belly are of a light yellow; but the back and upper part of the wings are of a jet black. The tail is short; the feathers of the neck long, and streaked with white, or a light yellow. The bill, which is three inches long, is green, in fashion like to the *stork's*; and the legs, which are short and slender, are of the same colour. In walking or in searching for food, it throweth out its neck seven or eight inches, from whence the Arabs call it *boo-onk*, the long neck, or the father of the neck."

This is reckoned by the Dr. among water birds: it seems to be a smaller bird, but allied in form and manners to the kinds under prohibition.

The *lapwing*, or the *upupa*. This is pretty generally considered as the bird designed by the original word *dukiphath*, so called from its crest. It seems, that the Egyptians call the hoopoe, *kukupha*, and the Syrians, *kikupha*; which is near enough to the Hebrew *dukiphath*; which, therefore, we conclude is the hoopoe.

The *bat*. This rendering has the authority of most versions and commentators.

The number of birds prohibited is twenty. For the sake of shewing the correct natural order in which Moses has placed them, we shall range them systematically; as it will prove that the system of Moses was that of nature: also we have distinguished those which we have tolerable authority to imagine are correctly rendered.

## BIRDS OF THE AIR.

Eagle,  
Ossifrage,  
Ospray,  
Vulture,  
Kite,  
Raven,

Eagle.  
Vulture.  
Black Eagle.  
Hawk.  
Kite.  
Raven.

## BIRDS OF THE LAND.

Owl,  
Night Hawk,

Ostrich.  
Night Owl.

Cuckow,  
Hawk,

Saf-saf.  
Ancient Ibis.

#### BIRDS OF THE WATER.

Little Owl,  
Cormorant,  
Great Owl,  
Swan,  
Pelican,  
Gier Eagle,  
Stork,  
Heron,  
Lapwing,  
Bat,

Sea-Gull.  
Cormorant.  
Ibis Ardea.  
Wild Goose.  
Pelican.  
Halcyon.  
Stork.  
Long-neck.  
Hoopoe.  
Bat.

By tracing the order and distinctions of these birds, the reader will be very well able to judge of what nature they are, by that of their associates: we shall not enlarge, as we might, on this article, but merely express our satisfaction at explaining, and we hope justifying, the order and the system adopted by this very ancient Hebrew naturalist.

#### VERSE 20.

"All fowls that creep, going upon all four, shall be an abomination unto you. Yet these ye may eat of, every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth." This passage is surely expressed with sufficient obscurity: fowls, going on all four, flying, creeping, legs above their feet!

Observe, 1st, the word *all* is here taken with restrictions, since some are excepted. 2dly, The word rendered "*fowl*," should have been rendered, a *creeper*, or *crawler*; the present expression gives us the idea of a bird. The passage would read thus literally: "*All winged reptiles, or creepers, having wings, walking on four feet, are abomination to you: but yet, these ye may eat, from among all winged creepers going on four, those which have in them JOINTS, כרעים caraim, at the upper part of their hind legs, רגלי regeli, for the purpose of leaping from off the earth.*" This means to describe the locust, &c. ארבא arbah. These parts of the locust had exercised the critical inquiries of Michaelis, q. xxx. which Niebuhr answered, by information, that "*arbah* is the name at Bagdad, and at Maskat, of those locusts of passage, which devour all that they meet with, and then go further. חגב Chagab, is also a locust known at Maskat. ריגלי Rigelin are the two hind legs. קירראים Kirraim are the joints." By these terms I understand the joints of the hinder leg, those very conspicuous ones which unite the muscular thigh with the slender leg. The distinction I presume is this, the locust has usually, besides his wings, six legs; four for crawling, and two for leaping: such as may have four legs only, are forbidden; since they only creep with such feet, though they also fly

with their wings: but if they have two hind legs also, with which they leap, then, as they leap and fly, as well as creep, they are allowed. It will follow that the locusts named in the following verses have six legs. This principle excludes other insects, flies, &c. which use their two fore feet as paws, but do not leap with any.

The locust after his kind, the bald locust after his kind, the beetle after his kind, the grasshopper after his kind.

1st, The locust, ארבא arbah. This is, as Niebuhr observes, the migratory locust.

2dly, *Salom*, or *salam*, סלם, perhaps, as this name implies a rugged or craggy form. It is clearly a species of locust: but Goliuss thinks it is a locust before its wings appear; so that this, and the others, rather describe a state than a species.

3dly, *Chargol* חרגל. There is a story that this locust fights against serpents; and such is the import of its name in the Greek, Οφιμαχης; but the foundation of this in the nature of the creature is not known.

4thly, *Chagab*, חגב. A species of locust, says Niebuhr.

Without being able to identify the kind of each of these locusts, we may perceive that our translation errs in rendering, "the beetle." As to rendering the "grasshopper," certainly that insect is the natural representative of the locust tribe among us. Several kinds of locusts, and probably the very kinds mentioned above, though we are unable to appropriate them, are eaten by the Arabs; who broil, boil, fry, or stew them. They are brought to market regularly, in baskets, bags, &c. in a dried, or salted state, &c. in vast quantities; as we do shrimps, or prawns, &c.

#### VERSE 29.

The weasel. Most versions and commentators have been content to render the Hebrew *choled*, by weasel; but Bochart thought it was the mole; observing, that the Syriac *chuleda*, the Turkish *chuld*, the Arabic *chold*, all signify the mole: which also is called *Khuld* at Aleppo, Russell, vol. ii. p. 182.

The mouse, *achbar*. [JERBOA, Prov. xxx. 26.] This being an animal which burrows in the ground, it is likely that it should be pretty much assimilated to the creature which precedes it.

The tortoise. All who know the tortoise, know that it partakes of the nature of the *amphibia* too much to be, with propriety, placed among those creatures with whom we here find it associated. Dr. Shaw tells us, "the *cr tjab*, of this passage is a kind of lizard, called in Arabic *dab*, or *dhab*; it agrees nearly in the shape, and in the pointed *annuli*, or scales of the tail, with the *caudiverbera*," or shake-tail. With this idea the LXX agree, who call it the "land crocodile;" the Vulgate, "crocodile," simply: the great crocodile it certainly is not; but a lizard

only, not a *tortoise*, could have received this name. Bochart, Damir, and Avicenna, countenance the opinion of Dr. Shaw.

The *ferret*. Dr. Geddes renders this the *nent*. According to the import of the Hebrew word, its name seems to be taken from the cry it emits; and this is supposed by the generality of interpreters. "The Hebrews have named it *anakah*, because of its *very sharp cries*, which might be mistaken for groans and moanings. "If we examine the etymology of the Hebrew name, we shall find that the *anakah* is a *spotted*, or *starred lizard*, which utters sharp cries." Pliny, lib. xxix. cap. 4. mentions the "*galeotes*, covered with *red spots*, and its cries are sharp." I think the above descriptions are precisely those of the *gekko*, for which, *vide* plate on Deut. xxxii. 33. and, as a lizard is clearly the kind of animal intended; and as besides the *gekko*, few if any lizards *cry*, that animal seems to be strongly hinted at here. I would further observe, that, as its name in the Indies, *tockai*, and in Egypt, *gekko*, is formed from its voice, so the Hebrew name *anakah*, or perhaps *anakkah*, seems to be formed in like manner; the double *k* being equally observable in all these appellations. If these remarks are admissible, this lizard is sufficiently identified.

The *chameleon*. The rendering of *coach* by *chameleon* has the sanction of the LXX and Vulgate. Bochart prefers the *guaril* of the Arabs; which is a *strong lizard*; and this quality is denoted both by the Arabic and the Hebrew word. It is said that this lizard fights against serpents, and even kills them sometimes; from whence the Greeks have given it a name. Its flesh is hot, and is reckoned very fattening, especially by the women; and, together with its blood, skin, &c. is used in medicine. Dr. Shaw names it "the *warral*, or *guaral*, which, according to Leo, Afric. lib. ix. is sometimes thirty inches in length; being usually of a bright reddish colour, with darkish spots."

The *lizard*. As the companions of this creature are lizards also, this should have some mark of distinction. Bochart has made it very probable that this is a species of red lizard, called by the Arabs *wachra*. Some take it to be the *salamander*; to which, perhaps, it has some resemblance, in shape and size, though not in colour.

The *snail*, *chomet*. This is the rendering of many commentators, including the Rabbins; but the LXX and St. Jerom read *lizard*; and indeed the place rather requires a lizard than a snail. The Arabic versions have the *chameleon* or *stellio*. According to the Talmudists, *chometon* means sand; and Bochart seeks, to answer the name, for a lizard which lives in the sand, which he finds in the Arabian lizard *chulca*; whose colour is azure, and which is mentioned by Arab writers.

The *MOLE*, *tinshemeth*. This word rather denotes a lizard; and according to the signification of the root, *נשם neshem*, to *breathe*, it applies peculiarly to the *chameleon*, of which the story went that it lived on air. This, though not true, has been popular. Pliny reports, lib. viii. cap. 33. that "this is the only animal which neither eats nor drinks. He stands up, his mouth always open; and the air serves him as aliment." And the same says Ovid, *Metam.* lib. xv. 411.

*Id quoque, quod ventis animal nutritur et aurâ.*

The *chameleon*, however, lives on flies and other insects. This lizard is so remarkable that it could not have been omitted in this list; and our translators have accordingly introduced it before, not without authority from LXX and Vulgate: but Dr. Geddes remarks, "Here *etymology* is particularly favourable to the *chameleon*."

The following is a comparative arrangement of these forbidden creatures.

#### ANIMALS.

Weasel,	Mole,
Mouse,	Jerboa, the lesser.

#### LIZARDS.

Tortoise,	The dhab,
Ferret,	The gekko
Chameleon,	Warral
Lizard,	Red lizard,
Snail,	Sand lizard,
Mole,	Chameleon.

#### VERSE 41.

*And every creeping thing that creepeth on the earth shall be an abomination: that is to say, creeping insects of all kinds: whatsoever goeth upon the belly, i.e. serpents; whatsoever goeth on all four, i.e. locusts, &c. and lizards; whatsoever hath more feet than four, i.e. scolopendras, scorpions, &c.*

In this verse the law is made general; yet there are, undoubtedly, serpents which are good to eat; even the rattlesnake is reckoned a dainty by some persons in America; and many people in Egypt, &c. in a manner live on serpents. Lizards also are good; the *guano* is hunted for its flesh, which is esteemed extremely delicate. And among insects, the palm-tree worms of Martinico are considered as exquisite; their flavour being exceedingly aromatic. These, however, are not sufficient to justify the character of the rest of their tribe. This general prohibition is founded on the most correct views of propriety, and on the general unfitness by nature of the creatures prohibited.

## CHAPTER XIII. VERSES 2—28.

## THE LEPROSY.

In a former chapter the sacred legislator had distinguished between animals pure and impure, among other purposes designing that of preserving the health of his people; but in this chapter we find him supposing that certain of the most inveterate maladies to which the human frame is subject, might become the afflictions of individuals; and directing the proper procedure in such cases.

The leprosy, in all its stages, and under all its appearances, is one of the most calamitous of diseases. We, in Britain, are happily freed from it by the coldness of our climate, and therefore are not able to form just conceptions of its various distinctions, and their appearances, in the hotter parts of the globe.

The first disease mentioned is *seeth*, a rising; perhaps, a red *pustulous* rising; 2d, a *scab*, or shining spot, or a pustule full of pus; 3d, a *whitish spot*, without appearance of tumour. Perhaps these are only different states of the same distemper, which gradually assumes these more decisive and *mature* appearances. As the completest information I know of, I shall translate what Niebuhr says on this subject.

"The Arabs have three sorts of leprosy; 1st, *bohak*, which is neither contagious nor deadly. A negro who was attacked by it at Mocha, was sprinkled all over his body with white spots; it was said that the use of sulphur had relieved him for a time, without curing him. 2d, *barras*, which also is not dangerous. 3d, *juddam*, or *majurdam*. This leprosy is of the greatest malignity. According to the opinion of a Jew of Maskat, this is the same as is mentioned, Levit. xiii. 10, 11. and a Jew of Bagdad believed this to be the disease named in Hebrew, ידאקין *jadakin*. *Juddam* is apparently what Hilary calls the leprosy of the joints; for when I inquired at Bagdad in what species of leprosy those signs which accompany the Arabian leprosy appeared, such as numbness of fingers and toes, stinking breath, difficulty of breathing, swelling of the ears, cheeks, brows, &c. they answered me, that all these signs, together with the falling off of the nails, announced the *majuddam*.

The schech, who governed at Aboushar, sent into the island of Bahrein those who were attacked with the species of leprosy called *abbras*; [*barras*?] Some few years ago all the leprous persons at Basra were shut up in a separated house; and there is at Bagdad a quarter enclosed, and filled with barracks, to which the magistrate conveyed by force those leprous persons, who, being attacked by the *juddam*, did not give notice of their condition. But it seems that government has little care about these unfortunate persons, as they come every Friday to ask alms in the market place. I might have seen many of these sufferers, but I thought it most prudent to avoid them.

It is said that they endeavour to assuage their miseries as much as possible, and shut up as they are, yet continue their amours. The leprosy is not uncommon at Bombay, among the lower class of Indians: but it is not malignant, for I heard say, that they permitted, without difficulty, those who were diseased to labour with those who were in health; they said too, that this leprosy, as well as the itch, was occasioned by bad nourishment, and especially by corrupted fish."

The following observations are by Mr. Forskal: "Lepers are found at Cairo; however, they are not common. The Arabs name *behaq* that species of leprosy in which certain little spots discover themselves hither and thither on the body; and this, without doubt, is that named *bohak*, Levit. xiii. It is thought not to be contagious; insomuch, that it is said the patient may be slept with without hazard. When the leprosy spreads all over the body, the Arabs call it *barras*. It is easily distinguished in the East, where black hair is universal; because this disease renders the hair white. They say that this leprosy may be cured, when, in the midst of the white spots, the hairs continue black; but that it is incurable if they become white. A man of Aleppo, who had been at Damascus, said, that there were in that city two districts filled with lepers, one of Mahometans, the other of Christians; and that each was supported by the alms of those of the same religion. These fellows in imprisonment form alliances among themselves; and when a child is born, those of their faith who reside in the city, take it from the mother, and give it a healthy nurse. If after three months, this child has not the leprosy, it is brought up in the city; if he is infected, they return him to his parents: the healthy nurse fears no infection.

"May 15, 1763. I saw, at Mocha, a Jew attacked by the leprosy *bohak*. The spots were of unequal sizes; they did not appear shining, were very little raised above the skin, and did not change the colour of the hairs. The spots were of a dull white, verging toward red. The patient whom I saw had the rest of his flesh blacker than is usual among the inhabitants of this country; but his spots were not so white as the skin of Europeans, who are not sunburnt. The spots of this leper did not appear in his hands, or around his navel; but on the neck and the face, not on any part of the head where the hairs were thick. They spread themselves by degrees; sometimes they last but two months, sometimes one or two years, and disappear of themselves. This disease is neither contagious nor hereditary, and occasions no inconveniencies. The Jews believe that it is produced by excessive joy; never by vexation or sorrow. [At Bagdad they say it is produced by drinking milk after having eaten fish.] We were afterward shewn an Indian who had the leprosy *barras*; and I found that his spots were of a different colour

from those of the *bokak*. The skin of the Indian was much blacker, and nearly approaching to soot; but his spots were much whiter than those of the Jew. By holding by the side of these spots the hollow of my hand, I found the shade equal. This unhappy sufferer had the leprosy in his hands, and on the soles of his feet; and the blotches spread on all sides, rising even to the legs. In this subject, the hairs, naturally black, were become white in the spots, and were fallen in several places. In his youth he had had the leprosy on his breast and in his face; but as he was going in pilgrimage to Mecca, a scherif had cured him, by spitting on the places which were infected. The hair of his head, his beard, and his breast, had retained their natural black colour," p. 121, &c.

The foregoing account is so particular, that the sacred writer may almost stand as a commentator on the modern traveller; for Moses prescribes the visitation of the person afflicted, and the symptoms of the affliction, with an accuracy perfectly correspondent to the observant Dane. He notices the spots, the hair turned white, or not turned white, the spreading of the blotches, &c. It merely remains, that we observe the difference of the Hebrew names for the different species of this disease.

*Tjaroeth*, a leprosy of a bad kind: Greek, λευκη, white. [Observe, that Hippocrates, lib. ii. *Prorhet. ad fin.* mentions the *leuce*, as "one of the most dangerous distempers, such as that called the *Phenician*," and this disease was called some centuries ago, "the *Tyrian leprosy*." We infer, that, as it depends more or less on food, Moses could not too strongly prohibit such kinds of food as might promote it, to a people who were about to inhabit the seat of it, Syria and Phenicia.]

*The plague on the head and beard*, verses 29, 30. may be considered as another kind of leprosy, distinct from the milder kind, which Mr. Forskal tells us, "did not come on any part of the head where the hairs were thick:" our *scalled* head is probably analogous to this kind of leprosy, called *natak*.

*Bokak*, verse 39. is sufficiently explained above. As to the attentions of the priests, and the legal ceremonies to be observed on these occasions, they seem to be a mixture of precaution and of piety.

Before we quit this extract from Niebuhr, I wish to direct the reader's attention to the action of the scherif, *spitting on the places of the Indian where the leprosy appeared*. May this serve to explain a passage where a leprosy also is the subject? Numb. xii. 14. Miriam was struck with a leprosy of the malignant kind, *tjaroeth*, verse 10. Moses intercedes for her, the Lord replies, *If her father had but spit in her face*, or on any part of the surface of her skin, with design to cure her of the leprosy, *bokak*, or that of the slightest kind, *should she not have been secluded, kept in private, to see the effect of this remedy, seven days?* Now, if in that slighter state, she would have

been so separated, let her at least be treated in an adequate manner, under this severer dispensation: *shut her out from the camp seven days*, that this malady may be well known, and so become a token to all the people." Is this the true bearing of the passage?

#### VERSE 47, &c.

##### THE LEPROSY IN CLOTHES.

This account is long, distinct, particular, but very obscure. I shall first suppose, that the garments worn by leprous persons, receiving infection from their wearers, become thereby unclean. That this disorder may be communicated by such means, is evident from a history in Niebuhr on this subject; which at least supposes such communication was well known and expected to take place: "But a few years ago, a leprous person, in order to obtain a woman whom he loved, wore during several days an inner dress of fine linen, which he contrived should be sold to her, at a very low price." When he had received information by his spies that she was infected, he acquainted the magistrates, and she was shut up," in the hospital where lepers, and himself among them, were secluded. This kind of infection gradually corrodes even the texture of garments; and is much dreaded in all countries subject to the plague, and by all persons exposed by attendance on purulent distempers.

There is a second sense which may be attributed to the passage; that of a natural disease in garments, a disease appertaining to themselves. This, I apprehend, is the true meaning of the writer; but I know no traveller who has mentioned the subject; neither does the sacred legislator confine his remarks to one kind of garment, but he supposes that as well linen as woollen may be subject to it. I have read of woollen garments undergoing putrefaction, and even taking fire in consequence, [Dr. Watson's Chemical Essays, vol. i. p. 189. note.] but not of such accidents happening also to cotton or to linen. By way of conjecture I would ask, whether destruction of garments by an insect might be here intended? for we read, James y. 2. your garments are *moth eaten*; and, Luke xii. 33. the moth *corrupteth*, where the idea of *corruption* by the moth deserves notice; and, if admissible, would render the Mo-saic account, and the precautions in consequence, clear and easy.

#### CHAPTER XIV. VERSE 34.

##### LEPROSY IN THE HOUSE.

This also is a subject on which we have little information; the description of it by Moses is precise, but answers to no modern accounts that I have perused. I shall therefore add on this, and the former subject, merely to shew the power of contagion, and to justify the rigid precautions of the divine law, an extract from "Dr. Mead on the Plague;" but I

think I recollect to have read, that, during the great plague in London, the walls of the smaller rooms, where the sick lay, were discoloured, green, red, &c. by pestilential effluvia. We know too, that saltpetre incrustations are common in our walls, whether of stone or brick; and that no plaster can repel them; but I doubt whether this be correctly the disease referred to. The dry rot in timber is equally fatal and equally uncontrollable; but I do not know that it produces red, or green, &c. discolourations.

Dr. Mead tells us, p. 9. 8vo edit. of the Plague of London 1665, "that the contagion came by cotton imported from Turkey;" that the houses themselves were infected. He conjectures that the matter of contagion may be of the nature of a salt. "I am particularly careful to destroy the clothes of the sick, [by burning them,] because they contain the very quintessence of contagion. A very ingenious author, [Boccace, Decam. Gior. 1.] in his admirable description of the plague at Florence, 1348, relates what himself saw: "that two hogs finding in the streets the rags which had been thrown out from off a poor man dead of the disease, after snuffing upon them, and tearing them with their feet, fell into convulsions, and died in less than an hour," p. 24. Dr. Russell mentions infection by clothes after a year.

I do not know that the leprosy had any relation to the plague, though it might have more than we know of: but I insert these remarks to shew the absolute necessity of burning and totally destroying the seeds of infection, whether in clothes or houses, which the Mosaic appointment so strongly enjoins. What shall we think of the behaviour of David in after ages, who risked his person by visiting the streets of Jerusalem, during a similar contagion?

#### CHAPTER XVII. VERSE 7.

*They shall not sacrifice to devils.*

The original word, rendered *devils*, *sair*, or *sairim*, has several significations. It denotes creatures which are thickly clad with hair; or, whose hair stands erect, such as goats. That the Egyptians adored these animals appears from Herodotus, lib. ii. cap. 46; Diod. Sic. lib. i. Strabo, lib. xvii. and even the name Mendes, given to one of their capital cities, signifies equally a goat, and the goat-formed deity, Pan. Pindar alludes to excesses of this kind, even by women, as quoted by Strabo, and by Elian, Nat. Hist. lib. vii. cap. 19. Herodotus says the same. Whether goats were the only *sairim*, hairy gods, of Scripture may be doubted. The hairy monkey *cynocephalus*, was probably one of these deities; as he certainly was worshipped in Egypt: and, if there were any proof that the hairy *ourang-outang* was known so far north as Africa, perhaps we might include him also among these divinities. Besides this, the heathen represented as partially brutal, Jupiter Ammon, with the head of a ram; Jupiter the Theban, in the form of a ram; Anubis, as a kid; Diana, as a cat, &c. it is

probable, that these are among the *sairim* of our text. How far our translation is correct in rendering this word *devils*, we do not determine; but it should appear, that, in order to dissuade their converts, &c. from the worship of similar idols, the Christian fathers described them, and their nature, in terms the most terrific.

#### CHAPTER XIX. VERSE 19.

*Thou shalt not let thy cattle gender with a diverse kind; nor sow thy field with mingled seed; nor wear a garment mingled of linen and woollen.* The design of this law being to prevent mixtures, one sentence may contribute to explain another. The first prohibits *animal mules*; the offspring of the ass and mare, or horse and ass, &c. The second, I understand also, prohibits *vegetable mules*; i.e. that when, for instance, in a field or garden, to plants of different kinds growing near together, the *farina* of one is conveyed by the wind, or by insects, &c. and impregnates the other, the seed so impregnated, being a mixture, shall not be sown; in order that it may not become a prolific generation, but may terminate in the first instance. This may also include *grafts* of unlike fruits; for instance, of an orange on an apple, &c. but, I suppose, one kind of apple grafted on another, or plum upon plum, is not prohibited. To this intimate mixture of subjects *unlike*, may be referred also the *linsey-wolsey* garment.

It will be perceived, that I understand our translation to have hit the true sense of the text; but others render it as if it forbade the sowing the same land with two sorts of seeds; as of clover or wheat, or vines or cabbages, &c. at the same time, though the crops came to maturity at different periods. The Jews divided their seeds into three principal classes; 1st, seeds of revenue, *corn*; wheat, barley, rye, &c. 2d, *pulse*; pease, beans, lentils, &c. 3d, *pot-herbs*; onions, leeks, carrots, turnips, &c. They forbade that these should be sowed confusedly, mingled, or so near together that one could draw away the nourishment from another. The distance necessary between species, in a field, was ten yards; in a garden, ten feet. They might not place a row of cucumbers by the side of a row of melons, alternately; but must put two rows of cucumbers together, and must draw a trench between the rows of cucumbers and those of melons.

I shall add the custom of Arabia at this day. "I inquired respecting the mixture of seeds from a Jew of Maskat, who had an estate in land. He answered me, he himself, like all the inhabitants of Omán, made no scruple of sowing in the same field two seeds mingled; when they thought it might be profitable: but that it was prohibited to graft a tree, or, as he explained himself, to plant a shoot of white grapes on a stem of black grapes; or to wear a dress whose warp was of hair, [or wool,] and its woof was of cotton; and the same of a stuff, part cotton, part silk.

## NUMBERS.

THE subject of the book of Numbers is among the most perplexing which occur in sacred history; that is to say, the great multitude of which the Israelite caravan was composed; said to amount to 600,000 men; and, as usually understood, *BESIDES women and children*. This, according to the most moderate calculation, allowing as many women as men, 600,000, and three children to a family, would make the whole descendants from Jacob, 3,000,000 at least. To this must be further added, the servants, &c. which accompanied Jacob and his sons into Egypt; i.e. the posterity of these servants. It is difficult to say what number should be allowed for these persons, and their families; Abraham had 318 servants, armed, trained to war; so that his household consisted of at least 1,000 persons, men, women, and children. Had Isaac diminished this number? or Jacob? I suppose not. If Simeon and Levi, with their servants, could destroy a city, Gen xxxiv. if Jacob could recover land from the Amorite, with his sword and with his bow, Gen. xlviii. 22. if Ephraim could war against Gath, 1 Chron. vii. 20, 21. these expeditions demonstrate that the Jewish patriarchs must have had numerous attendants; since not all their attendants could be soldiers. But, supposing that these were only the same number as the patriarchs, and had multiplied in Egypt like them, they would add 3,000,000 to the camp of Israel.

We are informed further, that Israel was accompanied out of Egypt by "*the mixed multitude*." Of how many persons was this mixture composed?

When we have added all these together, we shall find the total to be absolutely unreasonable, 6,000,000! Never yet did the earth behold so great a number of its inhabitants assembled in one company! How did they live in Egypt? how could that country sustain them? and, when fled, how could Pharaoh expect to subdue them? what line of march did they occupy? &c.

We may further inquire into the possibility of expecting to feed this immense multitude: nor let this be esteemed frivolous; for whatever faith *Moses* might have in the Divine protection, whatever miraculous interference he might expect, the *Israelites* at large were by no means so well satisfied as their leaders; and the mixed multitude, what dependence had they on Divine support? Yet we ought not, I think, to suppose that these were led blindfold, Numb. xvi. 4. on apparent ruin and starvation; to say nothing of the flocks and herds of oxen, sheep, camels, &c. Was the Hebrew nation 6,000,000 at any time, even in *Canaan*?

Major Rennell has demonstrated that Babylon could not have been fully peopled, without exhausting a fertile country half as large as Britain. The army of Xerxes, which amounted to a million of men, is considered as absolutely impossible to have been fed by the provinces through which it is reported to have passed. If these great numbers render such instances incredible, why should we suppose that the caravan of Israel exceeded them in a sextuple proportion? The fact is, the numbers as they stand by fair inference are impossible: but, where is the error?

Whoever requires miracles where no clear necessity for them can be proved to exist, whoever stretches the *possibilities* of nature to the utmost, in order to establish an hypothesis which includes a supposed necessity, transgresses those rules of just reasoning and fair interpretation, whose paramount control is no less requisite in considering Israelitish histories, than in considering occurrences among other nations. Why then should we attribute an immense fertility to the children of Jacob while in Egypt? a fertility continued without intermission above two hundred years; incapable of failing in a single instance; which bestows a length of life on individuals, without exception; makes no allowance for premature deaths, by the sword, by pestilence, by accidents, &c.

When we find St. Paul observing, that "*ALL were not Israel who were of Israel*:" i.e. that besides the personal descendants of Jacob, many, not his descendants, were reckoned among his people, we are led to consider, whether the recorded numbers of the Israelitish camp, in the Old Testament, should be taken *inclusively* or *exclusively*; i.e. whether the descendants of the servants, &c. who went down into Egypt with Jacob, are not mustered as so many Israelites, capable of war. This, if admitted, diminishes greatly the miraculous fertility of the sons of Jacob while in Egypt, and renders much more credible the numbers attached to each tribe; so that we need not seek for the means whereby 70 or 75 persons should, in about 215 years, become some hundred thousands; a multiplication utterly irreconcilable with any natural principles: but not if we add to the 70 or 75 patriarchs, the increase fairly to be expected from domestics, &c. who accompanied them to Egypt.

We might further ask, whether it be impossible that the true import of the passage understood to say "600,000 men, *besides* women and children," is not rather "600,000 persons, women and children *included*." I do not urge this argument by any considera-



tion of grammatical construction, though, perhaps, something might be said upon it, not without plausibility.

Observe further on the numbers recorded in this book, that they all end with a *cypher*. Is it not extraordinary that no one ends with a 4 or a 5? Not only every sum total ends with a cypher, but every tribe ends with a cypher also. To judge of this, calculate the chances that any twelve enrollments should all end with even numbers, or cyphers.

We proceed now to consider this branch of argument; and, rather choosing to point out errors in other ancient books, even when copyists only are answerable for them, we shall consider some instances among them where their numbers are closed by cyphers.

Sir William Jones has instituted a laborious calculation of Hindoo chronology, to shew that so long lives could not possibly come together, as the Puranas affirm. I took the trouble of reducing the numbers to figures, and, observing that they ended with cyphers, I cut off the cyphers from them; the result was, a coincidence with the numbers Sir William had inferred by reasoning. An instance or two may be agreeable, p. 126. Asiatic Researches, Calcutta edit. "Vaivaswata, [i.e. Noah,] reigned 3,892,000 years ago." Cut off the last three figures, it makes 3,892: which, that it is nearly the true number is evident, from a remark, p. 132. "The hypothesis that government was first established, laws enacted, and agriculture encouraged in India, by Rama, about 3,800 years ago, agrees with the received account of Noah's death, and the previous settlement of his immediate descendants." 3,892 is sufficiently near to 3,800. P. 134. "The reigns of these princes are supposed to have lasted 864,000 years; a supposition evidently against nature; the uniform course of which allows only a period of 870:" cut off the cyphers; 864 is sufficiently near to 870. There are other instances besides these.

The same principle is applied to Herodotus, *vide* FRAGMENT, No. 322: and the same must be done with Diodorus Siculus, who tells us, book i. "The remainder of 15,000 years has been filled by Egyptian kings, in number 470," cap. 3. sect. 2. but in cap. 4. "The priests say their books mention 47 tombs of kings." How is this? each king is supposed to have had his tomb; 47 tombs to 470 kings! Correct this by cutting off the cypher from the larger number, [as the 15,000 years itself requires a similar diminution.] Compare also, lib. ii. cap. 21. "The Chaldeans say, they began their celestial observations 473,000 years before Alexander," with the Egyptian account, lib. i. sect. 2. cap. 21. "Egypt was governed by native kings 4,700 years." This being the same space of time referred to by both nations, the lesser number must correct the greater, by cutting off two cyphers, which will make them agree; as Chaldea was settled earlier than Egypt.

Since then we find that the ancient Hindoo books, the ancient Chaldean books, the ancient Egyptian books, all agree in the same mode of incorrectness, and are apparently restored to correctness by removing the cyphers, need we wonder if a similar evil has, in one or two places, attended the Hebrew copies also? But to what could this be owing? Did the original writers use cyphers? or, did they use terms whose genuine signification was afterward lost, or the notation of which became misunderstood? How should this happen in countries so remote? There must be some common source of this error; for that it is a wilful mistake I cannot allow.

[N.B. If we consider a single cypher as cut off from the number of the Israelites, 600,000, to meet the first numeral figure, the tribe of Gad, 4,565, it would reduce the descendants of Jacob to 60,000 men; to which add women, children, servants, &c. it would, on the calculation adopted above, fix the number of the whole caravan at 600,000.]

We may have occasion hereafter to consider the modes of numeration among the Orientals; at present, I shall subjoin a manner which would certainly puzzle an European.

"The Arabians have a very singular idiom in their dates, and other large numbers, placing, generally the units before the tens, the tens before the hundreds, and the hundreds before the thousands; though it is not uncommon, even in the same passage, to follow both methods; as, the chronologist says, that in the Rabi' l'awel, May, of the year twelve and three hundred of the Hejra, there appeared a comet, sending forth rays and sparks of fire, and there followed three bright flames; and it was at the fourth hour of the night, which was as light as day: and this happened in the six thousand and four hundred and sixteenth year of the world," Richardson, Arab. Gr. 148.

If it be asked, whether this mode of placing units before tens, tens before hundreds, hundreds before thousands, is ever used in Scripture? I would ask return, whether it will explain satisfactorily the number of people smitten at Bethshemesh, 1 Sam. vi. 11 "The Lord smote among the people 50,070 men." But here the smaller number, 70, is put before the larger, thousand, and the word men comes between them; the word *fifties* also is plural, or dual; and the word *thousand* is singular; therefore, does not agree with it. Suppose we place this literally, "The Lord smote seventy men, fifties, a thousand men;" then according to the Arabic notation just mentioned would make 1170 persons; which, whether it is most credible for the small town of Bethshemesh, the reader will judge: we can hardly think 50,070 persons had looked into the ark; and, if they had, would not say so at once? why put the 70 before the thousand, with the word men between them?

If the same principles of enumeration were applied to the loss of the Assyrian army, Isai. xxxvii. 36



would greatly vary the numbers from those of our translation: "And an angel of the Lord went forth, and slew in the camp of the Assyrians, literally, *one hundred AND eighty AND five thousand, i.e. 5,180,* or at most 85,100;] which is usually understood 185,000. In 2 Kings, xix. 35. the numbers stand, *one hundred eighty AND five thousand*; which, if we allow the proper force of the *and*, makes 5,180, [or 85,100.] Now, this number is much nearer to probability, to the supposable force of Assyrians encamped before any one town, to the course of a samiel wind, and to the remark *when THEY AROSE IN THE MORNING they were ALL dead corpses*; i.e. these 5,180 were entirely dead, besides a greater number injured: for if *they* were all dead corpses, how could *they* rise in the morning? *Vide FRAGMENT, No. 4.*

[If we might rely on the fact recorded by Herodotus, that the ancient mode of calculation was by the Chinese *abacus*, or *arithmetical addition table*, possibly it might discover the source of these errors: the following may give an idea of such a statement:

Units, — — — — . . . .	
Tens, — — — — . . 7 .	
Hundreds, [50-50] — — . 1 . .	
Thousands, — — — — 1 . . .	

1,170

We may read this, *Seventy, AND one hundred, AND one thousand.*

Also, for the number of Assyrians slain:

Units — — . . . . or . . . .	
Tens, — — . . 8 . . . .	
Hundreds, — . 1 . . . 1 . .	
Thousands, — 5 . . . 5 . . .	
Ten Thousands . . . . 8 . . . .	

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5,180      85,100

We may read this, *Eighty, AND one hundred, AND five thousand*; or, *One hundred, AND eighty-five thousand.*

As writing, and numeration also, has certainly undergone variations in the manner of being read; having been sometimes read from left to right, at other times from right to left, it is evident that a small degree of inattention in copying, to adjust passages where numbers are recorded, would have the effect of producing cyphers, where they were not originally intended. The reader will readily perceive, if he has an opportunity of inspecting the figure of an *abacus*, or *numeration tablet*, the influence this might have.

I shall only further refer at present to the article *Abacus* in Chambers's Dictionary, where we read, "The *abacus*, for facilitating the operation of arithmetic, is an instrument almost as ancient and extensive as the art itself: if it be later than the methods of computing by the fingers, and by *lapilli*, or stones, which obtained among the Egyptians, it is, at least, much prior to the use of numeral letters, or figures,

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wrought with a pen," Herod. lib. i. We find it in use among the Greeks, Romans, Chinese, &c.]

I would also hint at a mode of enumeration, Ezek. xlv. 12. which appears to us very strange: "*And the shekel twenty gerah: twenty shekels; five and twenties shekels; ten and five shekel, the mina shall be to you.*" This is usually understood to mean "sixty shekels shall make a mina:" i.e. the addition of 20, 25, 15, makes 60. What a round about way of counting 60 is this? I doubt whether we understand it in Europe; it seems to be an Oriental mode of calculation, not yet explained to us. Mr. Harmer has an observation on it, p. 512. vol. ii. but still it appears obscure.

What I mean to infer is, that we are not to blame the sacred books for our own *non-understandings*: if we cannot reckon their numbers properly, what follows? not that they are erroneous, but that we are ignorant: and if we be ignorant, the thought should not only stimulate us into further researches, but should render us grateful to any, who, by communication of their remarks, may help to lead us to more correct principles.

It is very true, that these numbers are not articles of faith, nor can they justly pretend to equal importance; but they are of some importance: they have given occasion to enemies to blasphemy; they have furnished arguments to freethinkers and infidels, of which it is desirable honestly and fairly to deprive them; they have embarrassed the humble but hearty friends to revelation: and is it not then to be wished that they were entirely corrected? not by fancied errors in the sacred books, but by superior information and knowledge, derived from those very countries where the Scriptures were originally written; and which to this day retain some of those peculiarities which we, in our western situation, find perplexing.

We have in the writings of Moses three enumerations of the Jewish people; the first at the Exodus:

Exod. chap. xxii. 37.	600,000
One year afterward,	603,550
At entering of Canaan,	601,730

To which is added the number of the Levites, 22,000.

*The numbers of each Tribe.*

Reuben,	46,500
Simeon,	59,300
Levi	22,300
Judah,	74,600
Issachar,	54,400
Zebulun,	57,400
Gad,	54,650
Asher,	41,500
Manasseh,	32,200
Ephraim,	40,500
Dan,	62,700
Naphtali,	53,400

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625,850

"The army of Israel was divided into three principal distinctions: the first was the centre, in which stood the tabernacle; the second, composed of priests and Levites, surrounded the first; the third, containing the rest of the people of Israel, was at least a quarter of a league distant from the tabernacle; for it appears by Josh. iii. 4. that the nearest approach to the ark permitted to the people was 2,000 cubits. The respect due to the Divine Majesty, the numerous army of the Israelites, composed of 600,000 soldiers, with their families, which makes 3,000,000 of persons, necessarily required a great extent of space.

"Four divisions faced the cardinal points, with their ensigns, making the main body of the army. Judah was placed east, and with him Issachar and Zebulun; Reuben was to the south, and with him Simeon and Gad; Ephraim was west, and with him Manasseh and Benjamin; Dan was north, and with him Asher and Naphtali."

The Talmudists pretend that each tribe had its banner, on which was delineated the sign of the tribe: that they had banners indeed is evident; but for these delineations we have merely Talmudical authority; and shall therefore only report them.

Judah,	a Lion,	Gen. xlix. 9.
Issachar,	an Ass,	14.
Zebulun,	a Ship,	13.
Reuben,	a River, or a Man,	4.
Simeon,	a Sword,	Gen. l. 5.
Gad,	a Lion,	Deut. xxxiii. 21.
Ephraim,	a Unicorn,	17.
Manasseh,	a Bull,	
Benjamin,	a Wolf,	Gen. xlix. 27.
Dan,	a Serpent, or Eagle,	17.
Asher,	a Sheaf of Corn,	20.
The numbers of these divisions were:		
Judah, and his corps,	186,400	verse 9.
Reuben, and his corps,	151,450	16.
Ephraim, and his corps,	108,100	24.
Dan, and his corps,	157,600	31.

Total, 603,550 32.

The idea of three camps, an *interior*, a *middle*, and an *exterior*, is used to explain certain orders respecting degrees of uncleanness; as chap. v. 2, 3. "Command the children of Israel that they put out of the camp, [i.e. from all the three camps,] every leper; and [from the two interior camps] every one who hath an issue; and [from the interior camp] whosoever is defiled by the dead: that they defile not their camps [plural] in the midst whereof I dwell."

The camp also had *gates*; as appears from Exod. xxxii. 27. "Put every man his sword by his side, and go in and out from *gate* to *gate* throughout the camp." Were these *gates* fortified, or guarded in any manner? Was the whole camp surrounded in any manner, by intrenchments, or a *stoccado*? It is likely that each gate had a guard.

## CHAPTER II.

### OF THE SPACE OCCUPIED BY THE CAMP OF ISRAEL.

If we examine and compare the camp of Israel with those of our greatest armies, which now-a-days consist of 100,000, or 150,000 men, we must needs allow it a great extent. The Jews say a circuit of 12 miles; which is 3 miles in length to each front.

The very space requisite for so many men to stand in is considerable, even in close order; and allowing each man only one cubit square, which is too little: for instance, the tribe of Judah, in close order, would require,

A depth of 300 cubits.

A breadth of 250

75,000 cubits square.

This is considerably too small for the men only; the Romans allowed three feet to each man; but we must add, to judge properly, the women, the tents, the cattle, the baggage, and other indispensable accommodations for the people and their families.

By way of forming some conception, place in the centre of all the *Tabernacle*, in length 100 cubits, in breadth 50; separated from the Levites by an interval of 50 cubits; then suppose the Levites to occupy a space of,

The Gershonites	7,500 cubits.
The Kohathites	8,600,
The Merarites	6,200,

Besides the tents of Moses, Aaron, &c. and the space allotted for general assemblies of the people on public occasions. Between the camp of Israel and the Levites, suppose an interval of 2000 cubits; and then allow the necessary depth for each tribe; the result will be, that the camp of Israel contained 12 square miles, and something over, at the lowest computation, [which is much too low.]

The above calculations are extracted from Scheuzer, who supposed the camp of Israel to have been *square*; but it is not unlikely that it might be circular, since such is the form adopted among the Arabs. This would enable the general to direct the streets of the camp at his pleasure; and he might easily enable every one to have a view of the tabernacle, and the signals made there; which, if the camp were square, and the streets crossed each other, was impossible.

There are several instances in which the people seem to have beheld the centre of the camp from every part of it; and the various manifestations of the cloud of the Lord, &c. seem best adapted to camp whose streets tended all to the same central point.

## CHAPTER V. VERSE 17, &c.

### THE WATER OF JEALOUSY.

The water of jealousy drank by an Israelitish woman suspected of infidelity to her husband but denyin

that crime, has been a subject of great difficulty; more especially as we do not read of this rite ever having been put in practice in any succeeding age. Was this rite now *first* instituted? Was it now first instituted in reference to jealousy? What was its import?

I presume it contained the essence of an oath, varied for the purpose of peculiar solemnity; so that a woman would naturally hesitate to take such an oath, understood to be an appeal to heaven of the most solemn kind; understood, also, to be accompanied, in case of perjury, by most painful and fatal effects. The Jews say, that the woman was led in a disgraceful manner to the place appointed for judgment, and was otherwise perplexed, shamed, and fatigued; but of this Scripture says nothing: neither indeed is it credible, as the hardship of the case seems enough, without addition, on a woman who might be perfectly innocent.

As something of the same nature still obtains in Africa, I shall give an instance or two from Mr. Park.

"At Baniserile, one of our Slatees, slave merchants, returning to his native town, as soon as he had seated himself on a matt, by the threshold of his door, a young woman, his intended bride, brought a little water in a calabash, and kneeling down before him, desired him to wash his hands; when he had done this, the girl, with a tear of joy sparkling in her eyes, *drank the water: this being considered as the greatest proof she could possibly give him of her fidelity and attachment,*" M. Park, p. 347.

I understand the action of the woman to be a kind of oath; *q.d.* "May this water prove poison to me if I have been unfaithful to my absent husband" This the innocent might drink "with a tear of joy," while a guilty woman would probably have avoided such a trial with the utmost solicitude. Another instance is still more applicable.

"At Koolkorro, my landlord brought out his writing board, or *walka*, that I might write him a saphie, to protect him from wicked men. I wrote the board full, from top to bottom, on both sides; and my landlord, to be certain of having the whole force of the charm, *washed the writing from the board into a calabash, with a little water, and having said a few prayers over it, drank this powerful draught;* after which, lest a single word should escape, he licked the board until it was quite dry," M. Park, p. 236.

Here we find the sentiments expressed in writing are supposed to be communicated to water; and that water, being drank, is supposed to communicate the effect of those sentiments to him who drank it. This drinking then is a symbolical action; in like manner, I suppose, when the priest of Israel wrote the curses in a *sepher* [letter,] and washed those curses into the water that was to be drank, the water was understood to be impregnated, as it were, to be tinctured

with the curse, whose acrimony it received; so that now it was metaphorically *bitter*, containing the curse in it. The drinking of this curse, though conditionally effective or non-effective, could not but have a great effect on the woman's mind; and an answerable effect on the husband's jealousy; which it was designed to cure and to dissipate.

*Query*, As the girl drank the water from her husband just returned home after a long absence, was this the case with the Israelitish husband, who had, if he pleased, this mode of swearing his wife of her fidelity during his absence?

N.B. If a husband loved his wife too well to part with her, on suspicion; if a woman loved her husband so well as to risk this exposure to satisfy him, then this rite might take place; but if either did not choose to hazard this experiment, the way of divorce was open, was much easier, much less hazardous, more private, more honourable, and perhaps more satisfactory. This may account why we have no instance of the use of the water of jealousy.

That ordeals of other kinds were practised among the Gentiles is well known; they were used to detect perjury. *Vide* Vit. Apollon. lib. i. cap. 6; lib. iii. cap. 15. Pausanias mentions others, lib. vii. and the custom is still maintained among the Hindoos.

## CHAPTER XI. VERSES 1, 2, 3.

### FIRE OF THE LORD.

The question on this passage is, whether this fire was *lightning*, or the *samiel*, a fiery wind? The expression, "it consumed in the *utmost part* of the camp," is capable of two senses; it consumed the whole of one extreme of the camp; or, it consumed in different places, but they were all at the extremity of the camp. If one part of the camp was the scene of this fire, then, no doubt, it was a burning wind, which passed over that edge of the camp, but did not enter wholly into, or cross over, the centre of it, or where the people were thickest. Otherwise, it might be lightning. Scheuzer prefers the former sense; observing, that Thevenot mentions the death of 20,000 men, who perished in one night by one of these burning winds.

### VERSE 5.

*We remember the fish which we did eat in Egypt, gratis; the cucumbers, the melons, the leeks, the onions, the garlic.*

Interpreters are pretty well agreed on the import of the Hebrew word rendered *cucumbers*; and that the following denotes *melons*. It is most probable that these names include all of their kinds. These vegetables are still esteemed delicacies in Egypt, and still form a great part of the food of the lower class of people, especially during the hot months. In fact,

the people are so fond of them as to bring various disorders on themselves, by eating them too plentifully.

Among the plants of Egypt which the Israelites regretted, is one which they call *katsrin*; whether this was the *leek* may be doubted. Some think it was the *lotus*, which is a water plant, a kind of water lily; which, says Homer, Il. xxii. is "the first of plants which grow for the pleasure of the gods." Alpinus, Plant. Egypt. p. 103. says, this is the white *nenuphar*, the *nymphaea*: "The Egyptians during the heats of summer eat the whole stalk raw, with the upper parts; that they are watery, proper to moisten and refresh, and that they are called *razel-nil*."

The *onion*, and *garlic*: These two plants were certainly highly esteemed in Egypt, and not without reason, this country being admirably well adapted to their culture. Pliny reports, lib. xix. cap. 6. "that onions and garlic were reckoned among the deities of Egypt, and that they even swore by them." And Juvenal, Sat. xv. says they were gods that grew in every garden:

Quis nescit, Volusi Bithynice, qualis demens  
Ægyptus portenta colat—  
Porrum et Cape nefas violare et frangere morsu.  
O sanotus Gentes, quibus hæc nascuntur in hortis  
Numina!

It should appear, however, that both Juvenal and Pliny have erred by supposing that the people were prohibited from using these plants: they were certainly forbidden as food to the priests; but it is probable that the very idea of sanctity connected with them, arose from their having been originally a source of supply furnished by the hand of nature, without cultivation, to the inhabitants of this country, then covered with marshes and other collections of water.

From the nature of these recollections, we perceive that the people longed for moistening, cooling diet; for vegetables calculated to correct the heats of the atmosphere; these are greater indulgencies beneath a sultry sky than inhabitants of Britain can suppose.

#### VERSES 6—9.

##### MANNA.

For descriptions of Eastern manna, *vide* on Exod. xvi. 4, &c. As to the various modes of treating this manna, the making it into cakes, &c. nothing need be said. It should seem that it was treated pretty much as flour of wheat might be.

##### QUAILS.

For thoughts on the quails, *vide* on Exod. xvi.

#### CHAPTER XII. VERSE 10.

##### THE LEPROSY OF MIRIAM.

This appears to have been of the malignant kind. For some thoughts on the subject, *vide* on Levit.

#### CHAPTER XIII. VERSE 24.

##### THE GRAPES OF ESCHOL.

Scripture says, that the spies sent to inspect the land of Canaan, found a bunch of grapes so large that they brought it, as it were in triumph, hanging on a pole, between two bearers.

It is certain, that we must not judge of the Eastern vines by our own; and that the grapes of Judea are at this day of great size: but the language of Scripture and of nature does not satisfy Jewish Rabbins; they insist, that this bunch of grapes was so large, and so heavy, that it required eight men to carry it; of which each sustained the weight of 360lbs. Wagenseil cites also the Talmudists as saying, "Then, whoever could procure one of the grapes, was obliged to carry it away in a cart, or in a boat; and after having placed it in a corner of his house, he might tap it, and draw out wine for family consumption, as out of a cask; the wood which the stalk furnished he might use to dress his victuals. There was not a single grape but yielded xxx hogsheads of wine." What can these exaggerations mean? O commentators on Scripture, is this illustration, *mysticism*; or is it degrading and disgusting falsehood?

It is worth while to note such *extravaganzas*, because, we may securely infer, that where such perversions are patronized, the true sense and import of Scripture is not likely to be maintained, even in other passages.

#### CHAPTER XVI. VERSES 31, &c.

##### THE PUNISHMENT OF KORAH BY AN EARTHQUAKE.

The history of the punishment of Korah is among the most striking instances of the Divine power, exerted to vindicate his appointments, and to destroy profligate offenders. Let the earth swallow men and their dwellings, when it opens its abysses: there is nothing in that beyond the powers of nature. When the earth trembles, those countries which are the seat of this disturbance must crumble into dust by the shock. Sicily and Italy furnish innumerable instances in proof of these assertions; yet, even in these instances, though not miraculous, it is God who produces such commotions. All the works of nature are works of God. But here, while the earth is composed and tranquil, the man of God foretells the time, the place, the persons concerned, and the manner in which this prodigy should happen; and this, not in Sicily, not in Italy, not in a country undermined by subterranean fires; but in the sandy desert of Arabia, where rocks probably form the general under *strata*, and sand the upper; where earthquakes are little known, except by report; and where little expectation of this threat's fulfilment could arise in the minds of the hearers, from general appearances, or from supposable natural causes. Yet here, at the time appointed, earth opens

her mouth, and swallows down into her profound abysses the whole company of rebels ; leaving no trace of them remaining, but by the void where they had been.

As to those who were slain by fire from the Lord, the probability is, that it was lightning ; but nothing forbids its being an exhalation of a different kind ; perhaps from the earth itself.

"It is good to remark here, in passing, that the greater part of the miracles wrought to establish the Jewish religion were of a terrific nature, and often involved the ruin of a multitude of transgressors : witness this destruction of Korah and his accomplices. On the contrary, the miracles wrought in establishing the truth of the Gospel were salutary and benevolent, as well to the enemies as to the friends of religion. The cursing of the barren fig-tree we have elsewhere proved to be no just exception ; and the loss of the swine, who were drowned in the sea, is rather a proof of the power of demons, when unrestrained, than of the tendency of the behaviour or conduct of Jesus."

#### CHAPTER XVIII. VERSES 7, 8.

##### AARON'S ROD.

It has been the custom in all ages for elderly men, and for those in authority, to carry, as a mark of dignity, a rod or walking staff ; which at length became the sceptre peculiar to princes. Minos, king of Crete, is represented in Hesiod, as "bearing the sceptre of Jupiter ;" and Homer, Il. i. v. 14. says, the priest, Chryses, "had a sceptre of gold." The priests, among the Greeks and Romans, had their *recurved rods* ; and bishops, in later ages, have their *croizers* : all which are ensigns of dignity and office.

The rod of Aaron should seem to have been of the almond-tree : the fathers thought it was of some other kind of wood ; but there is no need to add to a miracle which is sufficient in itself.

It is probable that the ordinary rods of Aaron, and of the other chiefs, were employed on this occasion. No doubt but this rod had been, during some years, dry and sapless ; the circumstance, therefore, of its restoration to renewed vigour and life is certainly wonderful ; which wonder is not diminished by reflecting on the short space of time in which it was restored to verdure and fertility.

The Jews, to commemorate this miracle, have struck the blossoming rod on several of their coins.

#### CHAPTER XIX. VERSE 24.

##### THE RED HEIFER.

This heifer was to be not only *reddish*, but completely red ; and Maimonides says, "that if two white hairs were found too close together, the creature was considered as unfit for the service." Plutarch, in *Iside*, speaking of the precision of the Egyptians on a like subject, says, "They sacrifice

red bullocks, and they select them with such scrupulous exactitude, that if the animal has a single hair black, or white, it is rejected as profane." The Israelites and Egyptians, then, were equally exact as to the colour of the animal ; but they differed as to sex, one choosing a male, the other a female.

#### CHAPTER XXI.

##### THE SERPENT OF BRASS.

*Nehashim seraphim*, "fiery serpents ;" so named, either from their colours, flaming and resplendent, resembling red copper and fire ; or, rather from the effect of their bites, which produced in the persons bitten a sensation of fiery heat and anguish.

The serpent named *dipsas* has usually been selected, as answering to the nature of these fiery serpents. This creature possesses an active, penetrating venom.

As to the mode of cure of those bitten by these serpents, it is plainly superior to what nature could have produced ; and therefore, while we quit it as naturalists, we refer to the adoption of it as a type, by our Lord, John iii. 14.

Dr. Shaw remarks, p. 388. "As we were obliged to travel in the night, several fossils, plants, and animals, besides other curiosities, must undoubtedly have escaped my notice. Yet I should not omit observing, that we were now and then offended with several little swarms of *locusts* and *hornets* : both of them of an unusual size, though of the ordinary colours. VIPERS, ESPECIALLY IN THE WILDERNESS OF SIN, were very dangerous and troublesome : not only our camels, but the Arabs who attended them, running every moment the risk of being bitten." The Dr. having given these reptiles only the general name of *viper*, we cannot, from his account, identify the species. He again alludes to this desert as "affording a great plenty of the *serpentine* kinds." p. 429.

#### CHAPTER XXII. VERSES 28, &c.

##### BALAAH'S ASS.

We have already observed that there are in the East more kinds of asses than one, and we find those of the most costly, the most favourite race, are called *atunoth*, and are set by themselves, as of high estimation : this word being feminine, it has been usual to consider these *atunoth* as *she asses* ; but that they were a breed, not a sex, I think evident.

That Balaam was a man of consequence appears among other things, from his riding on one of these *atunoth* ; and I apprehend this is the kind still valued in the East. Dr. Russell speaks thus of them, p. 173 : "The common breed of asses is larger than that usually seen in Britain ; and another, still larger, is preserved for the saddle ; for the ordinary people, and many of the middle class, commonly ride asses. Asses are often preferred to horses by the shieks

or religious men ; and though most of the opulent merchants keep horses, they are not ashamed, especially when old, to appear mounted on asses. Those intended for the saddle, of the best sort, bear a high price ; they are tall, delicately limbed, go swiftly in an easy pace or gallop, and are very sure footed. They are fed and dressed with the same care as horses. The bridle is ornamented with fringe and cowries ; and the saddle, which is broad and easy, is covered with a fine carpet." The reader will perceive from this description that these beasts do not come into the possession of the lower class of people.

As to the speaking of this ass, that is clearly out of the common course of nature.

#### CHAPTER XXIII. VERSE 21.

*God hath brought him out of Egypt ; he hath, as it were, the strength of an UNICORN.* For this unicorn, or rheem, vide the plate and explanation.

#### CHAPTER XXIV.

##### LIGN ALOES.

*As trees of LIGN ALOES which JEHOVAH hath planted. As cedar-trees beside the waters.*

What tree is particularly intended by the Hebrew word *ahalim*, is not certain : the Persian translator renders, *sandal wood* ; and the same was the opinion of a certain Jew in Arabia who was consulted by Niebuhr.

But why are they described as trees which JEHOVAH had planted ? I guess, that it refers to some traditional notion of the garden of Eden, which Jehovah planted ; and, if that garden was in the east of Asia, then it is probable the tree meant here is an Eastern tree ; so that perhaps the *sandal-tree* is as likely as any. Moreover, as its wood is fragrant, it is therefore the fitter companion to the cedar. This is not meant to represent the translation *lign aloes* as improbable ; very strong things have been said on this tree ; and for further authorities, vide Psalm xlv. 9. where aloes are mentioned, but by a feminine word, *ahaloth* ; and the same, Prov. vii. 17. and Cant. iv. 14. where the LXX translate *aloes*.

The *cedar-tree* is too well known among us to need particular description ; there are several kinds ; the cedar of Lebanon is the most stately. We have several specimens in England.

## DEUTERONOMY.

#### CHAPTER III. VERSE 11.

*THE bedstead of Og, king of Bashan, was of iron, nine cubits long, four cubits wide.* This bedstead must not be assimilated to our English bedsteads ; but was of the nature of a *duan*, or *broad settle*, so that the actual dimensions of its owner are not deducible, correctly, from those of this piece of furniture. The measures are about 15 feet long, by 6½ feet wide.

The phrase, *according to the cubit of a MAN*, ought not to pass without remark ; because we have seen reason elsewhere to suppose, that where the word *man*, מֶן אִישׁ, is put absolutely, it signifies a *chief*, *sovereign*, or *prince* : and this passage seems to prove it, *q.* according to the authentic, standard, royal cubit ; the cubit established by the *sovereign*, to whom appertains the right of regulating public measures, &c. This idea relieves us at once from a variety of embarrassments which have been felt by commentators.

#### CHAPTER IV. VERSES 16—19.

The various idolatries mentioned in this passage were practised by one nation or another, round about the Israelites. It would lead us too far to notice each nation and idol separately ; but it is worth our while, as naturalists, to observe the order and classification of this passage. I conceive that this was the system

of the author : 1st, man ; 2d, quadrupeds ; 3d, birds ; 4th, reptiles ; 5th, fishes. As for the worship of the sun, moon, and starry heavens, it appears to have been among the most ancient delusions of mankind.

#### CHAPTER VIII. VERSE 4.

*Thy raiment waxed not old upon thee, neither did thy foot swell ;* that is to say, Providence has prevented thee from appearing in tattered garments ; enabling thee constantly to make a decent appearance, by procuring proper dresses : and thy foot has not been injured by contusions, occasioned by striking against the sand and gravel ; but thou hast always had a supply of protecting coverings to thy feet.

The Rabbins, however, understand this passage as denoting a phenomenon of the most miraculous nature ; they say, angels were tailors to this people, and made their clothes of silk, and tissue of divers colours ; and this they prove from Ezek. xvi. 10, &c. taking the prophet's words *literally*. They say, also, that the clothes did not *wear* by use, but remained perpetually new ; only they

"Grew with the growth, and strengthened with the strength"

of the wearer ; so that those made for children fitted them when grown up to maturity. Neither, say they, did their linen want washing, for the column of the cloud preserved them clean ; moreover, it was also

perfumed and fragrant, for so we read, Cant. iv. 11. "The smell of thy garments is the sweet smell of Lebanon." What a pity that no remains of these everlasting, increasing, odoriferous, angelic vestments are preserved by this nation at this day! Is this explaining, or debasing Scripture? *Credat Judæus.*

The meaning of this passage, to which we may add Nehem. ix. 21. may be like that of any other passage, taken too literally; as may also Isai. xlvi. 21. where the prophet says, *the Israelites did not suffer thirst in the desert*; which is literally false, but relatively true, as their thirst was speedily satisfied.

#### VERSES 7, 8, 9.

The value of the good things here said to be produced in Canaan can hardly be estimated by us in Europe; *fountains, brooks, depths of water, wheat, barley, vines, fig-trees, pomegranates, oil*, [oil in the East answers the purposes of butter among ourselves,] and *honey*. And whose stones are capable of being smelted down to iron; and whose mines furnish copper, [not brass, this being a factitious metal, composed of copper as one part only, zinc being the other.] These plants and trees, &c. are too well known to require illustration.

#### VERSE 15.

*Fiery serpents, and scorpions, and drought.* For the fiery serpents, see on Numb. xxi. 9.

The *scorpion*, Hebrew *okrab*, is an insect which has a great sting, as the word implies. The Arabs still retain the name; and there is no difficulty in determining the animal, which is an insect having eight feet, and two claws in front; the belly is divided into seven rings, and the tail into about six joints, at the end of which is the sting. In hot countries, as in the desert between Judea and Egypt, scorpions are companions with serpents, and their venom is equally fatal. Scorpions in Africa grow to a great size. I have seen some equal to a small lobster, which they somewhat resemble.

The word rendered in our version, *drought*, is thought by some to signify a serpent, whose bite causes an intolerable thirst, the *dipsas*, Hebrew *tjimmaon*; this the Vulgate supposes; others, including the LXX, think it may signify a *thirsty, dry, uncultivated* desert, an arid waste.

#### CHAPTER XIV. VERSES 4, &c.

The three first names on this list of clean animals are well understood; 1st, the *ox*; 2d, *lambs of sheep*; 3d, *kidlings of goats*. I presume, too, that the 4th is rightly rendered the *stag*. The following are not without uncertainty.

5th, The *roebuck*, Hebrew *tzebi*. This is certainly the *gazelle*, or *antelope*; as there are several

kinds of creatures all referred to the antelope kind, I presume this may be that called the *common antelope*.

6th, The *fallow deer*, Hebrew *jachmur*. This antelope still retains this name in Arabia; it inhabits the mountains of that country, Niebuhr, Pref. xlii. It is frequent about the Euphrates.

7th, The *wild goat*, Hebrew *acco*. The versions uniformly render *tragelaphus*. It is thus described by Dr. Shaw, p. 243. "The *fishtáll*, or *lernee*, is the most timorous species of the goat kind, plunging itself, when pursued, down rocks and precipices. It is of the bigness of a heifer of a year old; but has a rounder turn of body; with a tuft of shaggy hair upon the knees and neck; this near a foot, the other only about five inches long. It agrees in colour with the *bekker el wash*; but the horns are wrinkled and turned back like the goats; from which likewise they differ, in being more than a foot long, and divided only, upon their issuing out of the forehead, by a small strip of hair, as in the sheep kind. The *fishtáll*, from its size, shape, and other circumstances, seems to be the *tragelaphus* of the ancients; an animal, we are to suppose, such as this is, betwixt a goat and a deer. Pliny indeed observes that it was peculiar to the banks of the Phasis; a mistake probably of the same kind with what immediately follows, that the stag was not an animal of Africa."

8th, The *pygarg*, Hebrew *dishon*. The translation *pygarg* is Greek, and means *white rump*. Dr. Shaw thus expresses himself: "Besides the common *gazell* or *antelope*, which is well known in Europe, this country likewise produces another species, of the same shape and colour, though of the bigness of our roebuck, and with horns sometimes of two feet long. This the Africans call *lidmee*, and may, I presume, be the *strepsiceros*, and *addace* of the ancients. Bochart, from the supposed whiteness of the buttocks, finds a great affinity betwixt the *addace* I have mentioned, and the *דִּישׁוֹן* *dison*, which, in Deut. xiv. 5. our translation renders the *pygarg*, after the Septuagint and Vulgate versions," p. 243.

9th, The *wild ox*, Hebrew *tau*, or *tav*. If it were not for disturbing the order, by introducing wild cattle among antelopes, I should pay considerable regard to what Dr. Shaw informs us, p. 242. where he says, "Of cattle that are not naturally tame and domesticated, these kingdoms afford large herds of the neat kind, called *bekker el wash* by the Arabs. This species is remarkable for having a rounder turn of body, a flatter face, with horns bending more toward each other than in the tame kind. It is therefore, in all probability, the *bos Africanus* of Bellonius, which he seems justly to take for the *bubalus* of the ancients; though, what he describes, is little bigger than the *caprea*, or roebuck, whereas ours is nearly of the same size with the red deer, with which also it agrees in colour. The young calves of this



species quickly grow tame, and herd with other cattle." But, I observe, he informs us, that "the Arabs place among the *bekker el wash*," or cattle kind, "a species of deer." Is it probable that in the days of Moses these *bekker el wash* were themselves reckoned among the deer kind? If that might be, then I see no reason forbidding the conjecture, that the following is the Hebrew *tsamor*, rendered by our translators, *chamois*. The *chamois*, goat, it certainly is not; as that creature seeks the coolest retreats, among mountainous regions; the Pyrennees and the Alps. An objection of the same nature lies against the *ibex*, as being named in this list. Dr. Shaw says, p. 243. "The Arabs place likewise among the *bekker el wash* a species of the deer kind, which hath the horns exactly in the fashion of the stag's, but is in size only betwixt the red and fallow deer. Those which I have seen were caught in the mountains near Skigata, and appeared to be of the same mild and tractable nature with the *bekker el wash*. The female, having no horns, is called in derision, *fortass*, the broad scalp, or scalped head."

I do not know that we can hope, at present, to approach nearer to the true animals in the list of Moses; it is clear that they are residents in the same country, and pretty much of the same nature; we must therefore look for them in the same class of creatures, the antelopes, and identify them by descriptions of the best informed travellers; among which, we justly reckon Dr. Shaw.

#### VERSE 13.

This list of birds prohibited is pretty much the same as we have already considered, Levit. xi. but the word written *daiah* here, is there written *daah*, דאח, דאה. Perhaps, a bird of the same genus, if not of the same identical kind, is meant in both places. In Isai. xxxiv. 4. the plural word *daiuth* seems to include several varieties, probably of *hawks*.

#### CHAPTER XVIII. VERSES 10, 11.

We have in these verses specifications of various manners in which inquisitive spirits among men anciently sought information, on subjects beyond the usual ken of mortals: the names given to these arts most probably denote the different modes or practices of their professors. The first is,

*Kesem kesamim*, כסם כסם. Some suppose this is a general term: *divining divinations*; playing the conjurer. Possibly it may mean dealers in talismans, or charms: these kinds of gentry we know are very numerous in the East. But I suspect that the word *kes* has some alliance with קטע קטע, to cut off: and as the conjurations enumerated in this passage seem to be of an evil, not a benevolent cast, I would query, whether this may not refer to witch-

es, &c. who professed, if they could procure any thing belonging to a certain party, they could, by means of that, bewitch the party himself, though absent. We meet with this idea in the poets of antiquity; and among the supposed witches of two centuries ago, this notion was frequent in our own country.

2d, *An evil-eyer*, מנוח, *meounen*. This also is an injurious kind of witchcraft; the stroke of the eye of some old hags was thought extremely malignant; and to abate, if not prevent the effect of it, by attracting the eye of the ill-designing person to somewhat else, in the first instance, a great variety of very strange ornaments was worn around the neck, &c. by the Roman boys and girls. They are well known to the curious in antiquities. Some of them are not very decent.

3d, *Menachesh*, מנחש. The relation of this word to a *serpent*, has been observed by all commentators; who have usually supposed it referred to divination, by means of serpents: *ophiomanteia*. That such divination was anciently practised, I am aware; vide Iliad ii. Hor. Ode, lib. iii. but in this place, perhaps, it means one who is to observe, inspect, watch, another to his disadvantage, insidiously: or, to attract notice, with design to do mischief. So the brilliancy of the serpent's colours distinguishes him; but his sting is fatal, as his watchings are malignant. *Fascination*.

4th, *Mecasheph*, מכשף; LXX, *pharmacos*; Vulgate, *maleficus*. I suspect that this may allude to those who gave potions to persons, with a view to delude them: love potions, or others, designed to produce effect after a time; which occasionally betrayed the recipients of them into great improprieties; some proved slow poisons, while others disturbed the rational faculties, &c.

5th, *Chober chaber*, חובר חובר, *joining the junction*: the Samaritan version reads, *asur asurim*; a tier of ligaments, or binding the bands. What these malevolent bands are, we may learn from Niebuhr: when a young couple *se sont trouvés inhabile les premiers jours de leurs noces*, the bridegroom alleges that he is *marbûd*, tied up: i.e. that some other woman who had hoped to have espoused him, has, by some secret charm, debilitated him by constriction.

6th, *Shaal aub*, שאל אוב, a *consulter of Ob*. That those who were supposed to consult *Ob*, were understood to raise the dead, appears from the instance of Saul, who desires his servants to find out one who was *mistress of Ob*, with design to consult the dead Samuel. This is properly *necromancy*. Nevertheless, as *necromancy* seems to be decidedly intended by the last name on the list, it should seem better to refer this to the Pythonic spirit, which those who recollect the oracles of Apollo, will be at no loss to understand: and of which we have an instance, Acts xvi. 16.



Isaiah, xxix. 4. describes this *Ob* as speaking and muttering out of the dust; as peeping and chattering, viii. 19. The LXX render *ventriloquists*, and this may be the true meaning: a delusion by a natural particularity, yet reported as a supernatural possession, and practised for gain accordingly.

7th, *Jadeoni*, ידעני, *fortune tellers*, knowing ones. *Query*, whether in this list there be any reference to predatory second sight? There are so many ways of attempting to pry into futurity, practised by this class of vermin, from the grounds in a coffee cup, to the oracle of the sieve and sheers, that it would be endless to enumerate them, and useless to specify any in particular.

8th, *Doresch al hemutim*, דרש אל המתים, *consulters of the dead*; or, *seekers to the dead*. This, being distinguished from *Ob*, in a former verse, seems to indicate, that *Ob* was not strictly, or at least not constantly, referrible to the dead: but in what the distinction might consist, is unknown. That these persons were supposed to seek to the dead for information, in respect to futurity, I suppose is evident. *Vide* the evocation of Ulysses in the *Odyssey*, and other instances.

Niebuhr mentions several kinds of occult sciences extant among the Arabs; some arising from sleight of hand; others from ecstatic enthusiasm; others as charms against evil; lastly, he says, "the science *sibhr*, is, as described to me, witchcraft, sorcery. It is said to be employed only in hurting others; wherefore, those addicted to it are hated and cursed by every honest Arab."

I have ventured to suppose, that most of the foregoing kinds of magic were of an injurious nature; which accounts for their being connected with the unquestionably injurious practice of burning children in the fire. *There shall not be found among thee one who maketh his children to pass through the fire*, that being evidently injurious; no, nor one who injures by cutting off, wasting away the life of another; (we have a supposed instance in British history, in the duchess of Gloucester; *temp.* Henry VI.) whether by means of any garment, or other thing procured, or of waxen images, &c. melted, &c. nor one who smites with an evil eye, and so diseases persons, especially children; nor one who fascinates, and deludes spectators, by misleading attention; nor one who employs drugs to effect unlawful purposes; nor one who endeavours to constrict, to injure by debilitating the person.

These seem to be various degrees and manners of the malevolent art of injuring others, whether present or absent; and all these we know have been professed. The professors are prohibited by this law, but the prohibition determines nothing on the reality of the science.

The three following articles seem to refer to inquiries into futurity; a consulter of the oracular Py-

thonic spirit; a fortune teller, whether by palmistry or by any other *knowing* way; a seeker to the dead, or one, who by evocation proposes to bring a departed spirit from the invisible world, in order to procure information of what is about to come to pass.

As the foregoing distinctions are, so far as I know, unusual, they must be considered as *conjecture* only; but as *conjecture* founded on a knowledge of Eastern ideas, many of which, by the by, are not obliterated among ourselves.

That by means of astronomy we can calculate certain events among the celestial bodies, which, to the ignorant, seems to infer supernatural power and knowledge, is notorious; and hence the pernicious practice of judicial astrology, casting of nativities, or consulting the stars, in order to predict events relating to individuals, took its rise. *Vide* Herod. lib. ii. cap. 82; Jer. x. 2.

That the knowledge of certain operations in nature, which are surprising, and which are justly called natural magic, seems to confer on the possessor of that knowledge supernatural powers, is indisputable; and hence arose conjuration, cups and balls, &c. most deceptive and illusory trickings! But nothing is more diabolical than attempts to injure others by witchcraft, by maiming their effigies, by roasting their waxen images till dissolved, by paining their persons, by communicating diseases, &c. These are hellish inflictions from the burning brand of Me-leager, to the pins and needles of English and Scottish hags. They are forbidden with the utmost propriety, as evil in the disposition of mind which they imply, without inferring any efficacy in such incantations, or any effect attending such abominable maledictions.

## CHAPTER XXII. VERSE 9.

*Thou shalt not plant in thy vineyard, or orchard, divers sorts of plants.* See the same precepts in effect, Levit. xix. 19.

The same aversion from *mixtion*, seems to have dictated the prohibition, in the following verse, against ploughing with an ox and an ass, harnessed together. The precept seems also to regard the unequal size and strength of these animals: it would be cruel to urge the weaker to the same exertions as the stronger; while to lay the whole burden on the stronger, is to derive no assistance from the weaker: not to mention the different temper, paces, speed, height of figure, &c. of the two unequal yoke mates. *Vide* Plautus, Rul. act ii. scene 2. Anthol. lib. i. cap. 33; Paulinus, to Ausonius, and Homer, Od. xviii. and Palladius, lib. iv. mention well matched oxen, and caution lest the stronger overwork the weaker. That both asses and oxen, *q.* separately? were employed in cultivating the ground; see Isai. xxx. 24; xxxii. 20; Josephus, contr. Ap. lib ii. Varro de Re Rust. lib. ii. cap. 6; viii. cap. 1.

Some suppose that the ox being a pure animal, but the ass being impure, the import of the precept is to forbid the intimate association of clean and unclean; see 2 Cor. vi. 14. an excellent moral use results from this view of the precept.

#### VERSES 13—21.

The particularities mentioned in these verses are fully explained and vindicated by Niebuhr; who found the same principles still in force among the Arabs in Yemen where he travelled. He observes, that as the husband by presents, &c. *pays* the father of his wife, and may be said to *purchase* his daughter, under a certain description and character, so far as she differs from that character the husband is deceived and injured; and this deception justifies his returning his wife to her father, and re-demanding his presents, &c. This, as may be supposed, must vex and dishonour the whole family of the woman so repudiated, and were it a frequent occurrence, must spread animosities and jealousies throughout not a family only, but a country.

#### CHAPTER XXVIII. VERSE 22.

*The Lord shall make the pestilence cleave to thee, shall smite thee with,*

1st, *A consumption*, &c. Scheuzer thinks this list of diseases comprises those of an inflammatory nature; perhaps, *shackephat*, rendered *consumption*, is the *buboe*, or pestilential swelling, rising, for the most part, under the arm: many instances of which are noticed in Dr. Russell on the Plague. No doubt the disease is of a contagious nature, being threatened to the whole people.

2d, *Fever*, *karachal*; this is the general sense of the word adopted by interpreters. It seems to imply a continued, long continued, burning heat.

3d, *Daleketh*, inflammation, heat: but Dr. Geddes thinks it is the *ague*.

4th, *Charchar*, devouring heat: Dr. Geddes renders *inflammation*.

5th, *Chereb*, thirst, burning drought.

6th, *Skidaphun*, perhaps the miliary, *mal-aria*, fever. Greek, *ἀναισθησία*, corrupted air.

7th, *Jerakun*, the jaundice: perhaps, says Scheuzer, "deadly paleness," Jer. xxx. 6.

If these diseases be such as arise from a violently heated state of the atmosphere, from a want of cooling rains and refreshing dews, then we see the connection and climax of the whole, in the following verses: "Thy heaven, atmosphere, over thy head shall be brass; and the earth under thee shall be iron. The Lord shall make the rain of thy land powder and dust: from heaven, the atmosphere, shall it come down on thee, till thou be destroyed." *Vide* FRAGMENT, No. 172.

#### VERSE 27.

1st, *The ulcer of Egypt*, *shechin*: was this the *elephantiasis*? said by Pliny and Lucretius, vi. to be peculiar to Egypt.

*Est elephas morbus, qui propter flumina Nili  
Gignitur Ægypto mediâ, neque preterea usquam.*

2d, *THE HEMORRHOIDS*, *ophelim*; this is the general sentiment of interpreters; but the LXX consider this word as denoting the seat of the disease intended by the foregoing word, in which case *that* word cannot denote the *elephantiasis*. *Query*, May that describe a *fistula in ano*, seated pretty high internally, while the *piles* being more external are intended by this word *ophelim*?

3d, *Odeb*, a purulent scab.

4th, *Chares*, a dry scab.

#### VERSE 35.

*The Lord shall strike thee with a sore botch on the knees, in the legs, from the sole of the foot, to the crown of the head.* This seems to be a correct description of the *elephantiasis*: and of this the sacred writer says, *it cannot be healed*. The introduction of this malady in this verse renders very unlikely that it should have occurred in verse 27. See on Levit. xiii.

The *elephantiasis* is a kind of vehement leprosy, in which the body becomes covered with a foul, ulcerous, hardened skin, &c. which resembles the skin of an elephant. "In process of time, tumours are formed in different parts of the body, and these tumours degenerate at length into *incurable sores*, which successively corrode deeply into the flesh," Michaelis, Quest. lxxi. As no cure has hitherto been discovered for this disease, it agrees perfectly with the description of Moses.

#### CHAPTER XXIX. VERSE 18.

*A root that beareth gall and wormwood.* Observe, that *gall* is an *animal* secretion, and therefore is improperly attributed to a *vegetable*, a *root*: yet, as some vegetables afford a juice as bitter as *gall*, that juice may with propriety be associated with wormwood. Jeremiah, ix. 15; xxiii. 15. speaks of giving the people "wormwood to eat, and water of *gall* to drink;" i.e. water in which a bitter plant had been infused; or the juice of a bitter plant mixed: which, Lam. iii. 15. he changes for *bemerurim*, bitternesses; or rather, from the same root, *myrrhs*: "he hath filled me with bitter potions drawn from myrrhs; he hath inebriated me with bitter juices pressed from wormwood." See also Amos vi. 12. Now, if *myrrh* and *bitterness* were analogous terms in the ancient Hebrew, as these passages, at least, insinuate, then we infer the identity of meaning in the different words used by the evangelists, Matthew and Mark, to denote the same thing. St. Matthew says, "wine mingled with *gall*." St. Mark says, "wine mingled with *myrrh*." It is easy to see from the subject before us, that there is no contradiction in these words, but both mean the same thing: not animal *gall*, but a bitter potion drawn from a vegetable drug,

i.e. *myrrh*. And the original Syriac term was equally well translated by either of these words.

As to the word rendered *wormwood*, the disagreeable effects attributed to this plant do not accord with the wormwood of Europe, since that is rather a salutary herb, than a mortal poison; which character it has in the Chaldee version, "wormwood of death." Possibly, therefore, the true *wormwood* may not be designed, but some plant allied to it, either in form or appearance; in taste, or in qualities; or which, if it be of the same class, differs by its more formidable properties. Wormwood causes "bitterness in the belly," Rev. x. 9, 10. but I do not find *deadly* effects attributed directly to *wormwood* in Scripture: perhaps the Chaldee interpreter may have rather exceeded in his version.

#### CHAPTER XXXII. VERSE 13.

*Thou shalt suck honey out of the rock*: i.e. the country abounds in wild bees, which, hiving in the rocks, furnish honey. See the instance of Jonathan, 1 Sam. xiv. 25. Hasselquist says, between Acra and Nazareth "great numbers of wild bees breed, to the advantage of the inhabitants." Maundrell observes of the great salt plain near Jericho, "that he perceived in it, in many places, a smell of honey and wax, as strong as if he had been in an apiary;" p. 66, 86. See the wild honey of John the Baptist, Matth. iii. 4; Mark i. 6.

*Oil out of the flinty rock*; i.e. the olive-trees grow in the crevices of rocks, and these yield oil. Hasselquist tells us, p. 117. that "he ate olives at Joppa, which were said to grow on the mount of Olives, near Jerusalem; and that, independent of their supposed holiness, they were of the *best kind* he tasted in the Levant." That Syria abounded in oil is evident, from its being exported into Egypt, Hosea xii. 1. and we find William of Tyre, in the time of the crusades, describing Syria-Sobal as all thick set with olive-trees, making prodigious woods, that covered the country, and afforded subsistence to the inhabitants.

N.B. It may be *queried*, whether as this production, *oil*, is yielded by a vegetable, a tree; whether the former production, *honey*, be not meant for what is yielded by a tree also? To support this idea, we remark, that the honey of the palm-tree is in no little esteem in the East; and we find a distinction in Solomon's Song between the firm honey, and the flowing honey. Besides palm honey, the Jews mention honey of the fig-tree. Vegetable honeys might now, perhaps, be referred to the class of sugars, which we know are yielded by several vegetables besides the sugar cane.

#### VERSE 32.

*Their grapes are grapes of gall*, רִיחַ RUSH, *their clusters are bitter*, mararat.

*Gall* is not a vegetable juice. A plant bearing berries, formed, somewhat at least, into clusters resembling those of the vine, is what we want: can it be *hemlock*? of which there are, the *cicuta major*, and *cicuta aquatica*, which is a very noxious plant.

Hasselquist, speaking of the *wild grape* of Scripture, *labrusca*, observes, "Isaiah says, chap. v. 4. what could I do more for my vineyard than I have done, yet it produced *wild grapes*? I believe the prophet here means to speak of the *solanum incanum*, *deadly nightshade*, seeing it is common in Egypt, in Palestine, and throughout the East. Moreover, the Arabs give it a name which agrees perfectly with his expression; they call it *aneb-il-dib*, wolf's grape. The prophet could not have chosen a plant more opposite to the vine, for it grows in vineyards, and does infinite damage to them: therefore, it is carefully rooted out. It resembles the vine, by the creepers which it produces." This is the nearest approach to the vegetable intended by Moses, which is hitherto discovered; but why attribute particularly to Sodom and Gomorrah a species of plant which grows in many places throughout the East? I conceive, therefore, that if the *wild grape* may be the deadly nightshade, which grows in our own hedges, and is occasionally eaten by children to their great danger; yet that the grape of Sodom is a plant growing in the neighbourhood of the Dead Sea, and named from its native soil. I shall therefore add, from Hasselquist, "that he found at Jericho, the *solanum fruticosum quadripedale*, *caule et foliis spinosis*, the nightshade." Also, that "the *Poma Sodomitica* the apple of Sodom, is the fruit of the *Solanum Melongena* of Linnæus, called by others *mad apple*. It is found in great quantities near Jericho, in the vallies near the Jordan, in the neighbourhood of the Dead Sea." If this fruit causes madness, if it grows near the city of Sodom, and retains the name of *Sodomitica*: may it be the vegetable intended by Moses? does it sufficiently resemble the vine to be compared to it?

We are not bound to take, *strictly*, the word rendered *grape*, or the word *vine*, to signify only a grape vine: it is a word common to many kinds of plants. To distinguish the true vine, Moses adds its description, "the *wine vine*," Numb. vi. 4.

#### CHAPTER XXXIII. VERSE 13.

On the comparison of Joseph to a bull, observe, that if the *reem*, to which he is also assimilated instantly after, be a bull, the comparison would refer but to one creature; whereas, he is evidently meant to be compared to two creatures: this is no slight argument for two very distinct animals: 1st, the wild bull; 2d, the reem. See, on Job xxxix. RHINOCEROS, Plate I.

## VERSE 19.

*They shall suck the abundance of the seas, i.e. fishes of various kinds, perhaps especially including shell fish: and treasures hid in the sand; i.e. some say, they shall make glass, which is procured from sand; and which, say Pliny and Tacitus, was first made from the sand of the river Belus, in Judea. That the river Belus, which ran at the border of the tribe of Zebulun, yielded sand very proper for making of glass, may be granted, without affirming that glass was first made here. Vide Strabo, lib. xvi. Pliny, lib. v. cap. 19; Tacitus, Hist. lib. v. Josephus, de Bell. lib. ii. cap. 9.*

## VERSE 25.

*Thy shoes shall be iron and brass.* This verse informs us that shoes *clouted*, as the old English expression is, were used as early as the days of Moses. We know that the Roman soldiers used *brassen* or *copper* soles to their shoes, and *clouted* shoes, i.e. shoes well coated with iron, were anciently part of a soldier's dress in this country; from which, shoes well filled with nails, &c. for strength, are now called *clouted*.

It will be remarked, that the language of poetry is always of an elevated, or a metaphorical kind; when a poet affirms a thing even in direct terms, we are to qualify his affirmation if we would reduce his language to common speech, and design it to be strictly understood. When Moses says, Israel shall suck honey out of the rock, we are not to suppose that an Israelite taking a piece of rock into his mouth might suck honey out of it; that it would melt in his mouth; or that the flinty rock would dissolve in oil, at command. That Zebulun may suck the abundance of the seas, or treasures hid in the sand, previous labour is understood, though omitted by the bard; and so of other images and ideas, which the animated strains of poetry do not stop to explain, or to account for. Let no one think this remark superfluous, since we know those who take Scripture expressions *literally*, and suppose that the Holy Land *flowed* with milk and honey; and since these *rapidities* of poetry often occasion great perplexity to the calmly investigating naturalist, who wishes to obtain information on an article mentioned, and neither to attribute to it qualities above or below its fair and just estimation and properties.

## JOSHUA.

## CHAPTER II. VERSE 6.

*RAHAB hid the spies under stalks of flax.* This sense of the word is generally admitted. As the order of the original is peculiar, in *flax of wood*, or woody stalks, some have thought *hemp* to be the plant intended, as its stem is most woody. Alpien remarks, in Deg. lib. xxxii. leg. 55. that under the name of *wood*, some countries comprehended thorns, thistles, and other *stemmy* plants: especially in Egypt; where reeds and rushes, and the plant papyrus, were used as wood for burning. I apprehend the Hebrews did the same.

## VERSE 18.

*Bind this line of scarlet thread in the window by which thou didst let us down.* It is probable that this line was something more considerable than a mere line; as well from being distinguished from a distance, when hung in the window, as for its use in lowering the men. Le Clerc, therefore, would render this *tissue of scarlet thread*; and in the Chaldee, the root signifies a weaver: perhaps our window curtains may explain the idea.

## CHAPTER III. VERSE 4.

## THE PASSAGE OF THE JORDAN.

The depth of this river, at this time, is among

those particularities which require acquaintance with nature, in order properly to understand them.

We know that the river Nile rises annually, but Jordan does not rise *every* year, only at times it overflows its banks. The probability is, that, according to that aspect of the mountains of Libanus, on which the snow of the preceding year has fallen, it is melted by the sun in summer, and augments the stream of the river. So that when the snow has fallen on the south of the mountains, it is exposed to the solar beams, is thereby dissolved, and issues from them in very considerable streams. This may account for the occasional swelling of the Jordan. *Vide* Wind. xxiv. 28; 1 Chron. xii. 15; Jer. xlix. 19; l. 44.

It is necessary to account in some such manner, for the *occasional* swelling of the Jordan; because, no modern traveller, that I know of, has seen it in the state of overflowing, though some have been there at such times of the year as it anciently did overflow; for Mr. Maundrell was there, *March* 30, which, 1 Chron. xii. 55. is mentioned as a proper time, "the first month." That worthy traveller observed, that Jordan has *two* banks, "the first, and outermost, as far as it may be supposed the river does, or did overflow. After having descended the outermost bank, you go about a furlong on the level strand, before you come to the immediate bank of the river."

Now, as the river certainly formed the outermost bank by its inundations, this bank is a lasting testimony, that it sometimes overflows; as we find it extends a furlong, at least, on this side, add an equal extent on the other side, together with the breadth of the river, "about twenty yards," for the quantity of water passed over by the Israelites, under Joshua. In proportion as the swelling of Jordan was rare, and the security of the Canaanites was increased by it, the passage of the river by Israel was a more illustrious instance of Divine interposition.

## CHAPTER V. VERSE 2.

For what we have observed on the circular stones which composed the sacred precincts of *Gilgal*, *vide* on Judges iii. 9. the Plate.

We shall only notice, at present, the operation of circumcision performed in this place. The instruments were *charbuth tjerim*, rendered by the LXX, *knives of cutting stone*; by our margin, *knives of flint*: this rendering, indeed assumes that *flint* was the kind of stone used for cutting, which, perhaps, may be doubted; but that the knives, or cutting instruments, were of stone, of some kind, can be no doubt.

The great number of stone hatchets and knives found in Britain, and occasionally even the manufactories where they were made, leaves no room to question whether, apart from the use of iron, stones might not be sufficiently sharpened to answer the purposes of that metal. I presume, therefore, to take for certain, that the ancient stone knives of our own country, were similar to those of the East; and this adds one to the similarities observable between peoples so distant.

Another inference is, that as iron was forbidden to be used in forming the altar of God, because it was a sacred utensil, so perhaps the use of iron was forbidden in this circumcision, because it was a sacred service. Nevertheless, we see with what instruments rough stones might be chipped, and cut into a certain degree of form, without the use of iron tools; that is to say, by employing the harder kinds of sharpened stones in that labour. N.B. This removes some objections to the great antiquity of certain Druid erections in Britain, which have evident traces of some kind of cutting tool having been used to diminish the asperities of their surfaces.

After these remarks it is hardly necessary to refer to what writers of antiquity have hinted, on the use of knives not made of iron, in circumcision. The Romans called these cutting stones *testa*, *samia testa*. With such a knife, says Arnobius, contra Gentes, lib. v. p. 94. Atys emasculated himself; and Ovid, de Fast. lib. iv. v. 237. calls such an instrument *saxum acutum*, a sharp stone.

Ille etiam saxo corpus laniavit acuto. . . .

Ah! perçant partes, quæ nocere mihi!

Ah pareant! Dicebat adhuc, onus inguinis aufert,

Nullaque sunt subito signa relicta viri.

Pliny, lib. xxxv. cap. 12. says the same of the priests of Cybele. See also Exod. iv. 25.

## CHAPTER VI. VERSE 20.

The falling of the walls of Jericho is among the most striking of the miracles attending the entrance of Israel into the promised land. So far as it is miraculous, a naturalist has nothing to say on it: there is no harm, however, in hinting that the shouts of the people could never effect such an event; because, whatever may be the force of aerial vibrations produced by the voice, &c. in a *confined* vessel, such vibrations in the open atmosphere would surely expand themselves where they found the least resistance; and this would never be, where the walls of Jericho impeded their passage, but where the free air offered no impediment. The choice of *secondary* causes would probably determine on an earthquake.

## CHAPTER X. VERSE 11.

The miraculous prolongation of the daylight, which followed the command of Joshua, has been the subject of our investigation in another place, [*vide* FRAGMENT, No. 154.] where we endeavoured to shew, that it was not the *body* of the sun, but the *solar light* which stayed: nor the *body* of the moon, but the brightness of its rays, then near the full, which assisted the hero of the sacred tribes; that the time of year was the summer solstice, and that the miracle consisted in producing, by a peculiar refraction of the air, that degree of light so far south as Judea, which in Scotland, in Sweden, in Greenland, is a necessary result of natural causes, not once only, but every year.

We ought, however, to notice the quantity of *hail stones* which fell at this time; "great stones from heaven," the atmosphere; which drove in the faces of the enemy, and not only dismayed but destroyed them; and that in greater numbers than fell by the sword of Israel.

We may be dispensed with from proving that such an occurrence is not incredible; as we have many instances of armies suffering more from the violence of the elements than from their enemies: and as this battle was fought by night, if the hail storm was by night also, it would be doubly distressing to a flying army. That hail kills animals we have proofs almost yearly in our own country; that it may kill men, and in great numbers, is easily inferrible; the height at which it may be generated, is unknown to us: and this is all that requires admission, to justify the idea of its being fatal by its size and velocity.

## CHAPTER XVIII. VERSE 9.

## ANTIQUITY OF MAPS.

The agents sent by Joshua, *went and passed through the land, and described it by cities into seven*

*parts in a book.* The awkwardness of this phraseology, *describing into seven parts*, is sufficient to justify the notion that it does not express the true sense of the passage. In fact, I apprehend, we have here mention of a *map* of the country, drawn on a considerable scale, shewing every city, and its boundaries, on seven sheets, which, united together, formed a book.

To justify this idea we must examine the terms of the passage.

The word used to signify "describing," or *delineation*, is *cuteb*; now this, Levit. xix. 28. expresses the making of marks in a certain form, or after a certain pattern; a representation of flowers, figures, or places; i.e. the outlines of such things; "ye shall not make any *cutebuth*; 'print any marks,' Eng. Tr. on your flesh." This could never mean, ye shall not make lines of writing, *inscriptions*, on your flesh; but must refer to a pattern, or delineation, made by puncture, of flowers, trees, &c. in short, a kind of tattooing. But this word *cuteb*, evidently and beyond controversy means the *delineation* of the plan of a house, Ezek. xliii. 11. "*the figure of the house, its elevation, and the disposition of it, its plan; the goings out, the entrances in, and all the forms thereof, and all the DELINEATIONS thereof; vide* Ezek. iv. 1. . . . *shalt thou make them know, and, cuteb, draw, delineate to their eyes.*" It is clear, that to describe by writing the *forms* of the elevation, plan, apartments, ornaments, doors, door cases, passages, &c. of a great house, is an utter impossibility: not to say, that *to write before the eyes*, literally *to the eyes* of spectators, is a strange expression; whereas, to delineate, or portray, before their eyes, the very forms of the things designed, is an easy procedure, an easy sense of the word, and an easy mode of conveying information.

It needs no proof, that the same word which describes the delineation of the parts of a house, may describe the delineation of the parts of a country, i.e. a *map*; and this sense agrees perfectly with the occasion. "*The men departed, and went over the land,*

*surveyed it, and delineated it, to the very cities, in seven divisions, on a sepher, book, letter, MAP.*"

This explains the order given by Joshua, verse 4. "describe it according to the inheritance;" which we know was the annual custom in Egypt, after the waters of the Nile had subsided; when each cultivator took his land, as allotted to him by measurement.

The antiquity of *maps* being thus established at the days of Joshua, we may extend our inquiries somewhat further back. That Abraham dwelt in Egypt we know; that he *taught* to the Egyptians mathematical sciences, as arithmetic, astronomy, and geometry, is asserted by Josephus, Antiq. lib. i. cap. 18. Without affirming that he *taught* them, we content ourselves with concluding that he *knew* them. No doubt, he was instructed in them by Shem; and if so, it will follow, that both Abraham and Shem might have delineations, i.e. *maps* of the countries through which they travelled; and moreover, this might be one mean of ascertaining the division of the earth among the sons of men; and of determining the Land of Promise to Abraham and his posterity, which was a well known fact, Gen. xii. 1; xvii. 18; Josh. ii. 9.

The inference of the cultivation of arts and sciences, in the early periods of time, has great influence on many particulars only hinted at, in various parts of Scripture. By what means geographical delineations were made, we do not know; but we have now reason to think, that most of the arts which are known to us were not unknown to the early ages; and this art of delineation, in conjunction with that of writing, is necessary to be admitted, in order to form a just estimate of the advantages and privileges, the means of knowledge and of grace, imparted to those whose history we peruse for edification and example. *Vide* on the Babylonian bricks, Gen. xi. For a conjectural suggestion on the still deeper antiquity of maps, *vide* on Gen. xli. 5.

#### CHAPTER XXIV. VERSE 12.

*I sent the HORNET before you.* See on Exod. xxiii. 28.

## JUDGES.

#### CHAPTER V. VERSE 20.

*THE stars in their courses fought against Sisera.* We have elsewhere supposed, that the river Kishon, being swollen by a heavy rain, which had fallen during the night, a frequent occurrence as we learn from Maundrell, might prove fatal to many of the soldiers of Sisera; besides this, if, after the clouds were dispersed, the sky became clear again, and a bright

starlight night followed, which we often see in our own country; then the light of these stars might embolden the fugitives to attempt fording the stream; but the rapidity of the current soon demonstrated the fatal consequences of their imprudence; or, the twinkling of the stars might induce these Syrians to attempt crossing the river at improper places, which proved destructive to many. Both these suppositions might be true; and in either, or in both of these

senses, the stars might fight against Sisera, by contributing to mislead, and so to destroy his army. To recur to any notions of judicial astrology on this text, is to do it unnecessary violence. Josephus, Antiq. lib. v. cap. 5. supposes a tempest, which beat full in the faces of the enemy; and consequently was at the backs of the Hebrews. This is very reconcileable with our notion hinted above.

The word rendered *courses*, is an astronomic term, which Le Clerc renders *orbits*: this is not amiss; but taking *courses* in an astronomical sense, it is quite as proper and expressive.

## CHAPTER VI. VERSE 19, &amp;c.

## GIDEON'S FLEECE.

After having witnessed the miracle of fire issuing from a rock, merely on its being struck with the end of a walking stick, Gideon must, no doubt, have been well satisfied in his own mind, that he was commissioned by an authority, and directed by a power, that would not desert him. I think it probable, therefore, that the miracle of the dew on the fleece, was a kind of *public* testimony, to satisfy his officers, who, we find, in the preceding verse, *were come up to meet him*, from Asher, Zebulun, and Naphtali. Thus understood, we see the reason of its repetition with an opposite variation; for, if there were any of his adherents who suspected deception in the first instance, when the threshing floor was dry, and the fleece was *ringing* wet with dew, they might be convinced by the contrary effect, when the fleece was dry, and the threshing floor was wetted with dew. The terms of this history are very express for the fact narrated.

The word *sephel*, rendered *bowl*, "a bowl full of water," occurs also, chap. v. 25. Jael brought to Sisera "butter;" it should be *thick cream*; "in a *sephel adirim*," a capacious bowl; literally, *a bowl of capacities, a bowl of containings*, plural; i. e. adapted to contain a great quantity. For this sense of *Adir*, vide FRAGMENT, No. 145. In the Mishnah. Bava Bathra, cap. 4. this word denotes a wash-hand basin; LXX, *lavandru*. According to Athenæus, "a *brass vase like a kettle, with a handle on each side*," a porridge pot. And the consideration that the food offered to Sisera was fluid like cream, not solid like our butter, leads rather to the rendering of *bowl* than *dish*. We infer, that this *sephel* was no diminutive vessel, which Gideon filled with the expressed dew, but a bowl of considerable dimensions. So also, we read of the counterpart miracle, that the dew was upon the *whole earth*. To understand properly the nature of these miracles we should consider the open area, and extent of threshing floors in the East, their exposure, size, &c. for which, see FRAGMENT, No. 48, with the Plate.

We have no need to enlarge on the nature of dew; to observe that it falls in still, quiet weather; that it is easily dissipated, or directed by wind, &c. The reader will observe for himself, that whatever objections might be started against one of these miracles, they are obviated by the other.

## CHAPTER VIII. VERSE 16.

*And Gideon took the elders of the city, and thorns of the wilderness, and briers, and with them he taught the men of Succoth.* These thorns of the wilderness, are the *kutj* of Gen. iii. 18. but the *briers* are denoted by a word different from that there used, *barkanim*. There is no doubt but this word means a sharp jagged kind of plant: the difficulty is, to fix on one, where so many offer themselves. The LXX preserve the original word. We should hardly think Gideon went far to seek these plants: the *thorns* are expressly said to be from the *wilderness*, or *common*, hard by; probably, the *barkanim* was from the same place. In our country this would lead us to the blackberry bushes on our commons; but it might not be so around Succoth. There is a plant mentioned by Hasselquist, whose name and properties somewhat resemble those which are required in the *barkanim* of this passage. "*Nabca palisurus Athenæi*, Alpin. Egypt. 16, 19. the *nabka* of the Arabs. There is every appearance that this is the tree which furnished the crown of thorns which was put on the head of our Lord. *It is common in the East*; a plant more proper for this purpose could not be selected: *for it is armed with thorns*; its branches are supple and pliant, and its leaf of a deep green like that of the ivy. Perhaps the enemies of Jesus Christ chose this plant, in order to add insult to punishment, by employing a plant approaching in appearance, that which was used to crown emperors and generals." I am not sure whether somewhat of the same ideas did not influence Gideon: at least, it is remarkable, that though, in verse 7. he threatens to *thresh* the flesh of the men of Succoth with thorns, i. e. to beat them severely; yet in verse 16. it is said he taught, made to know, perhaps, made to be known by wearing them, as at once insult and punishment. The change of words deserves notice: and so does the observation, that "he *slew* the men of Penuel," which is not said of the men of Succoth. If the *nabka*, *nabaka*, of the Arabs might be the *na-barkan* of this passage, the idea of its employment is remarkably coincident in the two instances. [Query, Was the wearing of this plant as a punishment, indicative of *treason*, or *rebellion*? was it therefore worn by the men of Succoth, and by the supposed *King of the Jews*? John xix. 2.]



## CHAPTER IX.

## JOTHAM'S FABLE OF THE TREES.

This apologue has always been admired for its spirit and application : it has also been considered as the oldest fable extant ; but, the production of certain Indian fables of great antiquity, deprives this particular of the certainty it was formerly understood to possess.

As to the nature of the trees of which the fabulist speaks, we are pretty sure of most of them. The *olive-tree*, the *fig-tree*, the *vine*, are well known ; and the bramble seems to be very well chosen as a representative of the original, *atad* : for probably that vegetable should be a tree, bearing a fruit of some kind, which is associated, though by opposition, with the vine, &c. That this *atad* was used for the purpose of burning, we have the evidence of the Psalmist, lviii. 9. "before your pots can feel the fire, that is, of the thorn," *atad*. The bramble of Britain is a kind of raspberry ; whether this *atad* of Judea is of the same class, we do not determine : Hasselquist does not mention it ; and the rendering of the LXX, *rharnus*, seems to hint at a different kind of thorn ; indeed there are so many plants which are reckoned among *thorns*, that it is by no means easy to identify those which bid the fairest to have been selected by the sacred writers.

## VERSE 13.

*Wine which rejoiceth the heart of GOD and MAN :* read, "of prince and peasant," taking the word *aleim* in the sense of *dignitary*, as already hinted. That wine cannot rejoice the heart of the Deity, is evident to every thinking mind ; and the word for *man* is not *aish*, a sovereign, but *anush*, *anushim*, signifying poor, weakly, infirm, or *low conditioned men*. Our present rendering is a gross impropriety ; which is not diminished by *accommodation* to the sacramental wine.

## CHAPTER XIV.

## SAMSON AND THE LION.

The lion slain by Samson, we may suppose differed nothing from ordinary beasts of the same species. The history expressly remarks, that it was a *young lion* ; and that, though he roared against Samson, yet he met his fate at the hand of the vigorous Hebrew. That lions were not uncommon in Judea appears from many passages of Scripture ; inter alia, Jer. v. 6 ; 2 Kings, xvii. 25 ; 1 Sam. xvii. 24 ; 2 Sam. xxxiii. 20. John Phocas, writing concerning Judea, six centuries ago, says, that troops of lions inhabited the thickets around Jordan : and Jerom, on Zach. xi. attests the same fact. Aristotle and Pliny mention the lions of Syria.

It is probable, that Samson suffocated this lion ;

pressed him so closely as to stifle him ; as we say to *throttle* him. The swarm of bees, which, after a time ; how long a time, we know not ; see on Gen. i. fourth day ; had settled in the remains of the lion, demonstrates that this insect was very numerous in Judea ; this swarm, then, might as well settle in the cavity within the dry bony ribs of this lion, as in the cavity of a rock ; and it is every way credible that the skeleton of this animal was thrown into some very private place : as Samson turned aside to visit it. That bees have swarmed in dry bones, we have the testimony of Herodotus, lib. v. cap. 114 ; Scarnus and Aldrovanus, Insect. lib. i. p. 110. Indeed, as bones in their nature, when dry, are exceedingly dry, there is no more to be said against such a residence for bees than against the same among stones, rocks, &c.

If these conjectures be reasonable, it will follow, that Samson experienced considerable delays in his Philistine courtship. Bees do not form combs, and produce honey, in a moist carcass ; nor at all times of the year ; nor in a few days time. These considerations may, perhaps, contribute to support the idea that the word rendered *days*, means a considerable portion of time, though it will not determine that portion to be the extent of a year. Perhaps Samson, though strong as a champion, might be little persuasive as a lover.

## SAMSON'S RIDDLE.

The riddle of Samson is an instance from Scripture of a practice common in the East ; the proposing of ambiguities and *enigmas* for solution to a party met for merriment. We ought to observe, on this history, the duration of the marriage feast, seven days ; the number of the bridegroom's companions, thirty ; the office of the bridegroom's friend, with the probable conjecture, that the person who sustained this character in respect of Samson, took liberties with the bride, which were highly repugnant to the confidence of his situation : he afterward married her.

It is worth while to notice several phrases used in this story : as, 1st, the character of honey, as the prime of sweets then known ; sugar not being in common use. 2dly, The equivocation in the word *strength*, implying *strength* of limb and powers ; and *strength* in reference to smell or taste. 3dly, The expression of *ploughing with my keifer*, to signify committing improprieties with my wife ; as this is not a phrase in use among ourselves, it may be agreeable to see it justified by equivalent expressions in ancient authors. Theognis, v. 579. says, "I hate profligate woman, and an impudent man, who plough the field of another ;" and Plautus, speaking of a adulterer, says,

*Fandum alienum arat, suum incoltum deserit.*

"He ploughs the field of another, but leaves his own untilled." So Virgil, Georg. lib. iii.



.... Nimio ne luxu obtusior usus  
Sic genetali arvo, sulcosque obliet inertes.

The version of the LXX, in the Complutensian edition, supports this opinion. It must, however, be acknowledged, that the word to *plough*, is not always taken in this metaphorical sense: witness the proverb, *Alienâ arare vitula*, to plough with the heifer of another; which is spoken of plagiaries, who employ in their own service, the labours, and means of success, which others had prepared for themselves: and this *may* be the sense of Samson's answer, "if you had not employed the *confidence* of my wife, what was my peculiar property, if you had not violated my secrecy, you had not explained my riddle;" which leaves the *personal* honour of this woman unpolluted, though it detracts from her prudence, and fidelity, which offence, it should appear, was not forgiven by the indignant Samson till long after.

## CHAPTER XV.

### SAMSON'S JACKALLS, NOT FOXES.

THE animals caught and employed by Samson, have engaged our attention elsewhere; and we found reason to consider them rather as *jackalls*, than as genuine foxes. A principal reason for which, is the rarity of the fox in Judea, and the superabundance of jackalls throughout the East.

There is some attention due to the nature and use of the *torches*, or *flambeaux*, or *lamps*, employed by Samson in this procedure; and, perhaps, could we identify the nature and form of these, the story might be relieved from some of its uncouthnesses. They are called *לפדִים* *lapadim*; or, *father lampadim*, as the Chaldean and Syriac write it: whence the Greek *lampas*, and our *lamp*. Now, these *lamps*, or *burners*, were placed between two jackalls, whose tails were tied together, or at least there was a connection formed between them by a cord; this is the reading of the LXX in the Complutensian, καὶ συνέδηον τὰς οὐρὰς καὶ τὰς κεφαλὰς. Possibly, then, this cord was of a moderate length, and this burner being tied in the middle of it, it had somewhat of the effect which we have seen among ourselves, when wanton malice has tied to the tail of a dog, crackers, squibs, &c. which, being fired, have worried the poor animal to his den; where, supposing them still to burn, they might set all around them on fire. We know it is the nature of the jackall to roam about dwellings and outhouses; this would lead these animals to where the corn, &c. of the Philistines was stowed; which being inflamed, would communicate the conflagration in every direction. We must therefore suppose, 1st, that these *burners* were at some distance from the animals, so as not to burn them. 2dly, That they were of a nature to hold fire long, without being consumed. 3dly, That they were either *dim*, in the manner of their

burning, and their light; or, perhaps, were even not to be *alarmingly* distinguished by their illumination. They might burn *dead*, as we say; so that their effect might take place too late to prevent the mischief which attended them.

This assimilates the circumstance of these *lamps* or *burners*, pretty much to the history of Gideon; who, we find, used three hundred of them in his expedition, as Samson used one hundred and fifty; so that they could not be rare or valuable, but common and ordinary articles. We have thought so much on the subject of these *burners* was proper for this place; for further remarks, consult the article and plate of *EASTERN LIGHTS*.

We ought also to know the actual state of the corn, said to be in *sheaves*; but, perhaps, properly, brought into the garner, the threshing floor, and there gathered into *heaps* ready for threshing: where it had acquired a great degree of dryness; and here, when it was once on fire, it could scarcely fail of being totally consumed. We are then, I presume, to understand the effects produced by these various companies of jackalls, as if one rambling party set fire to the standing corn; others to the gathered corn; others to the vines, others to the olives, &c. so that, by reason of the great number employed, 300, a general devastation ensued of whatever was abroad, out of the towns or secured habitations. We shall only add a reference to Bochart, Hieroz. part i. lib. iii. cap. 13; to Ovid. Fast. lib. iv. Suidas, on the word Neoria; and Aristophanes, in Acham.

### VERSES 15—19.

#### SAMSON'S DELIVERANCES.

*Samson having found the jaw bone of an ass, seized it, and with it slew a thousand men.* The spirit of strength which had lately come upon Samson, and enabled him to burst the bands which had confined him, enabled him also to manifest prodigious exertion of another kind. We have formerly supposed that Samson did not dwell *alone* on the rock Etam; but he had some attendants, who would, on occasion, support their master.

From the construction of the words, it may be suspected that Samson wielding the jaw bone, struck dead with it the *chief* of those who opposed him; and then the rout of the enemy became general: for, I do not find that it is absolutely necessary to say *he slew*, i.e. killed, though he certainly *defeated*, and might even maim many, a thousand men; the word may signify that he *beat* them; but, in a military acceptance, to *beat* is not strictly to destroy. Perhaps, as afterward, on another occasion, when the Philistines saw that Goliath was dead, they fled; so now, when they saw their leader killed, they were panic struck.

This idea arises from attributing to the word *aleph* the sense of *chief*, which it appears to have not unfrequently. The construction of the passage would be, "He slew with it," the jaw bone, "a thousand," leader, or chief; [in modern language, colonel] where the word for *slew* is, *יָיַאֵם*; but when Samson himself composes his song of victory, he says,

With the jaw bone of an ass, a heap, heaps; *one heap, two heaps*;  
With the jaw bone of an ass, have I beat a thousand, a chief; *aleph aish*.

Where, besides the similarity of sound in the original words, *be-lehi hechamor chamor chamorutim*, referring to "the ass, the heap, the heaps," we observe the word rendered to beat, is *מָצַח* *MACCHU*, which signifies to *beat*, as an army is beaten, or, to beat them to a mummy, as we say, with wounds, or to beat them to atoms: I am persuaded there is a play of words in these verses, of much the same nature as the play of words in Samson's famous riddle, which it is not easy to obtain in a version: there is even, as appears to me, an equivocation in them; and possibly the word *aish*, in the sense of *chief*, is added, to explain the sense in which the word *aleph* is to be taken; as *aleph* signifies both a leader of a body of men; suppose a thousand; and a thousand, as a leading number.

The difficulty of determining the meaning of the foregoing passage, seems to have attended the minds of translators, in their versions of the following history; Samson threw away the jaw bone, after the service it had done him, and called the place "the throwing away of the jaw bone," *Ramoth-Lehi*: then, being thirsty, he prayed, and God clave an hollow place that was in *Lehi*; not the jaw bone of the ass, *Lehi*, but the place named *Lehi*; in remembrance of the victory obtained by a jaw bone. I would even *query*, whether the violence with which the jaw bone was thrown away by Samson, did not make a breach, or open a crevice in the rock, and from this breach issued water; that part of the rock which before confined it being broken off: for I observe, Samson is said to beat, to beat to pieces his enemies, *cutat*; and a word of the same import, *cutash*, is the root of the word *macutash*, *mactesh*, ren-

dered the *hollow* place, why not the *broken* place? which was in *Lehi*. If this be just, we see the reason of the name of the fountain, *Oin hakura asher belehi*, "the fountain of invocation in *Lehi*;" with the veracity of the remark, "it exists to this day;" which, if it had issued merely from the *alveole*, the hole of a tooth in the jaw bone of the ass, is hardly within the compass of credibility; as the jaw itself must have perished in a few years at furthest. Supposing, therefore, that this addition was made by *Ezra*, as many such observations were, it is demonstrative against the issuing of this fountain from the jaw bone of the ass. *Mactesh* is the name of a place, *Zeph. i. 11*. *Josephus* and the *Chaldee* corroborate this statement; the latter, indeed, supposes the very same facts. The *LXX*, *Vatican* copy, call this fountain a pit, *λακκον*. The *Alexandrian* copy, and the *Complutensian*, call it *Siagonos*; and *Josephus* says this place was afterward called *Siagon*, "the jaw." This is the sentiment also of *Usher*, *Annal. ad An. 3578*.

The wonderful strength of Samson is beyond the ordinary course of nature; a naturalist therefore may dismiss it from his remarks; yet, hinting a *query*, whether in the form, proportion, bulk, or figure of the hero, any thing of this power was apparent? Perhaps he was neither stouter, larger, nor firmer than other men; but was stronger, as enabled by the Divine Spirit; and so long as he preserved that token of obedience which had been appointed him, the peculiar appearance, &c. of his hair. Was this strength constantly resident in him, in the same superlative degree? from the mention of the Spirit of the Lord coming upon him, I should think not: like other inspirations, it was present in exertion, and occasionally *quiescent*. May one virtue only be given by the inspiration; as Samson was famous for *strength*, but not for wisdom, or continence? or, must we suppose, that the Spirit of the Lord coming on an individual, filled him with every grace and virtue at the same time, notwithstanding the failings of Samson?

#### CHAPTER XVII. VERSE 15, &c.

The man *Micah* had a house of gods, and *teraphim*. What these *teraphim* were, vide the remarks and plate on *Gen. xxxi. 30*.

## RUTH.

THIS book of *RUTH* affords little peculiar for the attention of the naturalist or philosopher: the famine, the expatriation of *Naomi*, the death of her family, her return with *Ruth*, and the connection of the latter with *Boaz*, by means of her gleaning, are circumstances of history, but not of science. The dec-

orations counselled by *Naemi*, and adopted by *Ruth* are in conformity to what we read of elsewhere, and what is still customary in the same climate and country: the handkerchief which she wore on her head has been considered in *FRAGMENT*, No. 145, and may be seen in *Plate I. No. 15*. on *Isaiah iii. 18*.

# I. SAMUEL.

## CHAPTER V. VERSES 6, &c.

THE disorder which afflicted the Philistines of Ashdod, and of Ekron, was at once painful and shameful, and both from the nature of its seat.

The Hebrew name of this disorder is *apholim*; it is found in the catalogue of diseases with which Israel is threatened, Deut. xxviii. 27. The Massorites call this malady, *techorim*; LXX, *ἰσπας*, the fundament; Jerom, *Anos secretiorem partem natum*; but these words rather express the seat than the nature of the disease. Josephus calls it the dysentery; Symmachus, a descent of the anus, or falling of the fundament: Aquila supposes it was a corroding ulcer; perhaps it was, *a fistula in ano*. It appears, from verse 9, that the seat of the complaint was internal; for the original implies, that their deep, or interior places were diseased: yet that this disease was noticeable externally, is clear, from the Psalmist's remark, lxx. 8. "he smote his adversaries in the hinder parts; he put them to open shame," or to perpetual infamy. Such kind of insults, being not the wounds received by the soldier, who bears his scars in front, but of a nature which only contempt can inflict, and therefore says the ludicrous Butler,

A single kick in that place, more  
Hurts honour than deep wounds before.

This certainly was the idea of the Psalmist.

Those diseases of the anus which we call the *piles*, or a *fistula*, may continue many years without endangering life; yet we read, verses 9, 11. that many Philistines died of this visitation. This circumstance leads to the conjecture, that the disease was either more than usually violent; or, that it was accompanied by other disorders of a fatal nature: perhaps, the state of the weather was inflammatory, and ought to be taken into the account; or, perhaps, an injudicious mode of treatment, augmented the effects of the disease itself. Scheuzer thinks, they were somewhat of the nature of pestilential *buboes*; which, says he, "are of a critical nature for the patients, who, when these are small, seldom recover, but when they are large, though extremely painful, they are salutary to the sufferer. This observation, if I am not mistaken, gives light on what is said, verse 12. that those who did not die, were stricken internally. I therefore determine to call this scourge by the name of a plague."

## CHAPTER VI. VERSES 4, 5.

The oblations sent as penitentiary offerings by the Philistines, consisted of representations, or figures of those things which had been the causes of their suf-

ferings: they consisted of, 1st, the parts of the person which had been diseased: 2d, the animals which had ravaged their country.

Whoever has seen the *ex votos*, formerly, and I suppose still, sent to the churches in popish countries, as memorials of deliverances received by the parties who sent them, will be at no loss to determine the import of these images sent by the Philistines; and it must be confessed, that the sight of heads, eyes, hands, feet, &c. in modern churches, is not ill adapted to reconcile the mind to the conduct of these heathen, in sending representations of parts of the person, which however necessary they may be to the functions of life, are little formed for public exposure: such is the general suffrage of civilized mankind. Josephus varies these five golden figures of parts of the body, to five *statues*: and, probably, they might be statues, whose attitude denoted the disease which afflicted them. The *mice* of this passage we have thought might be a kind of the *jerboa*, vide on Proverbs xxx. Plate, as our *mouse* is not, perhaps, mentioned in Scripture. It must, nevertheless, be acknowledged, that ancient authors notice the destructions occasioned by rats; and that in the East, they sometimes ravage whole countries: witness Aristotle, Hist. An. lib. vi. cap. 37; Pliny, viii. 29. who reports, that the inhabitants of the island of Gyaros, one of the Cyclades, were obliged to abandon their residence on account of the devastation occasioned by rats. He says the same of the inhabitants of the Troad, lib. x. cap. 65; Justin, xv. cap. 2. cites the Abderites. Herodotus, lib. ii. and Josephus, lib. x. cap. 1. mention the destruction of the army of Sennacherib, as being occasioned by rats. Elian, lib. xii. cap. 41. and Diodorus, lib. iii. instance in certain cities of Italy: and the Egyptians, according to Horus Apollo, lib. i. cap. 47. denoted desolation under the figure of a rat.

## CHAPTER XII. VERSES 17, 18.

Samuel cried to the Lord, and the Lord sent thunder and rain, in the time of wheat harvest. Among ourselves, and throughout the whole of the northern temperate zone, thunder and rain are far from being uncommon during harvest: on the contrary, they are more frequent in the hot months of autumn, than at any other time of the year: but, in Palestine, and in the torrid zone, the seasons are more distinctly marked than among us; and, as the rainy season is a period of almost uninterrupted rain, so summer, or harvest, is a period of dry weather, without a shower, and almost without a cloud. This fact being well known to the assembled Israelites, not one among them could expect such an event as

that which Samuel predicted. What St. Jerom remarks on Amos iv. merits attention here: "*I have also withheld the rain, when there remained three months to the harvest.*" The rain, says he, which they call of the latter season, is extremely necessary to the fields, and to the thirsty lands of Palestine; for without it, the corn would be dried up before the time of harvest. The period here mentioned, is the spring, at the end of April, when to the corn harvest is three months, May, June, July. If this explication should be insisted on, the thing is absolutely contrary to what happens regularly throughout the East; it is even impossible: *for never have we seen it rain in these provinces, and especially in Judea, at the close of the month of June, nor in the month of July:* and we read, that Samuel obtained by his prayers, as something astonishing and prodigious, a rain in summer, and in the wheat harvest: "which is usually from midsummer to the end of July. "Let us admire and adore," says Scheuzer, "the good providence of the Supreme Being. If rain fell at intervals in the hot climates, as it does in the temperate, it would ruin the vegetables, which would never be able to resist the heat of a perpendicular sun: the same as we sometimes remark in Switzerland, that our vines are burned up, when rain is succeeded by clear weather, and a hot sun."

#### CHAPTER XVI. VERSE 20.

"And Jesse took an *ass laden with bread.*" The words *laden with*, are an addition of our translators: the original is, *an ass bread*, or, *an ass of bread*, meaning, I incline to think, not an animal, but a vessel, containing bread; a stated measure, or a *pile*; the LXX render, *γομαρ ἄρτων*, a *chomer* of bread: so we find in the Greek poet Sosibus, "he ate three times, in the space of a single day, three great asses of bread," *ἄρτων τρεῖς ὄντες*, which Casaubon, in *Lectio Theocrit.* understands of the *lading of three asses*; whereas, it means the contents of three vases of the kind called an ass. [*Vide* FRAGMENT, No. 230.] This helps to account for the calumny, that the Jews worshipped *an ass* in the temple; i.e. the pot of manna was of that kind of vase called *an ass*; [or, the *piles*, if shew bread. *Vide* on 2 Kings, vi. 25.]

#### VERSE 23.

The history of the disease of Saul, is transmitted in terms which require consideration, before their true import can be determined. We see on one hand, the effect of bodily infirmity; on the other hand, the text mentions the agency of an evil spirit: we see this bodily infirmity abated, and, as it abates, the evil spirit departs; the means used to effect this cure, are adapted to the state of Saul, as a patient, not to the state of the spirit understood to possess him: we are led, therefore, to inquire, 1st, whether this disease be itself the evil spirit? or, 2d, whether the evil

spirit acted by means of this disease, so that as it increased or abated, the opportunity of the evil spirit to do mischief increased, or abated with it? or, 3d, whether the manner in which this event is related, was a mode of narration popular and unambiguous in its day, but now obsolete and difficult? I shall only observe, that there is no reason why the Jews as a nation, should be denied national modes of speech, as all nations have not only customs and ideas, but phraseologies, expressions, and conceptions, peculiar to themselves; so peculiar, indeed, that neighbouring nations are hardly convinced of their propriety. But we may ask, what could be that mode of representing the import of subjects like the present, which the sect of Sadducees might adopt, seeing they professed to receive the Scriptures, while at the same time they denied the agency of spirits? They must have had some plan of interpretation, which evaded the obvious and literal meaning of such passages. This remark justifies the selection made by our Lord, of a passage where no such interpretation could be adopted by the Sadducees, Luke xx. 37.

The character of Saul, is that of a gloomy, apprehensive, melancholy man; very tall of figure; in person, perhaps, thin and pale complexioned; under this temperament, he was liable to excessive dejection of mind: and after taking, without success, what remedies were customary, his servants, physicians, I suppose, Gen. i. 2. finding his case beyond the reach of their drugs, thought proper to represent it as a visitation from on high; yet to recommend the use of music, as a *recipe* whose effects might be favourable. The event justified their expectations: and the amusement, the delight, the sympathy, and the enjoyment of Saul, while his attention was engaged, produced an interval of disease, which gradually improved to convalescence. I do not consider Saul as a *maniac*, but as an *hypochondriac*, whose low spirits were relieved by the cheerful and animating vibrations of the young shepherd's *careless* harp: the sprightly effusions

Of linked sweetness long drawn out,  
With wanton heed, and giddy cunning,  
The melting voice through mazes running,  
Untwisting all the chains that tie,  
The hidden soul of harmony.

To repeat the histories current among the ancients, in which the power of music was effectual to raise the passions, or to sooth them; to rouse the mind to rage, or to calm it to complacency; would lead us too far. That they were great, we may allow, without adopting hyperboles, such as the cure of bites of serpents, of the fever, of the phrensy, and even of the plague.

The original use of music, probably, was to compose the spirits, and to render the mind sedate, at the solemnities of religion, sacrifice, &c. afterward,

to soothe and tranquillize the imagination, and the fancy, for purposes of repose; and this appears still to be the character in which Eastern music excels; where not science, but expression prevails. How well adapted the unstudied strains of a shepherd swain, whose harp, at the same time, was bold, through the courage of its master, free through his "native wood notes wild," and sedate through his piety; how well such a remedy was adapted to the cure of Saul, may be estimated by a moment's reflection. *Vide* 2 Kings, iii. 15. for the tranquillizing effects of the harp in the instance of the prophet Elisha.

## CHAPTER XVII. VERSES 4, 7.

### THE GIANT GOLIATH.

The height of this great champion of the Philistines is described as being *six cubits and a span*: which, taking the cubit at *eighteen inches*, is *nine feet six inches*: if the cubit be taken larger, as *21 inches*, it may make his height *eleven feet*: but there is no necessity for this addition. From *nine feet six, to nine feet nine inches*, is the best approved calculation. Goliath, then, was not such a monster as the world never saw: for we have accounts of others who could match him in height, in figure, and perhaps in strength. *Vide* the article GIANTS, in Dict.

The weight of his cuirass was 5,000 shekels. The estimate of this weight depends on that of the shekel; it could hardly be less than 150 lbs. nor more than 200.

The weight of his spear head was 600 shekels, which may be 16 or 24 lbs.

### VERSE 34.

David says he killed a lion and a bear: "I seized them *by the beard*; I smote them, and slew them."

David here refers to two different events. We have no need to suppose that the lion and the bear were together, as a lion rarely hunts in company.

The *beard* by which David seized these animals, applies equally to the lion as to the bear. We find in Homer, "a well bearded lion;" and in Martial, lib. x. Epig. 9.

Bartam vellere mortui leoni,

"to pluck the beard of a dead lion." The word, however, may be less strictly taken, for the *under jaw*, or the *chin*: and was so understood by the Chaldee and Jerom: LXX, *φάρυγγα*, the *gullet*. The lions of Judea were not of that terrific species which Africa furnishes: but that they were formidable, and even fatal to man, appears from several instances in Scripture; 1 Kings, xiii. 24; 2 Kings, xii. 25. *Vide* Samson, Judges xiv.

## CHAPTER XX. VERSE 30.

Saul's anger was kindled against Jonathan, and he said unto him, "Thou son of the *perverse, rebellious*

woman. Mr. Hervey is displeased with this rendering, and would correct it to, *son of perverse rebellions*. That it will bear this sense, need not be doubted; but, the reflection on the mother of Jonathan by this passionate monarch, is just as gross, and is absolutely undeniable, at the close of his speech, as our translation represents it to be at the beginning of it. "Thou hast chosen the son of Jesse, to thine own confusion, and to the confusion of thy mother's nakedness." It should be remembered that Saul was subject to a disease which weakened his mental powers; of which we need no stronger proof than that before us, his calling names. Notwithstanding, I believe, among ourselves, most men would rather be called "dog," than "son of a bitch;" which, in fact, though only equivalent, yet seems to be more offensive; because, it reflects on the mother of the party. I could not help extracting, from Mungo Park, an instance of the prevalence of the same principles in Africa; and I think, that if we suppose king Saul, unable to vilify Jonathan to his own satisfaction, by personal reproaches, had outstepped the ordinary abuse of his day, and proceeded to that which was designed to produce uncouth vexation, we do little injury to his character, or that of his general deportment. "Maternal affection is every where conspicuous among them, the Africans, and creates a correspondent return of tenderness in the child. 'Strikeme,' said my attendant, 'but do not curse my mother.' The same sentiment I found universally to prevail, and observed in all parts of Africa, that the greatest affront which could be offered to a negro, was to reflect on her who gave him birth," Travels in Africa, p. 264.

## CHAPTER XXIV. VERSE 3.

Saul sought David and his men to the very summit of the rocks of the *wild goats*; or, where only the wild goats can inhabit.

The word *iaal*, or *iol*, plural *iolim*, feminine *ioleh*, occurs also, Psalm civ. Job xxxix. 3. and Prov. v. 19. Various have been the sentiments of interpreters on the creature designed by it. Bochart insists that it is the ibex, or rock goat. The root from whence the name is derived, signifies to *ascend*, to *mount*; and the ibex is famous for clambering, climbing, leaping, on the most craggy precipices, and on the very tops of the mountains.

The ibex inhabits the high mountains; so says the Psalmist of the *iolim*, Psalm civ. 18. and Job. The Arab writers attribute to the *iaal* very long horns, bending backward; consequently, it cannot be the chamois; the horns of the *iaal* are reckoned among the valuable articles of traffic, Ezek. xxvii. 15. says Scheuzer. Elian says, lib. xiv. cap. 16. that these horns were used as drinking vessels; and Belonius says, that in Crete bows are made of them. The rapidity and starts of the ibex, are mentioned by Pliny, lib. viii. cap. 33. and others. Johnston, Hist.



Nat. Quad. p. 53. says, "it is certain that there is no crag of the mountains so high, prominent, or steep, but this animal will mount it in a number of leaps, provided it be rough, and have protuberances large enough to receive its hoofs in leaping." Buffon, tom. x. p. 281. after observing that the *boquetin*, or rock goat, greatly resembles the chamois, observes, that the "rock goat being more nimble and strong, mounts to the very top, *s'élève jusqu'au sommet*, of the highest mountains: whereas the chamois inhabits only the second region." Hasselquist says, "the rock goat is found in abundance in the mountains of Syria and Palestine."

The leaps of this animal from rock to rock, are extremely descriptive of the leaps of David and his men from place to place, and of the corresponding eagerness, perseverance, and activity, which Saul manifested as a hunter of this agile clamberer.

We remark on the passage, Prov. v. 19. that commentators have hardly seized the poet's meaning; he is contrasting the constancy and fidelity of a wife, against the inconstancy and infidelity of a mistress; and uses, first, the simile of the hind, as expressing kindness in prosperity and in society; the attachment of the ibex in spite of deserts and solitude, forms his second simile.

Drink waters cut out of *thine own* cistern.

Let *thine own* things be only *thine own*,  
And not a stranger's with thee.  
Let thy fountain be blessed,  
And rejoice with the wife of thy youth:  
That *hind* of loves! that *ibex* of constant affection!  
Let her love favours inebriate thee at all times;  
Be thou always ravished with her love.

The preceptor, I presume, means to compare, 1st, the hind, or female deer, accompanying its mate in the forest, on the plains, amidst verdure, amidst fertility; 2dly, the female ibex, faithful to its associate on the mountain crags, amidst the difficulties, the dangers, the hardships of rocks and precipices, to the constancy of a wife, who, in the most trying situations, still encourages her partner, shares his toils, partakes his embarrassments, leaps with him, as it were, from crag to crag, and however he may be hunted by adversities, endeavours to moderate by her constancy, and to cheer by her blandishments, those hours of solitude and solicitude, which otherwise were dreary, comfortless, and hopeless. This seems to me to be the force of the, *in chen*, affectionate constancy of this passage; and to be an inference undeniable in favour of the adjoined remonstrance:

How far now, my son, canst thou be ravished with a stranger woman?  
And embrace the bosom of a stranger?

I think it likely that the foundation of this simile occurs in nature; but no author whom I have been able to consult has afforded information on this *constancy* of the female ibex.

## CHAPTER XXV. VERSE 18.

The particulars of Abigail's present to David, are, loaves of bread; or, *two hundred of bread*; and two *nebeli*, jars, *earthen jars*, perhaps, of wine; for Samuel's mother carried a *nebel* of wine to Eli, 1 Sam. i. 24. which seems to have been an earthen jar, or jug; *five sheep*; *five measures, sata*, of roasted, or parched, corn; but Bochart thinks this was rather *chickpeas*, a kind of tares, roasted; for this is of general use in the East, and part of a traveller's provision, in which character, it might be acceptable to David; an hundred clusters of raisins; or, *an hundred dried clusters*; and *two hundred cakes*; more probably a fixed and determinate quantity; so much as was pressed together purposely in the drying of *figs*. Compare this, especially the *five sheep*, with 2 Sam. xvii. 28, 29.

## CHAPTER XXVI. VERSE 20.

"The king of Israel is come out . . . to hunt a *partridge* on the mountains." This passage should be compared with Jer. xvii. 11. "The partridge sitteth, on eggs, and produceth, or hatcheth, not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be contemptible." The difficulty is, to ascertain in what sense the partridge justifies this similitude. It seems to be clear, that this bird *sitteth on eggs not its own*, to answer to the *getting of riches not by right*; from these eggs it is driven away, *leaves them in the midst of his days*, before the time for hatching is expired; the same bird which does this, is also hunted on the mountains. I must acknowledge myself hardly satisfied with the article in Parkhurst, who observes, "that the partridge here mentioned, must be the *cock*. The *hen* cannot be meant, because both the verbs are *masculine*; neither can *תר, masc.* signify, *laying of eggs* . . . But why should it be said of the partridge, whether cock or hen, rather than of any other bird, that it sitteth, and hatcheth not? because the partridge's nest being made on the ground, the eggs are frequently broken by men, or other animals, and the bird is often obliged to quit them for fear of cattle, dogs, or sportsmen, which chills the eggs and makes them unfruitful. Rain and moisture also may spoil them."

As to the hunting of the partridge, which Dr. Shaw observes, is the greater, or red legged kind, the Dr. says, "the Arabs have another, though a more laborious method of catching these birds: for observing they become languid and fatigued after they have been *hastily* put up *twice* or *thrice*, they immediately run in upon them, and knock them down with their *zerwallys*, or bludgeons as we should call them." Precisely in this manner Saul hunted David, coming hastily upon him, putting him up incessantly, in hopes that at length his strength and resources would fail, and he would become an easy prey to his pursuer.





Bochart thought that the bird in the prophet was of the snipe, or woodcock kind: that kind, however, haunts the marshes, not the mountains. I had thought of the *tetrao*, or heath game; but observing that Buffon makes a separate species of the *bartavella*, or Greek partridge, I shall offer that as the proper bird meant in these passages.

"To the red partridges, and principally to the *bartavella*, must be referred all that the ancients have related of the partridge. Aristotle must needs know the Greek partridge better than any other, since this is the only kind in Greece, in the isles of the Mediterranean; and, according to all appearance, in that part of Asia conquered by Alexander." . . . Belon informs us, "that the *bartavella* keeps ordinarily among rocks; but has the instinct to descend into the plain to make its nest, in order that the young may find at their birth a ready subsistence: lays from eight to sixteen eggs." . . . "Is capable of connection with the common hen; and has also another analogy with the common hen, which is, to sit upon, or hatch, the eggs of strangers for want of its own. This remark is of long standing, since it occurs in the sacred books," vol. iv. p. 197. edit. in 12mo. Now if, in the absence of the proper owner, this *bartavella* partridge sits on the eggs of a stranger, when that stranger returns to her nest, and drives away the intruder, before she can hatch them, the partridge so expelled resembles a man in low circumstances, who has possessed himself for a time of the property of another, but is forced to relinquish his acquisition before he can render it profitable: which is the simile of the prophet; and agrees too with this place.

## CHAPTER XXVIII.

### THE PYTHONESS OF ENDOR.

This subject, by its singularity, is among those which have occasioned the most considerable opposition of opinions among the learned. Those who maintain that Samuel himself appeared on this occasion, have undoubtedly the *prima facie* evidence of the present Hebrew text in their favour; nevertheless, those who consider the transaction as a mere trading trick, have many arguments which are extremely difficult to be answered.

We observe, 1st, that the woman says, "Saul had in the *aubuth*, pythonesses; and the *jadioni*, knowers;" yet Saul directs his servants to find him *with Aub*, a mistress of *Aub*. This title, possibly, means a person of superior talents, mistress in her art. She lived, it seems, at Oin-Dur, "the fountain of the circle," magical circle, I suppose; that figure being constantly affected by these *soi-disant* magicians.

Observe, 2dly, that Saul at his best estate, was *hyehondriac*, and nearly out of his wits; but, in his

present distressed circumstances, the disease seems to have recurred upon him with peculiar rigour. That he was by head and shoulders the tallest man in his kingdom, so that however he might change his dress, he could not effectually disguise his person; that he took with him two inferior men, *anushim*, who would naturally treat him with considerable respect.

It is likely, that this mistress of *Aub*, had suspended her practices for some time, during Saul's prosecutions; but, being now requested to resume them, she would naturally expect a considerable present, and would naturally sift out of the attendants, who their principal was. Add to this the easy distance of Gilboa from Endor. These circumstances render every way credible the opinion, that this woman knew Saul, but reserved the discovery of her knowledge to the point of time most favourable to herself. If the woman only suspected before, she would naturally be convinced of the dignity of her guest, when he wished *the very Samuel*, the prophet, the magistrate of Israel, to be brought up from the regions of the dead. And here we ought to remark, the distinction made, Deut. xviii. 11. between the *pythonesses*, *mistresses of Aub*, and the *dorech al hemulhim*, seekers to the dead.

It is probable, this woman stipulated to be employed in the former capacity; but she might not expect to be called on to exercise the latter. However, being mistress of her art, she undertakes this also; but her previous inquiry whom she was to raise, gives her an opportunity of adjusting her operations, with the greatest effect in her power.

Observe, how she leads Saul to expect the *ascent* of Samuel, i.e. from the earth; which agrees with what the prophet Isaiah says of these gentry, they chatter, and *mutter out of the dust*: that being most convenient for their deceptions. Further, *the woman seeing the Samuel*, [as the *keri*:] now this word *seeing*, does not always mean actual vision; for we read, Exod. xxxii. 1. that "the people *saw* that Moses delayed to come down from the mount;" whereas this was no subject of sight; et al. in like manner, this woman affected to see Samuel; but Saul did not see Samuel, for he asks her, *ו, hitherto*, in so much, *in so far as thou hast yet seen what hast thou seen?* The spectre being supposed to be just now rising out of the earth, and only his upper part visible. *The woman answered, aleim, a dignitary I see rising from the earth*: Saul inquires, *what is his appearance*; she says, *Aish, a chief, an old man, i.e. an old chief, rises, and he is clothed with a moil*: "this *moil* was "the upper, and outer, vest, that which clothed from the shoulders downward, to the thighs, or knees." [Vide FRAGMENT, No. 230.] This *moil* Saul had ample cause to remember; for this had rent in his hands, when he endeavoured to detain Samuel formerly, 1 Sam. xv. 27. This *moil*, also, was officially worn by dignitaries: as David in



regal procession, 1 Chron. xv. 27. it should even seem to be appropriate to persons of rank, from 2 Sam. xiii. 18. "the king's daughters wore *such moilim*." The woman expressly says, he was *muffled up*, wrapped, in *this mantle* : so that she did not even affect to see his face ; and thereby avoided to describe his countenance, or features. She merely says, his dress is like that of a man of consequence. Now, Samuel was a person so well known, that a child would have attributed to him the proper age, that at which he died, dignity of person, and dignity of dress, such as became the post he had occupied. And here we trace deception. Was this the *real spirit* of Samuel ? wherefore was it so characteristically clad, in reference to stations it had occupied on earth ? was it his body ? no : for that was buried at a distance, and his dress of office, if buried with it, was equally distant from Endor. But the woman describes him according to his public character and station. And Saul being informed, that this personage wore the *moil*, the dress of office, is persuaded that it was Samuel. And Saul *knew* from this description, that it was the *true Samuel* ; and yet he had not seen this spectre, not had its features been described to him ; nor had it risen out of the earth, beyond head and shoulders ; and those were muffled closely in a mantle.

It appears clearly, that Saul was at some distance from the scene of this incantation ; that he knew nothing but through the medium of the woman ; and the woman cried with a *loud voice*, as well from the effect of her distance from Saul, as to make the greater impression on him.

There is nothing in this procedure beyond the reach of very moderate art ; to have described Samuel otherwise than he is described, would have been folly ; to have introduced him to Saul personally, *might* have been more convincing, but no such thing takes place. Directly as Saul is persuaded that it is Samuel, *he stooped his face to the ground, and bowed himself*, so that he did not attempt to see any personage, but prostrated himself on the ground ; and along this ground came the voice to him, which maintained the conversation with him ; "muttering out of the dust." Upon the whole, I do not see the necessity even of ventriloquism in this history : the time of night implies all the conveniences of darkness ; the distance of Saul from the actual scene of incantation, the imperfect description of the person of Samuel, the passing of the voice along the ground, all afford so many means of deception, that I think ventriloquism may be dispensed with. Nevertheless, as a naturalist, it is proper that I should take notice of this remarkable faculty, which is possessed by some persons. It has been publicly exhibited at London ; and I know a gentleman, who, when at school, was one of many, who heard a performance of the kind exhibited, by express desire of the tutor, in order to guard his pupils against similar deceptions in subsequent stages of

life. This operator had the power of making his voice seem to come from above, as well as from below, from any part or corner of the room ; but he always took care to lead, by a dexterous insinuation, the ears of his auditors, to suppose he was, where he wished them to believe they heard him at.

We select the following information from Chambers's Dictionary.

"We had a person formerly in London, a smith by profession, who had the faculty in such perfection, that he could make his voice appear, now as if it came out of the cellar, and the next minute as if in an upper room ; and nobody present could perceive that he spoke at all. Accordingly, he has frequently called a person first up, then down stairs ; then out of doors, then this way, then that ; and all this without stirring from his seat, or appearing to speak at all.

"We cannot forbear making a few extracts on this subject from a work, published in 1772, entitled, *Le Ventriloque, &c. or the Ventriloquist*, by M. de la Chapelle, censor royal at Paris, member of the academies at Lyons and Rouen, and F.R.S. Some faint traces of the art or faculty of ventriloquism are to be found in the writings of the ancients ; but many more are to be discovered there, if we adopt this author's opinion, that the responses of many of the ancient oracles were actually delivered by persons possessing this quality, so very capable of being applied to the purposes of priestcraft and delusion. The abbé de la Chapelle having heard many surprising circumstances related concerning one M. St. Gille, a grocer at St. Germain-en-Laye, near Paris, whose power as a ventriloquist had given occasion to many singular and diverting scenes, formed the resolution of seeing him. Being seated with him on the opposite side of a fire in a parlour on the ground floor, and very attentively observing him, the abbé, after half an hour's conversation with M. St. Gille, heard himself called, on a sudden, by his name and title, in a voice that seemed to come from the roof of a house at a distance ; and whilst he was pointing to the house from which the voice had appeared to proceed, he was yet more surprised by hearing the words "it was not from that quarter," apparently in the same kind of voice as before, but which now seemed to issue from under the earth, at one of the corners of the room. In short, this factitious voice played, as it were, every where about him, and seemed to proceed from any quarter or distance, from which the operator chose to transmit it to him. To the abbé, though conscious that the voice proceeded from the mouth of M. St. Gille, he appeared absolutely mute, while he was exercising this talent ; nor could any change in his countenance be discovered. He observed, however, that M. St. Gille presented only the profile of his face to him, while he was speaking as a ventriloquist.



"The abbé de la Chapelle takes occasion to account for all the circumstances attending Saul's conference with the *WITCH of Endor*, and endeavours to shew that the speech, supposed to be addressed to Saul by the ghost of Samuel, actually proceeded from the mouth of the reputed sorceress, whom he supposes to have been a capital ventriloquist.

"He afterward brings many instances to prove, that the ancient oracles principally supported their credit, and derived their influence, from the exercise of this particular art. Many other learned men have given the same account of the witch of Endor.

"The art, according to this author, does not depend on a particular structure or organization of these parts, peculiar to a few individuals, and very rarely occurring, but may be acquired by almost any ardently desirous of attaining it, and determined to persevere in repeated trials. The judgments we form concerning the situation and distance of bodies, by means of the senses mutually assisting and correcting each other, seems to be entirely founded on experience; see Reid's *Inquiry into the Human Mind*, p. 70. edit. 2; and we pass from the sign to the thing signified by it immediately, or at least, without any intermediate steps perceptible to ourselves. Hence it follows, that if a man, though in the same room with another, can, by any peculiar modification of the organs of speech, produce a sound, which in faintness, tone, body, and every other sensible quality, perfectly resembles a sound delivered from the roof of an opposite house, the ear will naturally, without examination, refer it to that situation and distance; the sound which the person hears being only a sign, which from infancy he has been accustomed, by experience, to associate with the idea of a person speaking from a housetop. A deception of this kind is practised with success on the organ and other musical instruments, and there are many similar optical deceptions." So far from Chambers.

The art of ventriloquism was well known in antiquity. Josephus calls this woman of Endor, expressly, *Engastrimytha, ventriloquist, a speaker from the belly, who made a trade of evocating the souls of the dead, and foretelling future events by their means*, Antiq. lib. vi. cap. 15.

It is remarkable, that Saul receives no *real information* from this supposed Samuel: for, that David was to receive the kingdom, was publicly known; that the Philistines would overcome Israel [David was absent,] was extremely probable: that before long; for the word rendered *tomorrow*, does not necessarily signify the *next day*; Saul and his sons should enter the state of the dead was certain, according to the course of nature, to a man at seventy years of age.

Observe the fallacies of this supposed information: *the Lord shall give Israel*, the whole nation of Israel, *WITH THEE into the hand*, as captives, as subjects, *of the Philistines*; whereas, Saul was succeeded in part of the government, by his son Ishbosheth, and by David in the other part; nor did he, himself, fall into the hands of the Philistines as a captive, but avoided captivity by preferring death. If we take the word rendered *tomorrow*, strictly, it is false that the sons of Saul were the next day in the state of the dead. Ishbosheth and Armoni, sons of Saul, remained; and also Mephibosheth, his grandson, long after: and moreover, notwithstanding the *especially*, *וְיָבִיט*, of the predictor, that the *host of Israel should be delivered into the hand of the Philistines*, many escaped. It is proper to notice these falsities, because they concur in proving that the *mistress of Aub* could not correctly see into futurity: but her inferences and guesses were fallible, as well as fraudulent.

That this woman was no ordinary witch, but a person of consequence, appears from her having "a fat calf in her house," and her making good cheer, to revive her guest, after the effect her incantations had had on him. Now, such a person was, no doubt, well informed on public matters; and it is by no means impossible, that she had intelligence from the officers in Saul's army, of a disposition among the people, which led her to estimate their loyalty to their present king, at much less than their expectations from another. The event proved, that though Saul and his family did their duty as brave soldiers and officers, yet, that the host of Israel preferred safety by flight, to honourable death in the ranks.

## II. SAMUEL.

### CHAPTER V. VERSES 6, 7, 8.

This is a very difficult passage; and in order to understand it, we must premise certain circumstances. 1st, That this place had been, time immemorial, a sacred precinct, even from the days of Melchisedec, *Shem*, who resided here, and whose residence here was understood to have imparted peculiar sanctity

and dignity to the spot. 2dly, That since the days of Melchisedec, a temple [or *sanum*,] had been built, no doubt, on the spot where that patriarch had offered sacrifice. These ideas we must retain in considering the answer of the Jebusite to David. *And the king and his men, his customary guards, went to Jerusalem, to the Jebusite, the inhabitant of that district of the land* [who was, perhaps, both priest



and governor] and he said to David, thou shalt not come here, to make it thy residence, unless thou take away, discharge, dismiss, whatever is offensive to the dignity of so holy a place, of a temple like this; no sick soldiers can be allowed, not the blind persons, nor the lame persons, of thine attendants: we stipulate expressly, that thou keep this district sacred.

Now, as he well knew David would not comply with these conditions, this was saying, in effect, *David shall not come here at all. But David took the fortified post of Zion, which was on the hill adjacent: and THAT became the city of David, instead of Jerusalem, which he had at first designed. And David said, in that very day, when he determined to render Zion his royal seat, every degradation shall attend the Jebusite, and he shall labour in the drain of my royal building: even his blind men, and lame men, for all his people are but blind and lame, who hold David's person in aversion, and have refused his intended royal favour: accordingly, as they say, the blind man, the lame man shall not enter into the house, meaning their sacred temple, so I say, they shall not enter my house, my royal palace, with honour; but shall serve in the impure parts, the discharge of what is offensive in it. So David dwelt in the fort, and called it the city of David, &c.* It seems, then, that David was so offended with the refusal of the Jebusite, who considered him; for possibly he had been himself wounded in some encounter with his enemies; and his men as not good enough, too impure to inhabit their city, which city David probably knew was appointed to be the metropolis of Judea; that he employed these haughty persons in the lowest offices of his palace, now become their rival and their superior. That house means temple, vide 2 Sam. vii. 6; 1 Kings, vi. 22; 2 Kings, x. 21; xii. 12; xiii. 27. et al.

The reader will observe the counterpart, or parallelism of the sentence and sentiments, as maintained in this version.

This view of the passage, I believe, is entirely new: the difficulty of rendering it, which is allowed by all translators, must apologize for this attempt, to direct its meaning into this channel.

#### VERSES 23, 24.

*When thou hearest the sound of a going in the tops of the mulberry-trees.* The mulberry-tree is well known among us. Pliny calls it "the wisest of trees; because it is the last of domestic trees which shoots out its buds, and does not display its flowers, till the cold weather be entirely over." But there are doubts whether the mulberry-tree was known in Syria, so early as the days of David; and the word *baku*, *becaim*, has been taken rather to signify moist vallies, than trees. In 1 Chron. xiv. 15. the LXX

render it *anion*, pear-trees; as Aquila does in the place before us: and the Vulgate, both here and in Chronicles. But, what is meant by the voice, or sound of going in the head of these trees? If these trees were near to David, why in their tops, or head? If they were distant from him, how could he distinguish the place of this sound? These objections are proposed by those who observe, that he might distinguish a sound from the head, or further part of a valley; and, that it is perfectly analogous to the mode of Eastern warfare, to creep along any concealment, ravine, or hollow way, in order to attack the enemy at unawares.

Is there any allusion in this sound of going, to a breeze of wind? Perhaps, the morning breeze, which, by shaking the tops of the trees, might produce a sound. In which case, the direction would be equivalent to "when the breeze blows stiffly, then attack the enemy." The usual idea, is that of thunder; but this implies a distance; for thunder near at hand must needs seem to come from above, from the tops of trees, not from their roots. Nevertheless, thunder at the head of distant moist vallies is not unlikely: but then this dismisses the mulberry-trees.

#### CHAPTER VI. VERSE 5.

"And David, and all the house of Israel, played before the Lord, on all manner of woods of *Brushim*." It is clear that this passage refers to musical instruments; and probably this word denotes that kind of wood which is most proper to form musical instruments; it is generally rendered fir wood; and this may be its meaning: but the word being plural, seems to include more. I doubt even, whether it does not mean an instrument of music, for such seems to be the connection; *playing before the Lord upon all woods, on [ג] rushim and on cinnaruth, &c.* where the connecting and, ג, seems to have some force. Otherwise, the instruments are, 1st, The *cinnoruth*, harps. 2d, *Nebalim*, another kind of harp, rendered in our version *psaltery*. 3d, *Tophim*, timbrels, or *tympani*, the modern *diff* of the East. 4th, *Menoim*, cornets. [I suspect we want information on this instrument.] *Tjeltjelim*, cymbals; but some think this was the *sistrum*, an Egyptian instrument formed of wires.

As figures of these instruments are given in the third vol. FRAGMENT, No. 231, &c. we shall not enlarge on them here.

It is worth observing, on this word *berosh*, how contradictorily the LXX have rendered this word, for want of established principles of natural history. In this place, they put *cypress*: in Isai. xxxvii. 24; lv. 13; lx. 13. *pilun*. Ezek. xxxi. 8; Zech. xi. 2. *peuken*. 1 Kings, v. 8, 10; ix. 11; vi. 15. *elaten*, fir. Isai. xli. 19. *myrtle*. Hosea xii. 9; 2 Chron. ii. 18. *juniper*. The Vulgate, in fourteen places, reads *fir*;





in our text, *fabrefacta*; 2 Chron. ii. 8. *arcenthina*. Nahum ii. 4. *agitatores*.

The Chaldee reads *fir* constantly; and most interpreters follow him: it is likely this writer should be as well acquainted with this subject, as any foreign translator.

CHAPTER XII. VERSE 30.

And David took their king's crown from off his head; the weight thereof was a talent of gold, with the precious stones; and it was set on David's head. The great weight of this crown, renders it impossible to have been worn by any king in the world: what it was, what was the precious stone, not stones, plural, and what was set on David's head, see, conjectured, in Dictionary, vol. i. art. CROWN; and in FRAGMENT, No. 282. The talent of gold weighed 114 lbs.

CHAPTER XIV. VERSE 26.

The weight of Absalom's hair, says Scheuzer, is one of the most difficult passages of Scripture. This difficulty is by no means lessened in our translation, which renders, and when he polled his head, for at EVERY YEAR'S END he polled it, he weighed the hair of his head at two hundred shekels, after the king's weight. Here we should consider, that the original does not say, at every year's end, but at the end of days, to the time he polled it, meaning, after a period of time: and if we examine the scope of the place, we shall see, I apprehend, the reason of putting this remark in this place. Suppose Absalom had brought himself under a vow, to let his hair grow, at the time when his sister Tamar was injured. This would make nearly six years' growth: nay, if he had let it grow only after he had killed Amnon, it would be three years; and it should seem, that he polled it on being returned to Jerusalem again: for such probably is the connection of the passage, verse 23. *Joab brought Absalom to Jerusalem; Absalom returned to his house; Absalom polled his hair.* Having therefore worn his hair, apparently neglected, as a kind of mourning during his absence; on his return, he resumed his apparent affection for it, and care of it. To complete this solution, we may add, that not the absolute weight, but the value, is meant by the 200 shekels.

The value of his hair, arising from its beauty, was 200 royal shekels. This hair seems to be mentioned as an instance of personal beauty, not personal strength to produce, or to bear, such a quantity of hair; now, the colour of it, or the fineness of it, might add much to its value, though not to its weight. Moreover, against the usual idea that the weight of his hair was 200 shekels, we ought to recollect, that it was not his whole head of hair, but the pollings, or quantity taken from his head, that he thus estimated. For other instances, wherein value, not weight, is de-

signed by similar estimation, vide FRAGMENT, No. 150.

CHAPTER XVII. VERSE 8.

Thy father and his men are chafed in their minds, as a bear bereaved of her whelps. It is something singular that the bear is generally masculine in the Hebrew: for instance, this passage does not refer, in the original, to a female bear, but to a male; and might be rendered, like a male bear bereaved, i.e. of his mate. The same may be said of the passages, where a similar comparison is mentioned, Prov. xvii. 12. "Let a man meet a bear bereaved, rather than a fool in his folly." Hosea, xiii. 8. "I will come upon them as a bear bereaved." The reader will choose between the affection of a *she* bear for her young, and that of a *he* bear for his female. "The she bear is intensely fond of her young, and is dreadfully furious when deprived of them: in fact, she ventures her life to avenge her loss:" on the other hand, "the male is extremely formidable in the season of accompanying the female, which, perhaps, is owing to jealousy," Brokes's Nat. Hist. vol. i. Now, this disposition must be proportionately increased, if, during this season, he should be deprived of his partner. The passage where we read, that two *she* bears tare forty-two children, though it leads to the notion of their being females more strongly than any other passage, yet is in the *masculine*. I would therefore query, whether there might not be an anomaly of language in the Hebrew, as among ourselves, who, at first mention, usually call a *cat*, *she*, though it may prove to be a *male*; as we call an animal of the canine kind, a *dog*, though it be really a  *bitch*; nor do we always discriminate between a *duck* and a *drake*, but say a number of *ducks*; or a *goose* and a *gander*, but say a number of *geese*: whereby we include both sexes under the name of one: so a *mare* is a *horse*, though a *horse* is not a *mare*; and certain naturalists, reckon the *bull*, under the *cow* kind; as they reckon the hind a *female* stag. I suppose the current idiom of all languages has somewhat of this imperfection: so that we may still continue to reckon the bears of these passages as *females*, if the construction require it, though the words be really *masculine*.

VERSE 28.

"David being come to Mahanaim, Shobi, Machir, and Barzillai brought, 1st, beds, *mesheceb*; and 2d, basins, *sephut*; and 3d, earthen vessels, *cali iutjer*; and 4th, wheat, *chittim*; and 5th, barley, *shoarim*; and 6th, flour, *kemach*; and 7th, parched corn, *kali*; and 8th, beans, *pul*; and 9th, lentils, *odeshim*; and 10th, parched pulse, *kali*; and 11th, honey, *dabash*; and 12th, butter, *chemah*; and 13th, sheep, *tjon*; and 14th, cheese of kine, *shephut bekar*.

1st, *Beds*. This is a word of large signification, and denotes whatever is *laid down* in: whether these beds were of the litter kind, or somewhat like our settees.

2d, *Basins, sephut*. I suppose there was sufficient distinction between the *sephut* of this passage, and the *sephel* of Judges v. 25. [vide on Judges vi. 19.] but, that each is a deep, capacious *bowl*, implying *concavity*, is unquestionable: it is probable, however, that the "lordly dish" of Jael, was of metal, and handsomely embossed; while the *basins* of the present article were merely *wooden bowls*, such as the Arabs still use for kneading their bread in, and afterward eating out of. This is only conjecture.

3d, *Earthen vessels, cali iutjer*. We have elsewhere [vide Supplement to CALMET, articles SIN, SINNER] considered *cali*, as denoting a beautiful vase, a vase embossed, embellished, and painted; whether we ought to attach this meaning to it here, depends on the connection of it with the foregoing articles, and what we may suppose to have been their application. The *beds* could not be for the whole army; beds for some thousands of soldiers! they could only be for the king, and his retinue; the *basins*, if of the nature we have hinted at, magnificent and capacious, were for the royal service, not for the host at large: if so, these *cali*, vases, were of the nature of our *china*, not coarse earthen ware; they also were for the king's use; and consequently *cali* may here, as well as in Eccl. ix. 18. signify a *beautiful*, no less than an *useful* vase; a vase carefully finished by the hands of the potter: the words might be rendered, literally, *vases of form, or of the former*. The reference of this, to the antiquity of ornamental *china*, and to the practice of such an art, perhaps, not confined to one country, cannot escape the reader's notice.

4th, *Wheat, chittim*. This word is plural here, signifying several sorts of wheat: which has led Scheuzer to say, "it comprehended anciently all sorts of *beaten* corn, cleansed from impurities."

I rather doubt this, however, because *barley*, which is a kind of corn, follows directly after. It is probable, that the ancients attributed to wheat, a *delicacy*, a *delicate fatness*, which may account for the mention of it, in a manner not usual, Deut. xxxii. 14. "Butter of kine, milk of sheep, fat of lambs, rams, goats, kidney fat of wheat, pure wine;" or, if we read with Dr. Geddes, "kidney fat and wheat," it is evident, that not merely *delicacy*, but *delicate plumpness*, or fatness, is the general character of the subjects particularized; and that wheat is understood to be so far of the same character, as to be properly associated with them.

5th, *Barley, shorim*: the hairy grain.

6th, *Flour, kemach*, i.e. corn reduced to powder by grinding.

7th, *Parched corn, kali*. This word, *kali*, occurs again below, and is rendered by our translators, *parched* pulse. That there was a distinction between the subjects *parched*; or, in the manner of parching, is very likely. The reader will find, on Matth. xxiv. 41. two ways of parching corn, described by Mr. Pennant, who informs us, that it is an expeditious mode of preparing corn for food: perhaps, this recommended it, on the present occasion. Parched corn, however, is a kind of food still retained in the East, for so Hasselquist informs us. "On the road from Acre to Seide, we saw a herdsman eating his dinner, consisting of *half ripe ears of wheat*, which he *roasted*, and ate with as good an appetite as a Turk does his pillau. In Egypt such food is much eaten by the poor, being the ears of maize, or Turkish wheat, and of their *durra*, which is a kind of millet. When this food was first invented, art was in a simple state; yet the custom is still continued in some nations, where the inhabitants have not even at this time learned to pamper nature."

8th, *Beans, pul*. Dr. Shaw says, "beans, after they are boiled and stewed with oil and garlick, are the *principal food* of persons of all distinctions."

9th, *Lentils, odeskim*. The lentil is reckoned among pulse; and is, indeed, a kind of bean. We find Esau longing for a mess of pottage made of lentils, Gen. xxv. 34. Augustin, in Psalm xli. says, "lentils are used as food in Egypt, for this plant grows abundantly in that country; which is what renders the lentils of Alexandria so valuable, that they are brought from thence to us, as if none were grown among us." Lentils, however, were little esteemed by the Romans, who ranked them below that species of grain, from which they made a kind of beer, the *alica*.

Accipe Nilivum Pelusia munera lentem;

Villior est alica, carior illa faba.

But in Barbary, Dr. Shaw says, "lentils are dressed in the same manner as beans, dissolving easily into a mass, and making a pottage of a *chocolate* colour. This we find was the *red pottage* which Esau, from thence called Edom, אֶדוֹם, *red*, Gen. xxxv. 30. exchanged for his birthright.

10th, *Parched pulse, kali*. The repetition of this word here, after food of the pulse kind, seems strongly to support the propriety of our public version; the first *kali* placed after the corn, wheat, barley, flour, *kali*, may mean an additional quantity of the proper kinds of these *parched*: so here being placed after the pulse, it may imply an additional quantity of the proper kinds of pulse, *parched* also, i.e. some ready for instant eating, other in store.

The Vulgate renders this *kali*, *frixum, cicer*; now Dr. Shaw informs us, that the *cicer*, *garvanços*, or *chichea*, which is a kind of tare, are in the greatest repute after they are *PARCHED* in *pans*, or *ovens*, then receiving the name of *leblebby*. This seems to be of

the greatest antiquity, for Plautus speaks of it as a thing very common in his time :

Tam fristum ego illum reddam, quam frictum est cicer.

Bacch. Act iv. Scene 5.

And Horace mentions the *frictum cicer*, as a kind of food used by the poorer Romans :

Si quid frieti ciceris probat, et nucis emptor.

Art. Poet. 240.

The like observation we meet with in Aristophanes, speaking of a country clown, who was ἀρπακίζων τρεφένδης, parching of cicers.

The *leblebby* of these times may probably be the *kali*, parched pulse, of Holy Scripture. It is at least certain, that this food is purchased by travellers to form a part, and a considerable part too, of the stock of provision, which they take with them on their journey. It is sold in almost every street of the principal cities.

11th, *Honey, debash.*

12th, *Butter, chemah.* Butter is the unctuous part of milk, collected together apart from the whey. This is effected in the East, by *shaking* the milk in a skin bottle, and pressing it. Hasselquist says, "they made *butter* in a leather bag, hung on three poles erected for the purpose, united at top in the form of a cone, by *swinging* it to and fro by strength of arm." The heat of the climate in the East, does not suffer their butter to become solid like ours, but it is eaten quickly after it is made.

13th, *Sheep, tjon.* That the import of this word is *sheep*, in general, is admitted ; but, in this passage, it seems rather extraordinary that *sheep* should be the only *living* animal mentioned, and that between butter of kine, and cheese of kine also. Is it not rather likely, that some kind of food, prepared from the sheep, is the article here intended ? for instance, *cheese* made of sheep's milk, for so Dr. Shaw informs us, p. 241. folio edition ; "the *sheep* and the *goats* contribute also to the dairies of this country, it being *CHIEFLY of their milk* that the Moors and Arabs make *CHEESE*. Instead of runnet, they make use, in the summer season, particularly, of the flowers of the great headed thistle, or wild artichoke, to turn the milk ; putting the curds, thus made, into small baskets of rushes, or *palmetta*, and binding them afterward and pressing them. I have rarely seen any of these cheeses above two or three pounds weight, being usually of the shape and size of a penny loaf ; such, perhaps, as we may suppose those ten to have been which David carried with other provisions to the camp of Saul, 1 Sam. xvii. 18. They have no other method of making *butter* than by putting their milk or cream into a goat's skin, which being suspended from one side of the tent to the other, and pressed to and fro in one uniform direction, quickly occasions that separation which is required of the unctuous and wheyey parts." Compare Prov. xxx. 33.

Now, if we accept the idea of *sheep* cheese, for that of this word in our text, we see the reason why the distinctive description, cheese of *kine*, is attached to the following word ; at the same time, we maintain the uniformity of subjects in the passage : "butter of kine, cheese of sheep, cheese of kine." Vide on 1 Sam. xxv. 18.

14th, *Cheese of kine, shephut bekar.* We have just seen Dr. Shaw's notion of the *cheeses* sent by David ; which we ought to observe, are described in the original by another word, חֲרֻטֵי חֵלֶב *chrutji hecheleb*, signifying strictly, "*cuttings off* of milk ;" or rather, "*separations of milk*," *lumps of coagulated milk* ; the soft, tender curd, curd recently set. I suppose, after what we have seen in Dr. Shaw, we may consider the *new cheese*, or *Bath cheese*, of our own markets, as the nearest approach to them, in substance, though not in shape. Now, if the cheeses sent by David were thus *soft* and *tender*, we may possibly see the reason why cheese made for keeping is described by another word in this passage ; and if we consider the former word, as denoting cheese made of sheep's milk, which is *hard* and *durable*, it coincides with the notion, that this *shephut* was *hard* and *durable*, also : perhaps our Cheshire cheeses may be compared to it, in general properties, while in shape it might be, as the root of the word imports, round like an eminence, or *mountain like* ; which is no bad description of some of our Cheshire cheeses. The historian expressly observes, that this cheese was of *kine* ; this remark coincides with the notion that there was another kind of cheese, which was *not* of kine ; if so, it can only be the article intended by the foregoing word. That cheese of kine was somewhat of a rarity, we may infer from the little quantity of milk afforded by kine in hot countries : so Dr. Shaw informs us ; "notwithstanding the rich herbage of this country from December to July, the butter hath never the substance, or richness of taste, with what our English dairies afford us in the depth of winter. Abdy Bashaw, dey of Algiers, was no less surprised than his ministers, when admiral Cavendish a few years ago acquainted him that he had a Hampshire cow on board the Cambridge, then in the road to Algiers, which gave a gallon of milk a day, a quantity equal to what half a dozen of the best Barbary cows would yield in the same time. The Barbary cattle likewise have another imperfection, that they always lose their calves and their milk together." [Compare Isai. vii. 15.]

## CHAPTER XVIII. VERSES 6, 8.

*The battle was in the wood of Ephraim.*

*The wood devoured more people than the sword.*

On Josh. ii. 6. we observed, that the Egyptians and Hebrews called *woody plants*, those which were of a strongish stem, like hemp, or flax : and here, I presume to think, they called *woods*, or *woody places*,

such districts of country as abounded in plants of a similar description. We are so used to consider tall and substantial trees, as necessary to compose a wood, that we know not how to include in that description the marsh plants, and those of lesser stem. Nevertheless, this battle was fought in a *marshy* district; where, after the first shock between the two armies, those who were repulsed, got entangled in the marsh, and being unable to escape from it, they perished in it. Some perhaps sunk at once, others died after a time; but many perished through ignorance of the paths and passages: as might easily be the case in the event of a battle on one of the great bogs in Ireland. This is not inconsistent with the size of the oak; a *great* oak, whereon Absalom was hanged; as both trees and plants may flourish on *moist* ground; or at different places in the same *forest*.

#### CHAPTER XXI. VERSE 20.

*A man of stature, who had on every hand six fingers, and on every foot six toes, four and twenty in number.* The number of this man's fingers and toes is extraordinary, and more extraordinary still, if he was, as our translation adds, a man of *great* stature. It is usually among dwarfs, rather than giants, that nature produces such superfluities of members. Our Philosophical Transactions record several wonders of nature, not less remarkable than this, though I have not happened to note any of this very kind.

The reader will be surprised, perhaps, should this supposed *giant* be reduced to a *dwarf*; and yet the natural import of the Hebrew words leads to that idea of him: for, as "days of number," are *few*, Job xvi. 22. and "men of number," are *few*, Deut. xxxiii. 6. so "men of measure" are *dwarfs*, Isai. xlv. 14. The words there, however, are *anushi, maduh*, inferior men of measures; but here they are, *aish madin*, a superior man of measures; nevertheless, the idiom seems to denote rather a *chief* by birth, or office, than a noble personage, by stature. That dwarfs may be valiant, needs no proof; but if any be wanting, witness "Uladislaus Cubitatis, king of Poland, A.D. 1306, who fought more battles and obtained more victories than any of his long shanked predecessors. *Nullam virtus respuit staturam.*" Others might be selected.

But the difficulty of the passage lies in the observation, that the four champions mentioned in the verses 16 to 22. were *all sons to the GIANT*, i.e. to one person. The word *haraphah*, rendered *giant*, signifies, so far as I can find, *weakness*, &c. and is taken, by a *metonymy*, or change of import, for a *terrifier*, one who *weakens* another by terrifying him. I suspect, therefore, that this word does not describe a *giant* in stature, but some public *champion* among the Philistines, a kind of officer, whose duty was connected with the army. This is conjecture only; but, 1st, This is not the word for *giant* elsewhere. 2dly, The first of these champions was *Ishbi, son of*

*Ob*; was *Ob* really his father's name? perhaps not: *Ob* signifying a large skin bottle, say a *cask*, it describes his great size, son of bulk, son of great magnitude: son is often taken in this sense in Hebrew. Such a man is not unlikely to have been "son of *Haraphah*," the national champion; or educated in the military art by him. *Saph* was the second son, or scholar of *Haraphah*. *Goliath of Gath*, was the third son of *Haraphah*. In order to take off the reference of this *Goliath*, to him whom *David* slew, our translators have made him his *brother*, contrary to the text; the probability is, that this was either the name of this warrior's *trade*, or of his family. I think it clear, that these Philistines were killed at different times, and at considerable intervals of years; which renders it unlikely that they should *all* be sons of one person. If the reader can form a better hypothesis than the above, he is freely welcome. The history, at present, seems to need further *eclaircissement*.

#### CHAPTER XXIII. VERSE 10.

##### THE LAST WORDS OF DAVID.

It appears to me, that this ode is not happily represented in our version; a little trouble, with some consideration, may assist in relieving it from several defects, and the reader, it is hoped, will excuse the attempt. On looking to Exod. xxiv. with the plate, the reader will find at the close of that article, an endeavour to illustrate the passage, Deut. xxxiii. 3. wherein Jehovah is compared to the rising sun. Perhaps we shall err but little, if we connect the same idea with the sentiments of this ode; but then this ode rather refers to the brightness of the morning, illuminated by the solar rays, than like the simile of Moses, to the sun itself. The *grass*, to which the poet alludes, is *deshah*, green growing grass; and the *thorns* are the *kuti*, plants mentioned, Gen. iii. 18. These are all articles of natural philosophy, and therefore these appertain to our plan. In considering this poem, we should endeavour to conceive of an Eastern morning, and the effect of a morning shower on vegetables, in the East.

"Now these are the last words of David.

DAVID, the son of *Jesse*, saith,  
The man raised to dignity,  
The anointed of the God of Jacob,  
The pleasant Psalmist of Israel;  
The SPIRIT of the LORD spake by me,  
And his word was upon my tongue.  
The GOD of Israel saith to me;  
To me doth the ROCK of Israel speak,  
The ruler among men, the JUST,  
The ruler in the fear of God,  
Is even like the light of the morning at sunrise,  
A morning of splendour, without glooms,  
Of light showers, favouring the TENDER GRASS on the earth!  
In like manner, is not my house established with God?  
In like manner, is not a permanent covenant appointed to me?  
Disposed in all things, and faithfully kept,  
In like manner, is it not all my salvation, and all my delight?  
In like manner, the uncontrollable shall [*perish*] not flourish;

Like as thorns to be weeded up are they all,  
For they shall not be gathered by hand ;  
But the man who labours at *cutting* them up,  
Shall be armed with iron, and the staff of a spear ;  
Yea, in the fire, they shall be burned for a burning.

These be the names of the mighty men whom David had in the seat. He who sat in the seat, the Tachmonite," &c.

The comparison of the royal poet appears to be of his own family, to the *growing* vegetable, favoured by prolific showers, &c. contrasted with wicked thorns, which are only to be destroyed and burned.

The reader will observe a slight transposition, for the sake of the English metre, in the twelfth line, which literally stands thus :

*A morning, without glooms, of splendour !*

and in the concluding words, rendered in our public version, "in the same place ;" but introduced, it is presumed, more correctly in the following phrase : for these words, if referred to the thorns, are of no avail, or propriety ; but, as they are here placed, they form a part of the title of the following matter, which is not complete without them. It is very true, that we should always be cautious in transpositions, and conjectures : to indulge such disposition is dangerous : but on the other hand, to refuse the assistance which it *sometimes* affords, especially in poetry, is to cramp the English language into confusion for the sake of preserving an order of Hebrew words, to which not even the Massorites themselves could possibly attach either mystery or meaning.

## I. KINGS.

### CHAPTER IV. VERSES 22, 23.

*Solomon's provision for one day, was thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pastures, an hundred sheep, besides harts, and roebucks, and fallow deer, and fatted fowl.*

The reckoning of provisions as expenses is customary in the East, where every thing is not as among ourselves referred to the standard of money. Solomon's provision reduced to yearly expenses, makes, of fine flour, nearly 11,000 measures ; of meal, nearly 22,000 measures ; oxen, nearly 11,000 ; sheep, 36,500. [Vide FRAGMENT, No. 27.]

The particulars of this provision are : thirty *cors* of,

1st, *Fine flour, selat*. This probably means sifted flour, bolted flour, or flour of wheat : while,

2dly, *Kemach, meal*, means a coarser kind of wheaten flour, or a meal of some other corn, oats, or barley, for instance : this no doubt was for persons of inferior rank, who were fed from the table, i.e. the provision of Solomon.

Scheuzer seems to think that the fine flour was used in pastry, sweet cakes, and other delicacies, observing from Martial, lib. xiii.

*Nec dotes poteris simile numerare, nec usus,  
Pistori toties cum sit et apta coquo.*

"The uses to which bakers and cooks apply fine flour, are innumerable."

It must be owned, that the pastry expenses of some of the Roman emperors, were beyond belief ; and we find, so early as the days of Joseph, Gen. xl. 2. that Pharaoh had his chief baker, who, no doubt, had others under him in the kitchen establishment.

3dly, *Fat oxen, bakar beraim*. Oxen fatted in the house, stalled oxen ; or rather young bulls, for mutilated oxen were forbidden among the Hebrews ; the seven fat cows which Pharaoh saw in his dream, Gen. xli. 2. are described as *beriath*, fatted, carefully fatted ; which word is the feminine of that in our text.

4thly, *Oxen out of the pastures, bakar roi* ; bullocks fed in rich pastures, but not stalled.

We read, Prov. xv. 17. "better is a dinner of herbs where love is, than a sumptuous dinner on a stalled ox, and hatred therewith:" and, Matth. xxii. 4. the king says, "my oxen and my fattings [*stalled* ?] are killed." The stalled ox seems to take the preference over all kinds of provisions. In Homer we find the same ; and many are the fat oxen which his heroes consume.

5thly, *Sheep, tjon*.

6thly, *Harts, ail*. See on Gen. xlix. 21. plate.

7thly, *Roebucks, tjebi*. The roebuck is an inhabitant of cold climates ; and therefore is not likely to have formed part of the daily provisions of Solomon's table : the true animal is the gazelle or antelope, which abounds in hot climates, which is chased with great avidity, for the sake of its flesh, and is indeed the venison of the country. There are many kinds of gazelles : that particular species, in Scripture called the *tjebi*, requires *ascertaining*. See on Deut. xiv. 4. Nos. 5, 8.

8thly, *Fallow deer, iackmur*. See on Deut. xiv. 4. No. 6.

9thly, *Fatted fowl, barbarim abusim*. There is some difficulty in these words. *Barbarim* seems, at first sight, to refer to a country, Barbary, as our Turkey does to Turkey in the East, yet we have no authority for saying, that the country we now call Barbary, was known so early under this name, or that

It furnished these fowls. It seems better to refer the word to the root, *bar*, signifying a free open place, a place for wandering in: whence Barbary, a country of wanderers, and therefore *barbar*, a wild, roaming country; a desert; and so we read in the Chaldee, Dan. ii. 38. *wild* beasts, i.e. beasts of a *wild* country, or nature, *chiuth bara*; a wild bull, *tur bar*; and others. If this be just, our phrase of *wild fowl*, would answer exactly to that in the text: we have already had *wild animals*, as the *tjebi*, and *iackmur*, and that fowl, as an article of provision, should be wholly omitted, is hardly supposable.

We, however, usually make a distinction between fowl cooped up for fattening, and those not cooped up, barn door fowl: how far this applies to Eastern management I do not know. Our version, in rendering "fatted fowl," follows the Chaldee, Syriac, and Vulgate: nevertheless, the weight of evidence seems to preponderate in favour of fowl not cooped up for fattening; but roaming at liberty, whether of the domestic or wild kinds: perhaps both are included. *Wild game* might be a convenient rendering, perhaps.

#### CHAPTER IV. VERSE 33.

*Solomon spake of trees, from the CEDAR, which is in Lebanon, to the HYSSOP, that springeth out of the wall: he spake also, 1st, of beasts; and, 2dly, of fowls; and, 3dly, of creeping things; and, 4thly, of fishes.*

We learn from this passage, that whatever might be the gift of wisdom bestowed on Solomon from on high, he cultivated it by the most assiduous study: that he collected the remarks of others, and remarked also for himself whatever of natural principles and natural occurrences came within his reach. We see also, that he treated them *systematically*, placing first, among trees, the cedar, and ending with, it is likely, some kind of moss, or other minute plant, which grows on walls. That the word rendered *hyssop*, is capable of this sense, seems clear, from this description of it; for *hyssop* itself does not grow on walls. Solomon also places botany before natural history, which latter he arranged into, 1st, great beasts, quadrupeds; 2dly, birds; 3dly, reptiles, whatever creeps along the ground; 4thly, fishes, whatever inhabits the waters. We have seen, on Deut. iv. 16. that the same order of natural history was observed by Moses. Is it impossible that the principles, and perhaps some works of Moses, on this subject, might have reached the time of Solomon, who here evidently follows him?

It is a curious inquiry, whether any copies of these works of Solomon are still in being? Perhaps when Alexander overrun Asia, Aristotle might procure them; and might even make them the foundation of his own system of natural history. This is very consistent with the character of Aristotle, and is much

more credible than the magical books which abuse the name of Solomon, by claiming him as their author. It may be remarked also, that an eminent naturalist is often quoted, and studied by others, who yet may vary in their systems from him; but then this can only be when his works have been *published*. Perhaps Solomon, having no need, did not *publish* his collections; or if he published them, they are totally lost, unless some parts of them are preserved in foreign languages.

#### CHAPTER V. VERSE 11.

*Solomon gave Hiram 20,000 measures of wheat, and 20,000 measures of oil.* The word rendered *measures* is *cor*; and being applied both to the wheat and to the oil, shews, that the *cor* was a measure both for dry things and for liquids. That Judea abounded in wheat, and that the Tyrians imported it from thence, and indeed depended on this supply, appears from Ezek. xxvii. 17. and from Acts xii. 10. where we read, that *their country was nourished by the country of king Herod*. N.B. Josephus reads, 2,000 *cors* of oil.

We read, 2 Chron. ii. 10. "that Solomon gave to those who cut timber for him, 20,000 *cors* of *beaten* wheat; 20,000 *cors* of barley; 20,000 *baths* of wine; 20,000 *baths* of oil." This provision for the workmen was, no doubt, distinct from the *premium* paid to Hiram for his grant of their services. The *beaten* wheat of this passage may refer to the same mode of getting off the husk as is used to *rice*, [*q.* to *rice* itself?] or to the *pounding* it into meal.

That measures of the same nature were continued in use in later ages, appears from Luke xvi. 5. where we read of "an hundred *baths* of oil, and an hundred measures, *cors*, of wheat." That Judea abounded in oil, *vide* on Gen. xxxvii. 25.

#### CHAPTER X.

##### THE QUEEN OF SHEBA.

This queen's visit to Solomon is one of the most remarkable events of his reign. As it appears to have had important consequences in her own country, we shall insert Mr. Bruce's account of it, as related in the annals of Abyssinia, which that traveller has communicated to the public. It is so very seldom that we are able to offer the *counterpart* of Scripture histories, from writers of other countries, that we are glad to embrace any opportunity of what writers against the authority of Scripture have called "impartial testimony;" we doubt not, that could we appeal to ancient histories on other subjects also, that their evidence would be no less corroborative of Scripture narrations.

"It is now that I am to fulfil my promise to the reader, of giving him some account of the visit made by the queen of Sheba; it should properly be *Saba*,

Azab, or Azaba, all signifying *south*; as we erroneously call her, and the consequences of that visit: the foundation of an Ethiopian monarchy, and the continuation of the sceptre in the tribe of Judah, down to this day.

"We are not to wonder, if the prodigious hurry and flow of business, and the immensely valuable transactions they had with each other, had greatly familiarized the Tyrians and Jews, with their correspondents the Cushites and Shepherds on the coast of Africa. This had gone so far, as very naturally to have created a desire in the queen of Azab, the sovereign of that country, to go herself and see the application of such immense treasures that had been exported from her country for a series of years, and the prince who so magnificently employed them. There can be no doubt of this expedition, as Pagan, Arab, Moor, Abyssinian, and all the countries round, vouch it pretty much in the terms of Scripture.

"Many, such as Justin, Cyprian, Epiphanius and Cyril, have thought this queen was an Arab. But Saba was a separate state, and the Sabeans a distinct people from the Ethiopians and the Arabs, and have continued so till very lately. We know, from history, that it was a custom among these Sabeans, to have women for their sovereigns in preference to men, a custom which still subsists among their descendants.

———*Medis levibusque Sabinis,  
Imperat hos sexus reginarumque subarmis,  
Barbariæ, pars magna jacet.* CLAUDIAN.

"By *Barbariæ* is meant the country between the tropic and the mountains of Abyssinia, the country of Shepherds, from *berber*, shepherd. Her name, the Arabs say, was *Belkis*; the Abyssinians, *Macqueda*, Our Saviour calls her *Queen of the South*, without mentioning any other name, but gives his sanction to the truth of the voyage. "The queen of the South, or Saba, or Azab, shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here," Matth. xii. 42; Luke xi. 31. No other particulars, however, are mentioned about her in Scripture; and it is not probable our Saviour would say she came from the uttermost parts of the earth, if she had been an Arab, and had near 50° of the continent behind her. The gold, the myrrh, cassia, and frankincense, were all the produce of her own country.

"Whether she was a Jewess or a pagan is uncertain; Sabaism was the religion of all the East. It was the constant attendant and stumbling block of the Jews; but considering the multitude of that people then trading from Jerusalem, and the long time it continued, it is not improbable she was a Jewess. "And when the queen of Sheba heard of the name of Solomon concerning the name of the Lord, she came to prove him with hard questions," 1 Kings, x. 1. and 2 Chron. ix. 1. Our Saviour, moreover,

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speaks of her with praise, pointing her out as an example to the Jews, Matth. vii. 43. and Luke xi. 31. And, in her thanksgiving before Solomon, she alludes to *God's blessing* on the seed of Israel for ever, 1 Kings, x. 9. and 2 Chron. ix. 8. which is by no means the language of a pagan, but of a person skilled in the ancient history of the Jews.

"She likewise appears to have been a person of learning, and that sort of learning which was then almost peculiar to Palestine, not to Ethiopia. For we see that one of the reasons of her coming, was to examine whether Solomon was really the learned man he was said to be. She came to try him in allegories, or parables, in which Nathan had instructed Solomon.

"The annals of Abyssinia, being very full upon this point, have taken a middle opinion, and by no means an improbable one. They say she was a pagan when she left Azab, but being full of admiration at the sight of Solomon's works she was converted to Judaism in Jerusalem, and bore him a son, whom she called *Menilek*, and who was their first king. However strongly they assert this, however dangerous it would be to doubt it in Abyssinia, I will not here aver it for truth, nor much less still will I positively contradict it, as Scripture has said nothing about it.

"The Abyssinians, both Jews and Christians, believe the xlvth Psalm to be a prophecy of this queen's voyage to Jerusalem; that she was attended by a daughter of Hiram's from Tyre to Jerusalem, and that the last part contains a declaration of her having a son by Solomon, who was to be king over a nation of Gentiles.

"To Saba, or Azab, then, she returned with her son *Menilek*, whom, after keeping him some years, she sent back to his father to be instructed. Solomon did not neglect his charge, and he was anointed and crowned king of Ethiopia, in the temple of Jerusalem, and at his inauguration took the name of David. After this he returned to Azab, and brought with him a colony of Jews, among whom were many doctors of the law of Moses, particularly one of each tribe, to make judges in his kingdom, from whom the present umbares, or supreme judges, three of whom always attend the king, are said and believed to be descended. With these came also *Azarias*, the son of *Zadok* the priest, and brought with him a Hebrew transcript of the law, which was delivered into his custody, as he bore the title of *Nebrit*, or High Priest; and this charge, though the book itself was burnt with the church of Axum in the Moorish war of Adel, is still continued, as it is said, in the lineage of *Azarias*, who are *Nebrits*, or keepers of the church of Axum at this day. All Abyssinia was thereupon converted, and the government of the church and state modelled according to what was then in use at Jerusalem.

"By the last act of the queen of Sheba's reign, she settled the mode of succession in her country for the



future. 1st, She enacted, that the crown should be hereditary in the family of Solomon for ever. 2dly, That, after her, no woman should be capable of wearing that crown or being queen, but that it should descend to the heir male, however distant, in exclusion of all heirs female whatever, however near: and that these two articles should be considered as the fundamental laws of the kingdom, never to be altered or abolished. And, lastly, that the heirs male of the royal house should always be sent prisoners to a high mountain, where they were to continue till their death, or till the succession should open to them.

"What was the reason of this last regulation is not known, it being peculiar to Abyssinia; but the custom of having women for sovereigns, which was a very old one, prevailed among the neighbouring shepherds in the last century; and, for what we know, prevails to this day. It obtained in Nubia till Augustus's time, when Petreius, his lieutenant in Egypt, subdued her country and took the queen Candace prisoner. It endured also after Tiberius, as we learn from St. Philip's baptizing the eunuch, Acts viii. 27. and 38. servant of queen Candace, who must have been successor to the former; for she, when taken prisoner by Petreius, is represented as an infirm woman, having but one eye. This shews the falsehood of the remark Strabo makes, that it was a custom in Meroë, if their sovereign was any way mutilated, for the subjects to imitate the imperfection. In this case, Candace's subjects would have all lost an eye, Strabo, lib. xvii. p. 777, 778. Candace indeed was the name of all the sovereigns, in the same manner as Cæsar was of the Roman emperors. As for the last severe part, the punishment of the princes, it was probably intended to prevent some disorders among the princes of her house, that she had observed frequently to happen in the house of David, 2 Sam. xvi. 22; 1 Kings, ii. 13. at Jerusalem.

"The queen of Saba having made these laws irrevocable to all her posterity, died after a long reign of forty years, in 986 before Christ, placing her son Menilek upon the throne, whose posterity, the annals of Abyssinia would teach us to believe, have ever since reigned. So far we must indeed bear witness to them, that this is no new doctrine, but has been steadfastly and uniformly maintained from their earliest account of time; first, when Jews, then in later days after they had embraced Christianity. We may further add, that the testimony of all the neighbouring nations is with them upon this subject, whether they be friends or enemies. They only differ in name of the queen, or in giving her two names. As for her being an Arab, the objection is still easier got over. For all the inhabitants of Arabia Felix, especially those of the coast opposite to Saba, were reputed Abyssins, and their country part of Abyssinia, from the earliest ages to the Mahometan con-

quest, and after. They were her subjects, first, Sabeans pagans like herself, then converted, as the tradition says, to Judaism, during the time of the building of the temple, and continuing Jews from that time to the year 622 after Christ, when they became Mahometans.

"Of their kings of the race of Solomon, descended from the queen of Saba, the device is a lion passant, proper, upon a field gules, and their motto, "*Mo An-basa am Nisilet Solomon am Negadé Jude;*" which signifies, "the lion of the race of Solomon and tribe of Judah hath overcome." So far Mr. Bruce, vol. i. p. 471, &c.

I wish to remark on the motto of the Abyssinian kings, that we find allusions to it in Scripture. It appears to have originated from the simile, Gen. xlix. 9. and to this motto, or title, a reference may be thought, Psalm l. 22. "consider this, ye that forget God, *lest I tear you in pieces*, and there be none to deliver:" where the phrase differs from Psalm vii. 2. in which place the Psalmist speaks of being himself torn in pieces: see Micah v. 8. But I think there is a direct quotation of this motto in Rev. v. 8. "*the lion of the tribe of Judah hath prevailed*," or overcome; so that the comparison of a chief of the tribe of Judah, to a lion, is not only sanctioned by the original comparison in Genesis, but appears to have been constantly kept in memory, and preserved by a public and authoritative memorial: in fact, by national and royal insignia.

Mr. Bruce adds the following information, which shews the practicability of the queen of Sheba's journey. Indeed journeys of a much greater length are now annually made, in order to visit Mecca; and it is very credible, that the antiquity of similar journeys is very great. We have queried elsewhere, whether they may not be as old as Ishmael.

"In the gentle reigns of the Mamelukes, before the conquest of Egypt and Arabia, by Selim, a caravan constantly set out from Abyssinia directly for Jerusalem. They had then a treaty with the Arabs. This caravan rendezvoused at Hamayen, a small territory, abounding in provisions, about two days journey from Dobarwa, and nearly the same from Masuah: it amounted sometimes in number to a thousand pilgrims, ecclesiastics as well as laymen.

"They travelled by very easy journeys, not above six miles a day, halting to perform divine service, and setting up their tents early, and never beginning to travel till toward nine in the morning. They had hitherto passed in perfect safety, with drums beating, and colours flying; and in this way, traversed the desert by the road of Suakem," Travels, vol. ii. p. 158.

#### VERSE 10.

*The queen of Sheba gave to Solomon one hundred and twenty talents of gold.*



This text invites us to calculate the quantity of gold received in large masses by Solomon, from foreign parts.

	Talents.	Value.
Chap. ix. 14. from Hiram,	120 . .	657,000 <i>l</i> .
— 28. from Ophir,	420 . .	2,299,500
x. 10. from Sheba,	120 . .	657,000
	<hr/> 660	<hr/> 3,613,500 <i>l</i> .

We find in verse 14. that Solomon received in one year 666 talents of gold; was this the same as we have reckoned above, with an addition of six talents from some other quarter? or, was it a regular payment made *annually*, and therefore to be added to what was occasional only? It seems to have been separate from his regal tributes from foreigners; but that it was the produce of taxes levied on Israel, seems difficult to be admitted.

VERSES 11, 12.

OPHIR.

The many opinions on the subject of that Ophir, from whence Solomon's ships imported gold, shew the difficulty of determining geographical questions, when only the names of places are recorded. Indeed, in this instance, the other articles brought by the fleet are mentioned in addition, together with the duration of the voyage; nevertheless, the main question is not easily determined.

The opinion which fixes Ophir on the east coast of Africa, has lately been very ingeniously stated and defended by Mr. Bruce, whose sentiments we shall lay before the reader.

He justly observes that "in order to come to a certainty where this Ophir was, it will be necessary to examine what Scripture says of it, and to keep precisely to every thing like description which we can find there, without indulging our fancy further. 1st, then, the trade to Ophir was carried on from the Elanitic Gulf through the Indian ocean. 2dly, The returns were gold, silver and ivory, but especially silver, 1 Kings, x. 22. 3dly, The time of the going and coming of the fleet was precisely three years, 1 Kings, x. 22; 2 Chron. ix. 21. at no period more nor less.

"Now, if Solomon's fleet sailed from the Elanitic Gulf to the Indian ocean, this voyage of necessity must have been made by monsoons, for no other winds reign in that ocean. And what certainly shews this was the case, is the precise term of three years in which the fleet went and came between Ophir and Ezion-geber.

"These mines of Ophir were probably what furnished the East with gold in the earliest times; great traces of excavation must therefore have appeared.

"But John Dos Santos says, 'that he landed at Sofala in the year 1586; that he sailed up the great

river Cuama as far as Tete, where, always desirous to be in the neighbourhood of gold, his order had placed their convent. Thence he penetrated for above 200 leagues into the country, and saw the gold mines then working at a mountain called *Afura*. At a considerable distance from these are the silver mines of Chicoua; at both places there is a great appearance of ancient excavations; and at both places the houses of the kings are built with mud and straw; whilst there are remains of massy buildings of stone and lime.'

"Every thing then conspires to fix the Ophir of Solomon in the kingdom of Sofala, provided it would necessarily neither take more nor less than three years to make a voyage from Ezion-geber to that place and Tarshish, and return.

"The vessel trading to Sofala sailed from the bottom of the Arabian Gulf in summer, with the monsoon at north, which carried her to Mocha. There the monsoon failed her by the change of the direction of the gulf. The southwest winds, which blow without cape Gardesfan in the Indian ocean, forced themselves round the cape so as to be felt in the road of Mocha, making it uneasy riding there. But these soon changed, the weather became moderate, and the vessel we suppose in the month of August was safe at anchor under cape Gardesfan, where was the port which, many years afterward, was called Promontorium Aromatum. Here the ship was obliged to stay all November, because all these summer months the wind south of the cape was a strong southwester, as has been before said, directly in the teeth of the voyage to Sofala. But this time was not lost; part of the goods bought to be ready for the return was ivory, frankincense, and myrrh; and the ship was then at the principal mart for these.

"Our author supposes, that in November the vessel sailed with the wind at northeast, with which she would soon have made her voyage; but off the coast of Melinda, in the beginning of December, she there met an anomalous monsoon at southwest, in our days first observed by Dr. Halley, which cut off her voyage to Sofala, and obliged her to put into the small harbour of Mocha, near Melinda, but nearer still to *Tarshish*, which we find here by accident, and which we think a strong corroboration that we are right as to the rest of the voyage. In the annals of Abyssinia, it is said that Anda Sion, making war upon that coast in the 14th century, in a list of the rebellious Moorish vassals, mentions the chief of Tarshish as one of them, in the very situation where we have now placed him.

"Solomon's vessel, then, was obliged to stay at Tarshish till the month of April of the second year. In May, the wind set in at northeast, and probably carried her that same month to Sofala. All the time she spent at Tarshish was not lost, for part of her cargo was to be brought from that place; and she

probably bought, bespoke, or left it there. From May of the second year, to the end of that monsoon in October, the vessel could not stir; the wind was northeast. But this time, far from being lost, was necessary to the traders for getting in their cargo, which we shall suppose was ready for them.

"The ship sails; on her return, in the month of November of the second year, with the monsoon southwest, which in a very few weeks would have carried her into the Arabian Gulf. But, off Mocha, Melinda and Tarshish, she met the northeast monsoon, and was obliged to go into that port and stay there till the end of that monsoon; after which a southwester came to her relief in May of the third year. With the May monsoon she ran to Mocha within the Straits, and was there confined by the summer monsoon blowing up the Arabian Gulf from Suez, and meeting her. Here she lay till that monsoon, which in summer blows northerly from Suez, changed to a southeast one in October or November, and that very easily brought her up into the Elanitic Gulf, the middle or end of December of the third year. She had no need of more time to complete her voyage, and it was not possible she could do it in less."

Such is a very short and imperfect abstract of our author's reasons for placing Ophir in Sofala.

Another opinion has fixed Ophir on the western coast of Africa; but this is not so likely to become popular, as that which looks eastward. Indeed, the major part of learned men have rather looked to the East Indies for this land of gold, and many things said in favour of this opinion are exceedingly strong.

But, there appear to be some circumstances which have been overlooked in this inquiry: as, 1st, that Solomon did not pretend to any royalty over Ophir, be it where it might; he therefore obtained his gold, &c. in a mercantile manner, by exchange. Now, if Ophir was in an *uncivilized* country, what commodities had he to give for its natural productions? The probability is, that he exported the oils, wines, &c. of Judea, *vide* on Gen. xlix. 11, 12. ad fin. together with a number of Tyrian articles, not all the production of that city, or of his own kingdom, but some foreign; as tin, for instance. Of what value were these to a barbarous people? 2dly, 'That as Hiram's servants were called in to navigate the vessels of Solomon, it is probable they knew the course they were to go. Tyre was no port on the Red Sea; from whom then did they receive their information? 3dly, It is likely that other princes, besides Solomon, traded also to Ophir; for, how came he, if the first, to think of the enterprise? Most likely he only put in for a share of that trade which he already knew to be lucrative. 4thly, In proportion as the seat of Paradise is moved eastward, as by the late discoveries of captain Wilford, *vide* the map of Paradise, on Gen. ii. 8. it appears to be, so far is the first family

which peopled the land of Ophir moved eastward too; for if Havilah, Gen. x. 29. be the person who gave name to the land of Havilah, Gen. ii. 11. of which it is observed, "there is gold, and the gold of that land is good," then, as his brother Ophir is mentioned with him, and, no doubt, was situated near him, it connects the land of Ophir with the land of Havilah; and the land of Havilah is connected with Paradise, and Paradise is placed further east than before, even in the eastern province, Bactria, which agrees exactly with the remark of Moses, "their dwelling was from Mesha as thou goest to Saphar, a mount of the East," or Bactria.

If the gold of Havilah was famous in the days of Moses, we see how easily Ophir, its neighbour, might afterward rival, or exceed it. *Vide* our Inquiries respecting the situation of Paradise, with the plate on Gen. ii. 8.

It is not certain that Solomon's fleet cast anchor in Ophir, as in a port, but rather, that the commodities they fetched were brought by them from a public mart, or *emporium*, where they procured them without trouble; much in the same manner as we send to China for tea; but the tea does not grow near the port from whence it is shipped; it is only brought there for exportation.

If we suppose that the vessels of Solomon coasted along the Red Sea, the Arabian Sea, and the Persian Sea, to the western coast of India, we must needs allow a considerable portion of time for that purpose. Moreover, there will still remain the question, whether the three years that the fleet was absent, were *full years*; or rather, according to the Hebrew mode of reckoning, the *end* of the first, the *whole* of the second, and the *beginning* of the third year.

From these hints we infer, that Solomon, having had communications by land with the East, desired more direct intercourse with it, which he proposed to effect by sea. We know also, that the Egyptian kings maintained an intercourse with India during many ages; and what they did from one side of the Red Sea, Solomon might do from the other. Perhaps their navigation was the subsequence of his.

I consider the notion of Tarshish as denoting a town, or port, as entirely beside the question; being of opinion, that Solomon's *navy of Tarshish*, verse 22. means ships built after the manner of Tarshish, with iron bolts, and in a capital manner, fitted to stand the ocean, distinct from those lesser vessels used on the Nile, or on the Mediterranean.

We shall extract from CALMET, article OPHIR, a supposition on principles not unlike those stated above; only, instead of the rivers Tigris and Euphrates, the reader will substitute the Indus, in consequence of the further *easting* of Paradise.

"We think that Ophir the son of Joktan, with his brethren, peopled the countries between the mountains Masius, and the mountains of Saphar, which

are probably those of the *Tapires* or *Saspires*, toward Armenia, Media, and the sources of the Tigris and Euphrates; for we do not pretend at this day to assign the limits of those countries. Eustathius of Antioch, in *Hexæmer*, as well as we, places Ophir in Armenia. The emperor Justinian divided Armenia into four parts, and one of these parts was called *Sophara*. Strabo, lib. xi. places on the Phasis a people called *Sarapenes*. Quadratus, apud Stephan. in *Ωήνη*, speaks of the Obarenians on the river Cyrus; and Pliny, of the *Suarni*, situated between the Caspian Portæ, the Gordian mountains, and the Euxine sea. The gold of *Pharvaim*, or of *Sepharvaim*, is the same as the gold of Ophir, 1 Kings, ix. 26, 27, 28. compared with 1 Chron. xxix. 4. An *S* has often been added to the beginning of words to shew their aspiration; and the Septuagint sometimes reads *Sophir* for Ophir. *Sepharvaim* has much relation to mount *Saphar* mentioned by Moses.

"Perhaps to this will be replied, 1st, that in the country where we place Ophir, all the things are not to be found, that Solomon fetched home by his fleet. 2dly, That this country does not border on the sea, nor could there be any passing thither with a fleet. 3dly, That this could not be a three-years voyage. But I answer, that the fleet of Solomon in its voyage stopped at several harbours, in each of which it took in such things as were necessary. It took in apes, ebony and parrots, on the coast of Ethiopia. It took in gold at Ophir, or at the place of traffic, whither the people of Ophir resorted. It might also find ivory there, or if you please, in some of the ports of Arabia, where also it might be supplied with spices: this fleet might trade on both sides of the Red Sea; on the coasts of Arabia and Ethiopia; and on parts of Ethiopia beyond the Straits, when it had entered the ocean. Thence it passed up the Persian Gulf, and might visit the places of trade on both its shores, and thence run up the Tigris or Euphrates, as far as these rivers were navigable.

"The ancients tell us the names of several places of traffic on the Tigris and Euphrates, which were heretofore famous before they had raised banks on the Tigris, or made outlets in the Euphrates, which afterward interrupted the navigation of those rivers, or made it more difficult. *Vide* Strabo, in the first book of his Geography. Thus, though the countries were not maritime, yet they might trade with them by going up the Tigris or Euphrates." So far our learned author.

We shall now inquire into the nature of the commodities brought in return by the fleet of Solomon.

*Gold and silver*: there is no difficulty on these words.

*Ivory, shenhabim*. Bochart thinks this word, being plural, means elephants themselves, rather than their teeth; yet, according to himself, elephants are rather

called *shenhabim*. CALMET thinks this word should be divided *shen*, a tooth, *habim*, ebony wood. It is, however, certain, that we do not read of elephants in the west of Asia, so early, in any profane author; nor does the prophet Ezekiel, or any other, mention them, or allude to them. Yet Ezekiel mentions ivory, chap. xxvi. 6. under the name of *shen*, the tooth; or, verse 15. *kerenuth shen*, horns of teeth; and ebony, under the name of *habenim*. That India produced ivory is well known; whence Virgil observes, *India mittit Ebur*. The elephants of Asia have always been supposed to have the advantage over those of Africa in size and strength; and the teeth which they furnish are larger and heavier by far than those brought from Africa.

*Apes, kophim*. The *koph* of the Hebrews seems to be the same as the *ceph* of the Ethiopians, of which Pliny speaks, lib. viii. cap. 19. At the games given by Pompey the Great "were shewn *cephoses* brought from Ethiopia, which had their fore feet made like a human hand, their hind legs and feet also resembled those of a man." Solinus, speaking of Ethiopia, says, "Cæsar the dictator, at the games of the circus, had shewn the monsters of that country, *cephs*, or, as others, *cefs*, whose hands and feet resembled those of mankind." The Greeks called them *kepos*, *keipos*. We now distinguish the tribe into, 1st, monkeys, those with long tails. 2dly, Apes, those with short tails. 3dly, Baboons, those without tails.

[In our Inquiries concerning the situation of Paradise, in an extract from major Wilford, we read, that the ancient name of *LANDI Sindh* river was *Cophes*; may the *cophim* of our text have been any kind of animal bred on its banks, and named from this river?]

*PEACOCKS, tucim*. The question is, whether this word signifies *peacocks*, or *parrots*? The peacock is a bird originally of India; thence brought into Persia and Media. Aristophanes mentions "Persian peacocks," and Suidas calls the peacock "the Median bird." From Persia it was gradually dispersed into Judea, Egypt, Greece, and Europe. If the fleet of Solomon visited India, they might easily procure this bird, whether from India itself, or from Persia; and certainly, the bird by its beauty was likely to attract attention, and to be brought away among other rarities of natural history.

Reland, nevertheless, prefers the parrot, observing, that Ovid mentions a parrot sent to him from India.

*Psittacus Eois ales mihi missus ab Indis.*

This name *psittacus* seems to be an Indian appellation; for, according to Pliny, lib. x. cap. 42. the Indians called this bird *sittac*: Ælian and Arrian call it *bittacos*. The Hebrew name *tucim*, seems to resemble the *tutæk*, and *tutyk* of the Persians; and the *tutygik* of the Turks, which signifies a parrot; meaning, perhaps, the crested parrot, which we call caca-too.

Jacob Hassæus, *Bibliot. Brem.* class ii. gives a new explication to the word *tucciim*, supposing it to be the same as *succiim*, inhabitants of caves or caverns. Observing, 1st, that the LXX express both *kophim* and *tucciim*, by one word *pithecot*, monkeys; as if they were both of a class, but perhaps one kind having tails, the other not having any. 2dly, Kimchi in his *Lexicon* assures us, that some of the ancient Jewish doctors explained *tucciim* by a *long tailed animal*; *maimon*, a long tailed monkey; though others thought *gato*, a cat, which is a long tailed animal. The Turks to this day call a monkey, *maimon*, *Mezink. Lex.* p. 921, 3665, 5079.

If it be supposed that these *tucciim* are now, for the first time, imported into Judea, then it is rather unlikely that the word should mean *parrots*; because, as several kinds of parrots breed in Africa, and some of them are regularly brought by the caravans from the interior of Africa to Cairo in Egypt, we may naturally suppose, that these birds were occasionally brought a little further, from Egypt to Jerusalem. This might be done by individuals for their own amusement, or, certainly, the agents of Solomon, who brought his horses, knowing his taste for natural history, would bring such rarities in hopes of recommending themselves to him. This depends on the question, whether, as is usually supposed, these *tucciim* are absolutely new birds, and, if admitted, it tends to diminish the intercourse of Solomon's fleet with Africa. Hasselquist mentions two kinds of parrots; 1st, *psittacus Alexandri*, the size of a pigeon. It is found in Ethiopia, from whence it is brought to Cairo. Its plumage is extremely pretty; it has a sharp cry, and easily learns to speak. 2dly, The *parakeet of Africa*, the size of a cuckoo; both seen in Egypt.

The same remark as we have made on the parrots, may be applied to the apes: is it likely that these *cophim* are now for the first time seen in Judea? if so, then if they were apes, the monkeys and apes brought into Egypt by the African caravans must have singularly escaped the notice of the Jews. It is certain that no former hint respecting them occurs in Scripture; but, that a "wilderness of monkeys" might have been had at any time from Africa without depopulating the forests of that country, admits of no denial. If then apes be really the creatures meant by the word *cophim*, it probably means a species of a scarcer and more uncommon nature than Africa could furnish by way of Egypt. But this goes on the *supposition*, that they were now seen in Judea for the first time; which it is beyond our power to affirm or to deny.

The word *almugim*, or *algunmim*, if it be a particular species of wood, is unknown to us: some suppose it includes the whole class of *gummy* woods. The article in CALMET may be consulted. We know that India abounds in various kinds of woods, some

of which are highly scented. Africa also has its woods, so that this article decides nothing on the track of the voyage.

It is usual to suppose, that this was a class of *gummy* woods; woods *abounding* in gum: may a conjecture be tolerated, that, on the contrary, they were *gumless* woods, wood perfectly free from sap? for, would not woods abounding in gum be much less fit for working into any kind of instruments, furniture, &c. than those which contain no moisture? why else do our cabinet makers, musical instrument makers, &c. before they use them, season their woods for years by exposure to the air, &c. The word may easily express this idea, by a very frequent transposition of AL to LA, *LAGumim*, gumless; or, *LAMuggim*, without moisture.

We have supposed that Solomon's people traded with the inhabitants of Ophir: and therefore that, due allowances made, his fleet might go and return in eighteen months. For it seems unlikely, that, as some have supposed, Solomon's people should themselves dig the mines for gold, and hunt elephants, monkeys and peacocks. In this case, three full years might easily be consumed in procuring a cargo.

Having hinted that the Tyrians probably obtained their nautical knowledge of the seas of Ophir by previous experience, I remark, that we find a second Tyre on the eastern coast of the Red Sea. *Vide* the Map of the Travels of Israel to Sinai, *Exod. xiii.* "From whence they held a regular course with India, on the one hand, and with the eastern and southern coasts of Africa on the other . . . They took possession of Rhinocolura, the nearest port on the Mediterranean to the Arabian Gulf. Thither all the commodities brought from India were conveyed over land by a route much shorter and more practicable than that by which the productions of the East were carried at a subsequent period from the opposite shore of the Arabian Gulf to the Nile, *Diod. Sic. lib. i. p. 70*; *Strabo, lib. xvi.* At Rhinocolura they were re-shipped and transported by an easy navigation to Tyre," Robertson's *Disquisit. on India*, p. 7.

#### VERSE 18.

*The king made a throne of ivory, and overlaid it with the best gold.*

Ivory is here called *shen gedul*, great tooth; a very expressive name for it. But Solomon could never be such a fool as to cover his ivory throne with gold; he *inlaid*, not *overlaid* it, he ornamented and embossed parts of it with gold, but did not conceal the whole of it; for then, common wood would have answered the purpose as well as ivory.

The *gold* was of *Uphas*, זָהָב, which seems to be also referred to by the name of *Phaz*, Cant. v. 2. *most fine gold*, Eng. Tr. and *Uphas*, Dan. ix. 5; Jer. x. 9. I suspect that this gold was yielded by the river

*Phison*, or by a country on its banks : for, it is already observed, that "the gold of that country is good ;" if this be fact, it connects Ophir with the Phison pretty strongly ; and leads us to look for it in the East, where we have placed it.

## VERSE 27.

*The king made silver to be as stones, and cedars to be as the sycamores that are in the vale*, rather in the plain or open ground. There is no doubt respecting this tree the sycamore : a figure of it is given in FRAGMENT, No. 260.

## CHAPTER XII. VERSES 11, 12.

*My father chastised you with whips, but I will chastise you with* SCORPIONS.

This can never mean the animal called a scorpion ; nor the military machine called a scorpion, long after. It is presumed, that we see the application of it, plate of Slaves in the East, Exod. v.

The *shuthim* are, perhaps, whips of a single cord, the *okrabbim*, whips of many cords. The Chaldee reads, horsewhip : but some interpreters think it should be thorny, like a scorpion's tail ; perhaps *knotted*, as the whip in our plate appears to be, at the end, may answer the idea.

The Latin writers of the later ages use the word *scorpion*, to express a whip armed with points, says Isidore, Orig. lib. v. cap. 25. "if it be smooth, it is a rod ; if it has either knots or points, it is justly called *scorpion*, because it makes wounds in the form of a crescent."

## CHAPTER XIII. VERSE 4.

The hand of Jeroboam, which he put forth against the prophet, dried up, so that he could not pull it in again to him. "It seems that we ought not to understand this *drying up*, of an actual *desiccation* of the arm, as if all its vital fluids had ceased to circulate in it ; as if it retained no vital powers : but rather a rheumatic, or paralytic affection, which suspended the powers of motion for a time. The palsy requires a long perseverance in remedies nervous, cephalic, and discutient : unctions, lotions, frictions, fomentations, and bathings." The instantaneous cure, therefore, of this rash king is no less wonderful than his instantaneous affliction.

## CHAPTER XVII.

*Elijah, the Tishbite, said to Ahab ; there shall not be rain nor dew these years*. It is remarkable, that the number of years is not here specified ; but, we are informed in N.T. that it was *three years and six months*. We should notice also, the prohibition of *dew* as well as *rain*, so that the whole vegetable kingdom was deprived of that indispensable moisture, without which, neither the more hardy, nor

the more delicate, kinds of plants, could shoot into herbage, or support that herbage to maturity.

## ELIJAH FED BY RAVENS.

"Two sorts of critics are apt to occasion displeasure to the orthodox ; those who reduce the miracles of Holy Scripture to a mere nothing, to deny, or to diminish, the power of God over the operations of nature, to vary them at his pleasure ; and those who, desirous of discovering truth, and with the utmost veneration for truth when discovered, seek new explications of things, and depart from received interpretations ; these often meet with stronger blame than they deserve, a severity even to injustice." Such are the sentiments of pious Scheuzer, when introducing his remarks on the history of Elijah fed by ravens. He proceeds to state, that he does not think the *orebim* of the Hebrew, rendered *ravens*, means the inhabitants of a town called Oreb : nor a troop of Arabs, called *Orbhim* : but the birds, ravens.

Athanasius, in Synopsia, and Theodoret, in loc. pretend, that the ravens brought the bread in the morning, and the flesh in the evening. Augustin, Serm. 146. and Eutychius of Alexandria, p. 197. are of the same opinion, supported by the authority of the LXX. Now, if these writers considered this expression in the text as a current Hebrew phrase, possessing this import, then it may fairly be quoted in corroboration of a hint thrown out on Exod. xvi. 13. p. 40. that when Moses says, "at even ye shall eat flesh, and in the morning ye shall be filled with bread," he did not mean *that particular* evening or morning, but generally, the proper kinds of food for every day ; as had been their customary enjoyment. This idea supersedes the necessity of bringing *quails* in order to fulfil his promise of flesh, since he had given no such promise.

To return to Elijah. We have elsewhere observed, that the word rendered *raven* includes the whole genus, among which we find some less impure than the raven ; the *rook*, for instance ; and *rooks* living in numerous societies, we have thought these were the kind of birds employed on this occasion, rather than ravens, which fly only in pairs.

After the miraculous feeding of the prophet by these birds, the brook drying up, he is obliged to remove ; and it should appear principally, if not altogether, because, though the birds could furnish him with *bread* and *flesh*, they could not bring him *water*, the brook being dried up, *that* supply is exhausted. It is probable that this famine was felt more or less in neighbouring countries. Josephus, lib. viii. cap. 2. says, Menander, a Tyrian historian, mentions a famine of a year's duration, under Ithobal, king of Tyre.

## VERSES 8—16.

The miracle of the prolongation of the contents of the cruise of oil, and the barrel of meal, is similar to

that of the increase of the widow's oil, by Elisha, 2 Kings, iv. 2. which see.

We have observed that the word *tjepechat*, rendered *cruise*, denotes a vessel of a small kind, 1 Sam. xvi. 2. The word rendered *barrel*, is *cad*, which denotes a vessel no larger than a woman could carry when filled with water, Gen. xxiv. 14, 15. perhaps a jug.

#### CHAPTER XVIII. VERSES 41—45.

*Elijah said to Ahab, there is the sound of abundance of rain. . . . He said to his servant, go up now, look toward the sea, and at the seventh time, the servant said, there ariseth a little cloud out of the sea like a man's hand.* It is probable, that as there had been no rain, there had been no clouds for a long time past. The rising of this small cloud, therefore, was very distinguishable. It is probable, also, that this cloud was not wholly unlike that to which the Portuguese sailors give the name of *ox's eye*, *olho de boy*, which is seen in sultry climates, usually when the sky is clear, and the sea calm. At first, this cloud resembles in size a grain of corn, then it is enlarged to the size of an ox's eye; then, as it advances, it spreads its dense veil over the whole hemisphere, enshrouds all around in thick darkness, and bursting out on every side, in most violent rains, winds, thunder, lightning, and even hail, it sweeps all within its vortex into one common ruin. Such as that is at sea, might be this cloud seen by Gehazi on land; but probably less destructive, as its rapidity might be abated by the checks it received from projections of land, from hills, mountains, &c. I myself have observed the clouds of a thunder storm, which seemed to be of the magnitude of a few yards only, and I well remember watching a small cloud, very compact, and *solitary*, which rising in France, came across the channel, and dissolved in a copious rain of many miles in extent, over the county of Kent.

The *sound of abundance of rain*, was perhaps that kind of hollow whistling wind, which usually precedes a tempest.

*Interea magno misceri marmure cœlum  
Inelpit; insequitur commista grandine, nimbus.*

Long droughts are usually followed by abundant rains. The approach of this cloud from the sea, is every way natural and regular in Judea.

The following extracts are from Volney's remarks on the meteors of Syria, Travels, vol. i. p. 352. "Thunder is known in Syria, but in the plain of Palestine it is extremely uncommon, *infiniment rare*, in summer, *vide* on 1 Sam. xii. 17. and more frequent in winter; while in the mountains, on the contrary, it is more common in summer, and very seldom heard in winter; it never comes from the land side, but always from the sea. The storms which fall on Syria constantly come from the Mediterranean. These storms in gen-

eral, happen either in the evening, or morning, rarely in the middle of the day; they are accompanied with violent showers, and sometimes with hail, which, in an hour's time, render the country full of little lakes." All these circumstances seem to attend this rain foreseen by Elijah; it should seem to have been toward evening, for it was *after* the time of offering the evening sacrifice, verse 36. And Ahab is directed to *hasten*, *that the rain stop thee not*, verse 44. by forming lakes and obstructions of water, with which the country may be filled in an hour's time, says Volney.

#### CHAPTER XIX. VERSE 4.

##### ELIJAH UNDER THE JUNIPER.

Elijah flying from the authority of Ahab, and the vengeance of Jezebel, *sat under a juniper-tree*: this is the rendering of the Hebrew word *rothim*, by the Rabbins Kimchi, and Jarchi. Levi Ben Gerson says, *broom*. The LXX, in verse 5. simply say *a plant*; in Job xxx. 4. *wood*; in Psalm cxx. 4. *coals of the desert, or coals of juniper*. From these differences, it should appear, that they did not know the true tree in question. The juniper is but a bush in England; nor is it large in Germany; but in Spain, in the country between Segovia and Madrid, beams and boards are made of it, according to Clusius, in Hist. and of some kinds of juniper, the trunk is the size of a man's body.

The common juniper grows naturally in many parts of Britain upon dry commons, where it seldom rises above the height of a low shrub. Mr. Evelyn assures us that "the juniper, though naturally of the growth of England, is very little known in many parts of the country: for it grows naturally only in dry, chalky, or sandy land; and, where the soil is opposite to this, the plant is rarely found. Those who have been used to see it in its wild state, on sandy barren commons, &c. will have little inducement to plant it; as there they will see it procumbent, seldom showing a tendency to aspire: but when planted in a good soil, it will rise to the height of 15 or 16 feet, and produce numerous branches from the bottom to the top, forming a well looking bushy plant. These branches are exceedingly tough, and covered with a smooth bark of a reddish colour, having a tinge of purple. The leaves are narrow, and sharp pointed, growing by threes on the branches: their upper surface has a grayish streak down the middle; but their under surface is of a fine green colour, and they garnish the shrub in great plenty. The flowers are small, and of a yellowish colour. They are succeeded by the berries, which are of a bluish colour when ripe.

"The Phenicia, or Phenician cedar, grows about 20 feet high, branching pyramidally; adorned with ternate and imbricated obtuse leaves; and diœcious flowers, succeeded by small yellowish berries. It is a native of Portugal.

"Thrushes and grouse feed on the berries, and disseminate the seed in their dung. It is remarkable that the berries of the juniper are two years in ripening. They sometimes appear in an uncommon form; the leaves of the cup grow double the usual size, approaching, but not closing; and the three petals fit exactly close, so as to keep the air from the *tipula juniperi* which inhabit them. The whole plant has a strong aromatic smell. The wood when burnt emits a fragrant odour like incense. It is of a reddish colour, very hard and durable; and when large enough, is used in marquetry and veneering, and in making cups, cabinets, &c. Grass will not grow beneath juniper, but this tree itself is said to be destroyed by the meadow oat.

"The charcoal made from this wood retains fire longer than any other, insomuch that live embers are said to have been found among its ashes after being a year covered."

We are led now to inquire whether the *rothem*, or *retem* answers to these characters of the juniper?

Observe, 1st, *The wood of the juniper is used in marquetry and veneering*, which agrees with what is remarked by the bride in Solomon's Song:

The beams of thy palace are cedars!  
The ceiling joists are of *retem*!

meaning, the joists are veneered into a pleasing pattern, of marquetry, by ornamental pieces of juniper wood.

2dly, Its charcoal retains fire for a year. So we read, Psalm cxx. 4.

What shall be done to thee, thou false tongue?  
Thou art like sharp arrows of the mighty!  
Thou art like burning coals of juniper! *retemim*;

meaning, thou art sharp as arrows, *vide* FRAGMENT, No. 491, and retainest thine injurious disposition as long, as vehemently, as coals of juniper retain their fire.

The juniper had the reputation anciently of being hurtful: so Virgil, Ecl. x. verses 75, 76.

Solet esse gravis cantantibus umbra;  
Juniperi gravis umbra.

Our account above, says, *grass will not grow beneath it*.

These circumstances seem favourable to the juniper, as the *retem* of Scripture; but Job, xxx. 4. speaks of *eating its roots*; of which I find no example. Neither do I find any example of eating the roots of *broom*, which is the other rendering. What other trees occur in the deserts or uncultivated wildernesses of Syria?

I observe Hasselquist mentions, "*frutex foliis triangularibus splendentibus*. This plant is very common in the deserts of Palestine." May such a *frutex*, larger than a shrub, yet not equal to a tree, be comprehended among the class of *retem* in ancient Hebrew?

Certain junipers are often confounded with cedars, even by modern writers.

## II. KINGS.

### CHAPTER I. VERSES 10, 12.

FIRE brought from heaven by Elijah. See on 1 Chron. xxi. 26.

### CHAPTER II. VERSE 11.

Elijah taken to heaven in a chariot of fire.. See on 1 Chron. xxi. 26.

#### VERSE 19.

#### THE WATERS HEALED BY SALT.

*The men of Jericho said to Elisha, the situation of this city is pleasant, but the water is naught, and the ground barren.*

The pleasantness and fertility of the district around Jericho is witnessed by Josephus in many places; and by Reland, Palæstin. p. 829. Proofs of the same effects, i.e. barrenness, or abortion, attending other towns, not perhaps less pleasantly situated than Jericho, may be seen in FRAGMENT, No. 4.

What particular principle abounded in these waters to their injury we do not know; but this we may safely observe, that any quantity of salt thrown into the reservoir, or apparent issue of the waters, could only correct the offensive qualities of so much water as was then contained in it; so much as might be subjected to the action of the salt, while in the process of dissolving; but the salt could never reach the actual *source* of this fountain; that we may well believe was at a distance under the earth: but, even if it had been a lake, exposed to the air, which by channels under ground, supplied this spring, still the quantity of salt used by Elisha could never have *neutralized* those portions of the *strata* through which the water ran, year after year, [for we find it was only a *dish* full. *Vide* on Proverbs, xix, 24.]

We find Moses rendering offensive water potable by means of wood, Exod. xv. 23. but *that* water returned to its original qualities; whereas, of this water, thus healed by Elisha by means of salt, it is remarked, that it continues salutary to this day.



We do not know what credit may be given to those who show a spring, which they call that of Elisha, at Jericho; and which is described as rising in an octagon basin, and watering a small wood, through which it runs, many wild plants growing on its banks.

### CHAPTER III. VERSE 4.

#### TRIBUTE PAID IN KIND.

"If we advert to the most ancient periods of time, and examine their manners, we shall find that the Swiss have no need to blush at dealing chiefly in cattle, milk and cheese: nor at the title of *cow keepers*, which was once the cause of a war between their neighbours and them. Abraham, Isaac and Jacob, were pastors; but according to Trogus, lib. xxxviii. they were kings. Job was a king, xxix. 25. Augias, king of Elis, was a pastor; so are the chiefs of the Tartars to this day," and so, I believe, is the king of Spain also; and famous is the wool of the royal flock. "Mesha, king of Moab, was a sheep master; and paid 100,000 lambs, 100,000 rams, with the wool." This seems to be prodigious, if an annual tribute is meant, but, if it be, like some of our copyhold tenures, a fine on admission, it was paid by this king, only on his accession to the property and government.

The Hebrew word *mikneh*, which signifies a *flock*, signifies also *riches* generally, because originally riches consisted in flocks; accordingly Pliny informs us, lib. xviii. cap. 13. that "from the Latin word *pecus*, a flock, is derived *pecunia*. coin; from thence also, as appears by the registers of the censors, all the revenues of the Roman commonwealth, are called at this day *pascua*, pasturages, because anciently they were such only; and even the mulcts and fines were paid in oxen and sheep." In Germany the word *geld*, money, signifies all sorts of rents, whether paid in money, corn, cheese, or fish, i.e. the productions of the country.

#### VERSE 15.

##### THE EFFECTS OF MUSIC.

*Elisha said, bring me a minstrel; and when the minstrel played, the hand of the Lord came upon him.*

We mentioned the soothing, the tranquillizing effects of music, in the instance of the hypochondriac Saul, 1 Sam. xvi. 6. and we suppose, that much the same effect was produced in this instance of Elisha. The prophet's mind was agitated, vexed, and mortified, with what he saw around him: like the apostle Paul at Athens, "a keen edge was set on his spirit;" thus uneasy and bewildered, he felt himself unfit for supplication to God, or communication from him. To acquire that self collection, that self possession, which is the very essence of devotion, the prophet

has recourse to the powers of music: a sacred song by its sentiments, a sacred air by its association of ideas, recalls the wandering thought, the roving mind, and fixes them on that object, which is the most interesting to devout contemplation. We cannot suppose that the gift of prophecy was imparted by music, for then, *a fortiori*, the person who played must have received it also: but a state of solemn sedateness of mind was solicited by the prophet, as a preliminary to the advent of the prophetic spirit.

Cicero tells us, Tusc. iv. that "the Pythagoreans were used to tranquillize their minds, by composing their thoughts and imaginations by means of music and singing."

Whoever has felt and considered the energies of devotion, is convinced of the necessity that those energies should occupy the whole mind; which should be in a calm, settled, *quiescent* state, to admit the first risings of serious thought, no less than to encourage its full effect: and if such a person be liable to the hurry of temporal business, to the clash of opinions, or the din of arms, he will earnestly wish, when he desires to cultivate devout affections, he will earnestly wish for that composing, that tranquillizing power which accompanied the serious strains of music when played before Elisha.

A word against the *abuse* of music in devotional services may not be improper: for, indeed, nothing is more contradictory to reason, not to say piety, than the introduction of popular, profane or frivolous airs in solemn and public worship; as if

Light quirks of music, broken and uneven,  
Make the soul dance upon a jig to heaven.

What kind, what degree of devotion, what sedateness of mind, can arise from an opera band playing opera airs in a *Christian* church?

#### VERSES 16, 17.

##### A MIRACULOUS SUPPLY OF WATER.

The necessity, and the scarcity of water in the East, is well known to our readers; that an army should be distressed for it, is by no means an unusual occurrence. This history of procuring it adds another to the gracious interpositions of divine power. But to understand this history properly, we must notice the direction of the prophet, *dig ditches ditches in the valley*. It was then a *valley*, where a current of water might pass, or where it might be collected; or where, on digging, it might be expected to be found. The reader may see on the Journeys of Israel, &c. to mount Sinai, Exod. xiii. &c. the nature of the vallies in that district; and that many of them furnish water, on being dug into, but to a slight depth. The word rendered valley, *nachal*, is often rendered *torrent*; it probably means the hollow, or ravine, bounded by the two banks, between which it lies.



We may imagine that *ditches*, such as were usually dug in similar places, were now dug in this valley. They were dug, it should seem, over night, but no water was found in them then: however, the next morning, water was seen to come *from the way of Edom*; and these ditches, trenches, pits, &c. being ready, received and detained the salubrious streams.

It appears, that the waters now received by the Hebrews came from Edom, a mountainous country, as we learn from Numb. xx. 22; Mal. i. 3. The fact, therefore, proves to be, that rain had fallen at a distance, during the night, and had been *providentially* directed to take that course among the mountains, and after quitting them, which led to the trenches, cut in the valley where Israel was now encamped . . . Our inference is, that the prophetic impulse on the mind of Elisha, rather constitutes this miracle, than the actual fall of rain; as we have seen on other occasions, that predictions of natural *phenomena* are in their nature supernatural: and that time, place, and circumstances, contribute greatly to characterize events as miraculous.

We cannot peruse Maundrell's Travels in Syria, or any accounts of torrents among mountains, without perceiving the justness of this observation.

The reader has observed the readiness with which some of these vallies yield water, when the sand is dug into, to the depth of a foot, or a foot and half. I apprehend this may throw some light on the expressions used, Numb. xxi. 18.

We find the people were gathered together to Beer [the well;] but as this well, though sufficient for ordinary supply, was not equal to the supply of the camp of Israel, God promises to increase its waters: "then sung Israel this song:

Spring up, O well, sing ye to it,

The princes digged the well, [with the sceptre;]

The nobles of the people digged it with their staves of office."

Meaning, I suppose, that the spring was so copious, and the sands around it so easy of removal, that the heads of the tribes had only to mark out a course for it with their walking sticks, and the water followed in those channels without further trouble. This seems to be the sense of the passage, abstracted from its poetry. This is the only kind of digging which, perhaps, was requisite; or of which the tribunal staff was capable. To return to our immediate subject:

The deception of the Moabites, who thought this water to be *blood*, was occasioned by the situation of the sun, in respect to the station of their observation that morning. The reflection of the rays of the sun in water, at his rising, or setting, often gives to the water a red appearance, which is more or less deep, *crimsoned*, according to circumstances. The Moabites, knowing there had been no water in that valley, or torrent, the day preceding, and that no rain had fallen around during the night, concluded, much too

easily, that what they saw was blood; their mistake proved fatal to them.

#### VERSES 19, 25.

The circumstance of *cutting down the trees* is not unusual in the East: and when it is considered how greatly the sustenance of the inhabitants depends on fruit trees, date-trees for instance, it amounts almost to a prohibition of their continuing to reside in a country which has been so wasted, it is a deprivation of a very essential article, an article which cannot be recovered without the labours, the cultivation, the delay of many years.

The following extract will shew that this conduct of Israel is not singular.

"Solyman entered Tabris; most miserably was that poor city used by the enraged Turk, albeit no opposition was made; for, not content with plunder, *they cut down their fruit trees, and trees for shade, spoiled all the delightful gardens; yea, levelled with the ground the king's palace, and such other houses of the nobility as might best express their malice,*" Herbert's Travels, p. 277.

#### CHAPTER IV. VERSE 2.

##### THE WIDOW'S OIL MULTIPLIED BY ELISHA.

"All miracles in general surpass the powers of nature: but some are greater and of a more elevated rank than others. There is, perhaps, among them an infinity of degrees, the knowledge of which is reserved to glorified spirits, and to angels. The miracle to which we are now referring, is perhaps one of the greatest mentioned in Scripture. It is almost the same as that done by the prophet Elijah at Sarepta," 1 Kings, xvii. 14.

. . . An astonishing miracle, performed immediately by an infinite power. Whether we suppose that a drop of liquor was multiplied into twenty others of the same size, and of the same nature; or whether the air which surrounded it, or that contained in the empty vessels, was changed into oil, without suffering those processes which are necessary in the ordinary production of oil, through the pores, the glands, or the ducts, of trees, appointed and formed to that purpose. "This miracle, in a word, surpasses the understanding of every philosopher:" as, indeed, does the series of changes which takes place, in concocting plain rain water into the nourishment of plants, endued with all the different properties of their dissimilar juices, sweet, sour, rough, smooth, &c. That power which converts water into oil by the mediation of the branch of a tree, and a system of vessels, is equally beyond the conception of the completest philosopher, as that which produces the same conversion without any such interposition. This reasoning applies no less to the immediate production, or multiplication of food, in the New Testament.

Indeed, I suppose we have several instances in sacred history, that bread [or food] alone, in its ordinary state, is not restrictively the support of human life. The manna from heaven was an extraordinary supply, though of an ordinary substance: and the conversion of a portion of air into manna is by no means an impossible supposition: for had that same air passed into certain trees it might have contributed to form those exudations of which manna consists. The oil and the meal of Elijah, and the oil of Elisha, seem to be accretions, or prolongations not unlike in nature: a similar prolongation we have in Elisha's ordering twenty loaves of barley, and ears of corn in the husks, as food for an hundred men, 2 Kings, iv. 43. These events, together with those of the same kind, directed by our Lord, bespeak for their author a power not limited by the usual laws of nature.

#### VERSE 39.

*And there was a dearth. And one, of the sons of the prophets, went out into the fields to gather herbs, and found a wild vine, and gathered thereof, of wild gourds, his lap full, and shred them into the pot, for they knew them not.*

Further information may enable us to determine, more accurately than we can do at present, the nature of the noxious vegetable here referred to. We observe, 1st, It was in time of a dearth; when herbs not usually employed as food might be resorted to. 2dly, That the person went into the common field, not a garden, or an orchard, but, as we might do in our own country, to gather nettle tops, dent-de-lion, chickweed, and other wild herbs. He found a wild vine. The reader has seen on Deut. xxxii. 32. that the word *vine* does not always refer to a grape vine, nor even to plants of that genus, but has a general signification; yet it should seem to refer to plants bearing berries of some kind; if so, wild gourds can hardly be the vegetable gathered, for these certainly do not resemble berries; but if the Hebrew word rendered *vine*, *אורח* *aurath*, may be taken as extensively as our word *bine*, *bind*, for a creeping plant, then it may include melons, pumpkins, gourds, &c. for we say, not only strawberry *bine* but cucumber *bine*; and it might be, that a person designing to gather melons, or cucumbers, should mistake a wild gourd, or the bitter cucumber, or *coloquintida*, for a plant of that kind, though it has no resemblance to the fruit of the vine. We receive no information from the LXX, who read *πολυην αγριαν*, *wild balls of a round form*.

Some persons have supposed that mushrooms, or at least a plant of the fungus tribe, was here intended; we know that some of these are round; and that, though some are edible, others are dangerous, and even poisonous. According to our version, however, it appears, that the plant was not *known*; which

gives the idea that none in the company had seen it before: but perhaps we ought to render, "it was not *distinguished*," but was admitted into the mess, without being observed, or detected; there being many wild herbs, this passed without attention. Many of our pot herbs are naturally wild, even in our own country, and many more grow wild in the East; even *asparagus*, which is cultivated with so much care among us, grows wild in the Crimea; and should we investigate from whence we received our vegetables, most of them would prove to be Eastern plants, and to be, more or less, wild where native.

"Elisha changed not only the bitterness of this ingredient which was offensive to the taste and the stomach, but also the venomous acrimony into aliment. I dare not deny, that the farinaceous substance directed by the prophet was capable, by its natural virtue, of tempering the effects of what rendered the mess unwholesome; as many vegetables are rendered edible through the powers of heat and cookery, though in themselves they be poisonous; witness the *manihot* root from which the *cassada* bread is prepared; [and even, in some degree, the potatoe;] but I think the sudden change in this pottage by means of meal simply, was an instance of that miraculous virtue which the prophet exercised on other occasions also. Many persons suppose the number of guests was an hundred."

#### CHAPTER V. VERSES 14, 27.

##### NAAMAN CURED OF HIS LEPROSY.

*Naaman was a great man with his master, the king of Syria: but he was a leper; metjaroth.* On Lev. xiii. the reader has seen several kinds of leprosy, and *tjaroth* is described as being of a bad kind, and called the *Phenician*, or *Syrian leprosy*. The Hebrew *tjaroth*, seems to be the parent of the Greek *psora*, a *scab*. Herodotus, lib. i. cap. 138. mentions the *lepra* as a disease among the Persians, and calls it *leuce*, the *white scurf*; adding, "whoever among the citizens has the *leprosy*, or *white scurf*, does not enter into the city, nor keep company with the other Persians. Moreover, they say that he who is afflicted with this disease has committed some offence against the sun," their deity. It is likely, some notion allied to this, that the sufferer had offended the Deity, was current among the Jews; which accounts for several expressions used concerning it.

We shall make no comment on the disagreeable situation of Naaman, who was thus infected, and no doubt was treated accordingly, notwithstanding his prowess. The letter sent from the king of Syria, the presents brought by Naaman, the mode of his cure, the difference between his first and his second visit to Elisha, his approach, and his return, are not to our

purpose, as naturalists, though very fit subjects for the reader's consideration.

Not less wonderful than the cure of Naaman is the punishment of Gehazi. We formerly observed, on Lev. xiii. that Miriam was struck with a leprosy of this same kind, *tjaroht*, immediately from heaven; but she was soon relieved. Gehazi is equally struck, but struck with this disease in *perpetuity*. For the descent of this disease in families, see the passage already referred to, page 55.

Abana and Parphar, rivers of Damascus, are not now to be distinguished. Maundrell supposes they were branches of the Barrady, which waters Damascus.

#### CHAPTER VI. VERSE 25.

*And there was a great famine in Samaria, until an ass's head was sold for eighty pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver.*

Here are two perplexing subjects, the first is *the head of the ass*. It is true, there is no perplexity in this as read in our version; but we have already hinted that the ass was a measure perhaps, or perhaps a kind of pack, or other *quantity*, well known. We have seen that Jesse sent to Saul an ass of bread, 1 Sam. xvi. 20. that three asses of bread were eaten by one person, in one day: and we may hint a doubt, whether Abigail, 1 Sam. xxv. 18. really loaded *asses*, quadrupeds, with her presents to David; for the original literally is, "she took 200 of bread, &c. and placed them on *the asses*;" which seems to hint at something distinct from *asses*, animals: for then it would be as it is in our version, "she placed them on *asses*." There is also a passage, Exod. viii. 14. where our translators themselves have rendered *heaps*, what in the original is *asses asses*, "they gathered the frogs together, *asses asses*," i.e. many of that quantity called an *ass*: and so Samson says of his defeated enemies, a heap, heaps; *ass asses*. Now, if we take our English word *pile*, to signify this quantity, not meaning to attempt to determine accurately, even were it possible, it will lead us to the idea, that Jesse sent to Saul a *pile* of bread; that a person ate three *piles* of bread in one day; that Abigail placed her bread, wine, corn, raisins and figs in *piles*; that the Egyptians gathered the stinking frogs in *piles*; that Samson's enemies laid in *piles*: is there any thing strained, or unnatural in these renderings? Let this vindicate those "Jews who translate, not *the head of an ass*, *chamor*, but *the head of a measure*, *chomer*:" for the letters are precisely the same in the original. Kimchi, indeed, refutes this sentiment, however Kimchi is not infallible. But what must we do with the *head*? Observe, that this word *rash*, signifies the *total*, *entirety*, *the whole*, as Psalm cxxxix. 17. "How precious also are thy thoughts to

me, O God! How great is the *head* [sum] of them, the total, the entirety. Exod. xxx. 12. When thou takest the *head*, sum total, the whole enumeration of Israel. Numb. i. 2. Take the *head* [sum total] of Israel. See also chap. iv. 2, 22; xxvi. 2; xxxi. 26.

These ideas combined, will render the passage to this effect, "the famine was so severe that *the whole of a pile, i.e. of bread, or a complete pile of bread*, sold for 80 pieces of silver." How excessive was this price when one glutton, as we have seen, could eat three *asses*, piles, of bread in a day!

I must not, however, conceal that there is no mention of *bread* in the original; and therefore, as the *quantity*, which I have used the word *pile* to signify, is, so far as I know, indeterminate; and perhaps differs with its subject; it may possibly read *onward* here to the dove's dung, in the following clause. "The whole of the quantity called an ass, *vis.* of dove's dung, was sold for 80 pieces of silver, and the fourth part of a cab of dove's dung for 5 pieces of silver." The reader will consider the above so far as it seems to be reasonable.

The second difficulty is the dove's dung. The general opinion of writers, since Bochart, takes this to signify a kind of chichpea, or *tare*, which has very much the appearance of dove's dung, and from thence might be named. The reasons against the admission of the dung of doves in this instance are, its entire unfitness for nutriment; in fact, it could yield no nourishment; also, the great improbability that there should be doves enough to supply any quantity of this food, disgusting as it is, for then why not kill the doves themselves for food? We shall not repeat the different opinions which we decline to follow, but refer to 2 Sam. xvii. Nos. 7, 10. to which we shall add a few remarks. "In the Arab writers the words *kali*, and *uguen*, signify equally the dung of pigeons, and chichpeas. Great quantities of chichpeas are sold in Cairo, to the pilgrims going to Mecca: and at Damascus, says Belon, "there are many shops where nothing else is done but preparing chichpeas. These peas, parched in a copper pan, and dried, are of great service to those who take long journies." This accounts for the stock of them stored up in the city of Samaria. In short the *cab* is a fit measure for this kind of pulse, which was the fare of the poorer class of people. Scheuzer inclines, instead of pigeon's dung, to render pigeon's food, which consists in pulse, peas, &c. *Farragine columbina*, *καρας*, a mixture of grain, pulse, &c.

. . . . . Inde demum me

Ad porri et ciceris refero lachanisque catinum.

HOR. lib. i. sat. 6.

Et fervens cicer, et tepens lupinus,

Parva est cœnula, quis potest negare?

MARTIAL, lib. v. ep. 79.

## CHAPTER IX. VERSE 30.

*Jezebel painted her face, and tired her head, and looked out at a window: literally, she put her eyes in paint, i.e. she drew between their lids, with a silver bodkin, the powder of rich lead ore, stibium, or antimony: in Hebrew, phuk. Vide EYE and EYELIDS, in Dictionary. In Ezek. xxiii. 40. instead of phuk, we read cochal. In Morocco, says Stuart, the Jews call this substance elcol. The effect of this substance, thus employed, is πλατοφθαλμον, to cause the eyes to appear as if separated, Pliny, lib. xxiii. cap. 9. To enlarge the apparent magnitude of the eye, the face was deprived of part of its natural proportions, and these were bestowed on the eye; wherefore the ancients said such persons had masks, not faces: prosopeia, not prosopa.*

That antimony was what Jezebel used, appears from the LXX, who read *estimmisato, esticibisato*, which the Vulgate renders correctly, *depinxit oculos suos stibio*: and the stibium of the ancients is our antimony. Ion, a Greek poet, in his Omphale, enumerates among the foreign ornaments of the queen of Lydia, τὴν μελανὸν σιμῖν, called *ommatographon*; and Hesychius explains the *ypogrammata* of the women by *stimmismata*, antimonial preparations, i.e. powders for the eyes; i.e. powders for the eyelids.

Pollux, Onomast. lib. v. cap. 16. describes a woman as tinging the interior part of the eyelids, blackening the eyebrows, and forming them into a semicircle. Tertullian calls this manner of painting the eyes, *enlarging the eyes with soot; augmenting the eyes with black powder*. The manner of doing this is mentioned by many travellers into the East: as Dr. Shaw, Travels, p. 229; Russell's Aleppo, p. 102. who well describes the manner of it. Xenophon, Cyroped. lib. i. speaks of Astyages, king of Media, as *painting his eyes*: and Juvenal, sat. ii. line 93. mentions the same of certain men of his time. See also Joseph. de Bello, lib. iv. cap. 9; Herodian, lib. v. cap. 16.

N.B. The smoke of certain kinds of fragrant gums, &c. was sometimes employed for this purpose, which is what Tertullian means by *soot*.

## CHAPTER XIV. VERSE 9.

*The thistle that was in Lebanon sent to the cedar that was in Lebanon.*

The word for *thistle* in the original is *coach*. It is rendered *thorn*, Prov. xxvi. 9; Cant. ii. 2; 1 Sam. xiii. 6. *thickets*; Job xxxi. 40. implies that it was in some respects comparable to wheat, in size perhaps; or perhaps it infests the wheat fields in Arabia.

## CHAPTER XX. VERSES 9, 10.

## THE DIAL OF AHAB.

This is in Scheuzer a very long article; in which

we find a variety of opinions detailed, but none satisfactory. Referring therefore to FRAGMENT, No. 2, for principles which seem to be the best illustration of this subject, we shall merely extract a hint or two from Scheuzer. It was not the *body* of the sun, which retrograded, but its rays; or rather the shadow they occasioned, as the text expresses; for, when it is said, Jonah iv. 8. that "the sun smote the head of Jonah," we do not suppose that he was smitten by the body of the sun. If *hours* be understood by the word *degrees*, this day must have been 32 hours in length: 10 which the sun had already proceeded; 10 which he returned; 10 which he regained; and 2 hours over: if *half hours* be understood, the day was 22 hours long. There are several modes of constructing dials, so that the shadow cast by the *gnomon* shall go backward at certain times of the day: for instance, under the torrid zone, when the sun is in the arc of the ecliptic, comprised between the nearest tropic and the parallel of the place, the shadow will trace back some part of what it had advanced, once in the morning, and once in the afternoon. Vide Costard's Astronomy, p. 105.

"To finish this commentary, I shall relate a phenomenon singular enough, remarked by a person named Romuald, prior of a convent at Metz. This prior with two of his monks, Lucian and Alexis, remarked on June 7, 1703, that in a sun-dial facing the east, the shadow at noon exactly retrograded from the meridian line, to that line which marked  $16\frac{1}{4}$  hours, and that afterward, by little and little, it returned to the line of noon. This fact is reported by Parent, in his Recherches Math. et Physiq. p. 256. and by Thummig, de Phenomena singulari solis cælo sereno pallescentes, p. 19. who attributes this phenomenon to a refraction of the solar rays, augmented insensibly by a condensation of the atmosphere, whose interstices were filled by heterogeneous and thickening particles." [Perhaps, a layer of *incrassated*, or *condensed* air occupying the atmosphere in the direction of the sun's rays, which at noon is from the equator directly north, the usual course of the heated air, flowing from the equator, might produce this effect.

Whoever is used to astronomical observations, knows, that what Hooke calls *veins of air*, i.e. layers of air of differing densities, and of dissimilar compositions, often interpose between the observer and his object. As the air at different elevations is of different degrees of heat, and pursues different courses, it is very credible, that a quantity of air loaded with transparent vapours, brought from a distance, either by its own properties, or by affecting the air below, it, should vary the refractive powers of the atmosphere: the sun's rays passing through this varied portion, would take a new direction, and move the dial shadow accordingly. This refraction occurs every morning and evening in the instance of the twilight, and may occur at noonday, in some degree:

but not to any thing like the quantity observed on the dial of Abaz. In fact, this observation of Romuald, to the amount of an hour and a half, is a very extraordinary incident.

We must, however, acknowledge, that as the lighter evaporations from the earth rise to great heights in the atmosphere, and the current of air heated under the line by the sun's direct beams, also rises to great height, and the various *gasses* which are brought

from different parts of the globe, are of different densities, and rise to great heights; an assemblage of these vapours above the lower *strata* of the atmosphere, of different densities at different times, when lying in the course of the solar rays, may refract them in manners of which we have little conception: nor indeed could we suspect such causes, before the doctrine and nature of *gaseous* airs was understood as it now is.]

## I. CHRONICLES.

### CHAPTER XXI. VERSE 26.

#### FIRE FROM HEAVEN IN ANSWER TO WORSHIP.

THERE are in Hebrew several words which imply fire, burning, &c. but that most commonly used is *ash*. Nevertheless, there are sundry occasions, on which the supposition of a distinction in the nature of fire, would be very acceptable. It is the property of fire to burn; yet we read, Exod. iii. 2. that "the bush burned in the fire, *ash*, but was not consumed:" might this fire resemble some of our *milder* electrical appearances? We read, Numb. xi. 1, 2, 3. of "a fire of the Lord, which consumed in the extremity of the camp;" might this be the *samiel*, or fiery wind? or might it be [*vehement* electrical meteors] lightning? These three kinds [or degrees] of fire are distinct from the fire kept burning on the altar, by means of fuel. We seem to have also different properties ascribed to fire: besides the "bush burning in the fire, but not consumed:" we read, 2 Kings, vi. 17. of "chariots of fire, and horses of fire," filling a mountain; certainly these did not burn, for then they must have been sensible by their effects; or, if they continued unknown, they must be of a nature different from either lightning, the *samiel*, or common fire; or is the descriptive appellation *metaphorical*? or were they seen in *vision* only?

Lightning is evidently called the fire of God, Job i. 16. and it is said to have *eaten* what it consumed. The same, I suppose, elsewhere. *Vide* Exod. ix. 23.

This leads to the inquiry: what might be the *natures* of those fires, of which we read in several passages in Scripture? The fire of the burning bush could not be lightning, from its duration, as it lasted some time; and from its non-destructive effects. But the fire which devoured Nadab and Abihu, Levit. x. 1. may be taken for that meteor; and we observe, that the same word, *devoured*, or *eaten*, is used in this place, as in Job i. 16. Now, if in these places the "fire of the Lord" was *lightning*, then it should seem that lightning was also the "fire of Lord," in chap.

ix. 24. for we should naturally expect the same thing to be described by the same terms in the last verse of Levit. ix. and in the immediately succeeding verses of chap. x. The consequence of this suggestion is, that God consumed the gifts which were laid on his altar, by lightning, in the instance recorded, Levit. ix. 24. Moreover, it becomes a question, whether in other instances lightning was the fire of the Lord, which consumed the sacrifices on his altar? as that of Elijah, 1 Kings, xviii. 38. and that of David, in the present passage.

These are instances of the direction of lightning to a favourable, or beneficent effect. It is probable, the same meteor is directed to a contrary effect in the deaths of Nadab and Abihu; in the destruction of the companies of fifty men, 2 Kings, i. 10, 12. in the loss of Job's property, Job i. 16. and in the destruction of Egypt, Exod. ix. 23.

I would ask, also, whether we may reckon among the beneficent effects of lightning, under the description of "fire from heaven," the instant translation of Elijah from this world to a better? or, whether this fire was of the nature of the chariots of fire, and horses of fire, mentioned a little after that history? 2 Kings, vi. 17. If the chariot of fire, and horses of fire, of Elijah, were of the same nature as the chariots of fire, and horses of fire, which surrounded Elisha, then lightning was not the meteor employed to translate Elijah, but one of a much milder nature, probably, approaching toward that which was manifested in the *shechinah*; and this left him at full liberty of action, and in the entire possession of his faculties, so that his communication with Elisha was uninterrupted by those alarms, or dangers, which would have naturally accompanied lightning.

We have repeatedly observed, that miraculous appearances derive much of their miraculous character from time, place, and circumstances. An earthquake is not miraculous in itself; a storm of thunder and lightning, or lightning alone, is not miraculous in itself; but, if it appear to be in answer to the entreaties of a feeble man, it demonstrates that those entreaties

receive attention from a power which is superior to the ordinary course of nature.

When Moses foretells the swallowing-up of Korah, Dathan, and Abiram, the miracle is enhanced by his prophetic prediction: when Elijah, after solemn prayers to Jehovah, obtains the witness of lightning, in answer to his prayers, exactly at the time when propriety would determine its appearance; when David, "offered burnt offerings, &c. and called on the Lord, and he answered him from heaven, by fire:" though that fire be lightning, it is surely a miracle, since time, place, and circumstances, contribute to justify that character of it; if when Samuel prayed for rain in harvest, a storm of rain had happened the week before, or the week after; if when Elijah prayed for lightning, a vast display of lightning has taken place, ten or twenty miles distance; if when David called on the Lord, fire from heaven had struck any other place in the neighbourhood, as mount Zion, for instance, without approaching his altar: these might have passed for ordinary storms; there would have been no witness in them, no *testifying* on the offered gifts: but, the correspondence of the answer to the request made, the precision of the effect produced, its perfect coincidence to what was desirable, and what was desired, these divest it of its ordinary nature, and entitle it to the superior character of an agent specially commissioned, specially directed by a Power, which overrules both nature and providence.

The apostle says, concerning Abel, Heb. xi. 4. "The Lord testified on his gifts;" which is understood to mean, that fire from heaven consumed the offerings he had brought, as in after ages, the same kind of *testimony* was graciously granted to Elijah, and to David. Might not man, by this mean, *originally* receive the use of fire directly from heaven? Indeed, we might ask from what quarter could man more probably receive it? How should Adam even suspect the existence of the element, or rather of the property of fuel to maintain material fire? Heathen testimonies also seem to speak the same language. Prometheus received fire from heaven to animate his man, to render him religious. Sanchoniatho tells us, the first fires were those kindled by lightning, and these discovered the first melted minerals. Nor let it be forgotten, that lightning was esteemed by the heathen as a token from heaven: to say nothing of this idea in Homer, I shall only call to recollection, that when Nero was at one of his banquets, a flash of lightning entered the hall, on which he exclaimed, "Jupiter himself is come to make one at our festival." It was, therefore, with the utmost propriety Elijah offered *this* as the test of divinity; "the god who answereth by fire, let him be God; since this was a principle admitted and received by his opponents equally with himself, and since it was capable of the utmost publicity, decision, and testimony.

## CHAPTER XXVIII. VERSE 12.

### MODEL OF A BUILDING.

*Then David gave to Solomon his son the pattern of the porch, and the pattern of all that he had by the spirit.*

A question arises here, whether this *pattern* was a drawing, or a model of the building and its parts, on a small scale? We have formerly, on Josh. xviii. seen reason to suppose, that delineations of countries were in use more early than has been admitted: on the present instance, we rather incline to the idea, that a *model*, or lesser construction of the temple intended, was prepared by David. The original word signifies, *to put together, part by part*; in fact, *to build*: and this expresses much more correctly the composition of a *model*, which is a building, though a small one, than a delineation, or drawing. A model is a very frequent preparation for a building of magnitude, in modern art; and we have, in St. Paul's cathedral, at London, a model of a design for that church composed by sir Christopher Wren, at the expense of 800*l*. It may well be imagined, therefore, that the temple of Solomon, which, during seven years, employed 400,000 men, was constructed after a model, by which its form and proportions had been fixed at previous leisure and consideration.

We observe the parts of this edifice.

1st, The *portico*, *אולם* *aulam*; *לxx*, *naos naos*; or rather, perhaps, *πρῶτος* *pronaos*; a covered entry, or approach, to the temple.

2dly, The *houses thereof*, *בתי* *beti*. Say some, the houses, or sacred apartments; 1st, the holy; 2d, the most holy; these are properly the temple. We may conclude that when the word *house* is used, it means the most sacred part of the temple; when the word is plural, as here, it includes both apartments. But, if this expression be referred to the portico, "the houses thereof," then it must mean apartments attached to it. And I would submit whether the word rendered *portico*, does not comprehend the whole of the external or adjunct building, within which stood the temple, correctly so called. As this portico was the proper place for the guard of the temple, those priests who had the custody of the temple, it is very likely that they were accommodated with apartments which answered the purpose of guard rooms, &c. and this word immediately following the portico, seems to belong to it; beside which, *the house of the mercy seat* comes with propriety, last of all, as it was the chamber furthest removed: whereas, if it be mentioned here also, it would be inserted twice.

3dly, The *treasuries thereof*, *גזרצתי* *ganzaci*, chambers which surrounded the temple, with an interval between them; which were in number, thirty; 25 cubits wide, 20 cubits high. Their use was to contain various kinds of stores for the temple service.

4thly, *The UPPER CHAMBERS*, מִלְּבַי אוֹלֵי, *oleat*. We have heretofore found reason to conclude, that the *oleaks* of houses and palaces in the East, were apartments separated from the main buildings, and raised, say at the corners usually, somewhat above them. I suspect, therefore, that the *oleits* of this passage are staircases, at the ends of the portico, whereby an ascent was made to the upper parts of the building. This gives a different meaning from "upper chambers," taken as a range of apartments, though such is the customary rendering of the word; for in that case there would be three stories of apartments; whereas, I believe, that is not usually understood to have been the fact.

5thly, *The INNER PARLOURS thereof*, חֲדָרֵי הַפְּנִימִי *chadarim hapenimim*, these I take to have been those chambers on the upper story, to which the staircases of the *oleits* conducted; they were inner chambers, inasmuch as the doors whereby they were entered, were not, like those of the chambers below, entered at once from the level of the court; nor indeed did they admit that easy ingress and egress, which the chambers below did; but being entered from the top of the stair, at the corner of the portico, formed, as I conjecture, *chamber beyond chamber*, to the further end of the building.

6thly, *The PLACE OF THE MERCY SEAT*, בֵּית הַכֹּפֶרֶת *bit hecaphoreth*, literally, "the house of the cofferet," or coffer, but meaning the apartment wherein stood the ark. As we find this apartment is called a *house*, we need not hesitate in admitting the word *houses*, in No. 2, in the sense of apartments of the portico.

This passage, therefore, would read thus: *David gave Solomon the model of the whole edifice: the porch, or exterior buildings; its apartments: its store chambers, level with the court and opening into it; its staircases; and its private chambers, in the upper story: also, the apartment of the mercy seat: and the model of all that he had in spirit; even to the courts of the house of Jehovah, and to all their galleries, or divisions, round about; and to the treasures of the house of God, and to the treasures of the sacred things.*

The reader will judge from this enumeration, whether a model is not better adapted to adjust the parts, and to convey ideas of their combinations, than any delineation could be.

#### CHAPTER XXIX. VERSE 2.

*David prepared gold, silver, brass, iron, wood, onyx stones, and stones to be set, glittering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.*

This passage would afford matter for a long inquiry: we shall endeavour to treat it concisely.

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1st, *Gold*. This gold was of Ophir, verse 4. so that we are sure Solomon was not the first prince who trafficked at Ophir: also, that David had procured this gold of Ophir by land traffic, not by navigation.

2dly, *Silver*.

3dly, *Brass*. Copper is the native mineral: brass is a mixed metal.

4thly, *Iron*.

5thly, *Wood*: especially cedar wood, and other timber; not, perhaps, in the rough state of trees, but squared, sawed, and otherwise prepared for use.

6thly, *Onyx stones*: אֲבֵנֵי שֹׁהָם. The LXX render "stones of Soam," or Soom. Theodoret renders the Soam of the LXX by *onyx*, and is followed by interpreters. The word *onyx* is equivocal, signifying, 1st, a precious stone, or gem, called *onyx*, in Greek *onychion*; 2d, a marble very distinct from the nature of the former, called in Greek *onychites*. Pliny mentions it, as a stone of Caramania, lib. xxxviii.

6. Antiquity gave both these stones this name, because of their resemblance to the nail of the fingers. The *onyx* of the high priest's pectoral was, no doubt, the gem *onyx*; the stone prepared by David was the marble *onyx*, or rather *onychus*.

"As the eye is gratified by variety of colours and decorations, I have thought that all the marble employed in the temple was not of the same kind, nor the same colour, principally that employed in the columns, whose parts might be different, as sometimes brass was joined to marble." Instead of supposing that the columns were of different marbles, as Scheuzer does, I would rather suppose, that various parts were ornamented after the nature of the *mustaby*, and its fountains, Esth. chap. i. plate; and, perhaps, the foundations, or that part of the wall along the ground, was embellished with different stones; much like the foundation, close above the ground, of the new Jerusalem, described Rev. xxi. 9.

"With regard to the following words, says Scheuzer, I acknowledge that I am perfectly ignorant of their meaning." We may, however, guess, that they refer to such a pattern as we have hinted at, then their meaning will be "stones for the filling up, i.e. of intervals of a pattern; stones of *phuc*, i.e. having the general appearance of black lead, dark marble, and veined marble, with all manner of costly or valuable stones, and white marble in abundance:" rather, possibly, in great size or blocks.

Some have supposed that as the pectoral was ornamented with precious stones, so was the temple; one should hardly, however, think that the gems of any kind were used externally to such a building, but variegated marble may readily be admitted.



## II. CHRONICLES.

### CHAPTER XVI. VERSE 12.

#### ASA'S DISEASE.

*AND Asa was diseased in his feet, until his disease was exceeding great.*

The diseases mentioned in Scripture are described by so few symptoms, that modern physicians hardly know how to determine them. Such is the case in this instance of Asa: which commentators usually call the *gout*; of which it is characteristic, that it seizes rather the rich than the poor. The original says, *וַיִּלְמֹחַ* *od lemoleh*, which the LXX render *ὡς σφοδρὰ, ὡς ἀνω*, proceeding upward, proceeding to the superior parts. If this disease then was the gout, it first attacked his feet, and afterward rose to his stomach, &c. Scheuzer, however, inclines to that kind of swelling of the feet and legs which is called *œdematous*; which, gradually rising higher in the body, degenerates into the dropsy. Either of these notions of this disorder differs from that suggested in our translation.

### CHAPTER XXI. VERSE 19.

#### JORAM'S DISEASE.

*The Lord smote Joram in his bowels with an incurable disease, till his bowels fell out by reason of his sickness.*

As we observed of the disease of Asa, so we observe on this disease, that the symptoms related do not determine it. Some physicians suppose it to have been the *dysentery*, or evacuation of blood: others think it a *tenesmus*, or incessant solicitation to discharge the bowels, without ability so to do; and this, they imagine, at length protruded his entrails. A *fistula*, a *hernia*, the *iliac passion*, have been suggested by others.

### CHAPTER XXVI. VERSES 15, 16.

#### MILITARY MACHINES.

*And Uzziah prepared throughout all the host, 1st, shields; 2dly, spears; 3dly, helmets; 4thly, habergeons; 5thly, bows; 6thly, slings to cast stones; and he made in Jerusalem, 7thly, engines, invented by cunning men, to be on the towers, and on the bulwarks, to shoot arrows and great stones.*

It deserves notice that this is the earliest mention of a magazine of military stores. It consists of,

1st, *Shields, meganim*. There is no difficulty in this word.

2dly, *Spears, remachim*. This is a *thrusting weapon* of war; a spear, lance, or pike.

3dly, *Helmets, cubotim*. Defenders, protectors, for the head.

4thly, *Habergeons, sherinuth*. The habergeon is a kind of coat of mail; a defensive armour for the body.

5thly, *Bows, keshetuth*. This is the regular and constant rendering of the word.

6thly, *Slings to cast stones, labeni kalsim*. Whether these slings were to be used by one person only, or whether they were of a more powerful nature, does not appear. One might be led to think that slings of the simpler kind needed little storing; but instruments to throw many stones at once, might be considerable pieces of artillery. This cannot be the meaning of the following instrument, for that is expressly said to throw *great*, not many, stones.

7thly, *Engines, chashebenuth*. This is the earliest account we have on record of military *devices devised by devisers*, for the defence of fortified towns. It appears, that of these, some were to shoot arrows, and others to cast great stones. We can only refer on this subject to the *balistæ* and *catapultæ* of the Romans: and of these our knowledge is but imperfect. We might, indeed, if it were applicable, collect much from the histories of the attacks and defences of castles, &c. in former days, in our own country; but, as what we could offer must be attended with great uncertainty, we think it better to pass this article, with such a reference: for, after all our researches, the machines employed by Uzziah might be totally unlike whatever we could set before the reader.

This passage is favourable to those who attribute rather to the Orientals, than to the Greeks or Romans, the invention of arts, especially of military arts and machines. The various names given to such engines would little edify the reader. Their powers are described as very great. Nonius speaks of *balistæ* of 100, or 120 pounds; meaning, instruments which threw stones of that weight. Diodorus, lib. xx. mentions a machine which threw stones of *thrice six-score pounds*; the distance to which they threw is also surprising, since they reached to three *stadia*, [perhaps even to a mile distant;] they could throw in one night 500 stones, and by day 1,000. They were employed also in battle. Tacitus, Hist. iii. mentions a battalion of the enemy overthrown by a volley of great stones. These machines had no need of stores of iron, powder, sulphur, pitch, &c. but for the most part, could find much usable ammunition wherever a fort was to be attacked, or a city to be besieged: in which, if not in other respects, they had the advantage of our cannon, which now have entirely superseded them.



## EZRA.

## CHAPTER II. VERSE 69.

**THEY** gave ... *threescore and one thousand drams of gold.* These *drams* being mentioned together with 5,000 *pound* of silver, in our version, seem to convey the idea of *weight*; whereas, in fact, these *daracoinim*, *drams*, were a Median coin, struck by one of the elder Darius's and named after him *darics*. The Scholiast on Aristophanes says, Eccles. p. 741. "The *stateras* of gold are the *darics*, so called, not from Darius, father of Xerxes, but from a more ancient king." This agrees with the older account, 1 Chron. xxix. 7. "the princes of Israel gave . . . ten thousand *drams* of gold." These then were golden *darics*, obtained from Persia by commerce. A pretty strong hint from what part of the world gold was obtained in the days of David.

[The word rendered *pound* of silver, is *mina*: worth 60 shekels; Ezek. xlv. 12. about 71.]

## CHAPTER VIII. VERSE 27.

*Two vessels of fine copper, precious as gold.*

The LXX, Vulgate, Castalio, and the Arabic, render, "vases of shining brass;" the Syriac reads, "vases of Corinthian brass." It is more probable, however, that this brass was not from Corinth, but from Persia, or India, which Aristotle, de Mirabilibus, describes in these terms: "It is said that there is in India, a brass so shining, so pure, so free from tarnish, that its colour differs nothing from that of gold. It is even said, that among the vases of Darius, there were some, respecting which the sense of smelling might determine, whether they were gold or brass." Bochart, Hier. part. ii. lib. iv. cap. 16. is of opinion, that this brass is the *chasmal* of Ezek. i. 27. and the *fine brass* of the Revelations, i. 15; ii. 18. the *electrum* of the ancients.

## NEHEMIAH.

## CHAPTER II. VERSE 6.

"AND the king said to me, *the queen also sitting by him.*" The reader will see on Esther, our difficulties on the admission of Haman, as a man, into the haram of Ahasuerus: yet here we find Nehemiah admitted as cup bearer, while the king and his *consort*; for the *queen*, according to our idea of that dignity, is unknown in the East; were together: and they were banqueting also, as it should appear, and reclining on a *duan*, or *sopha*; so that Nehemiah seems to have taken his opportunity, when the king was in good humour, to prefer his request: like lord Burleigh, who never solicited a favour from queen Elizabeth, till after she had dined. Now if Nehemiah, though a man, was admitted to such familiarity with the king and his consort, it abates the singularity of Haman's making one at Esther's banquet: perhaps there was some peculiarity in this respect at the Persian court: certain days, or festivals, &c. when this took place. Vide on Esth. ad. fin.

## CHAPTER VIII. VERSE 15.

*Fetch olive branches, pine branches, myrtle branches, palm branches, and branches of thick trees, to make booths.*

Josephus calls the feast of tabernacles "the most holy of all." In Levit. xxiii. 40. are mentioned, goodly trees, *branches of palm-trees, boughs of thick trees, willows of the brook.* We see, by comparing these passages, that though the general purport of them is the same, yet the particulars differ. Nehemiah was more attentive to the spirit and the meaning of the precept than to its strict verbal construction.

1st, *Olive branches*; this has no difficulty.

2dly, *Pine branches*, literally *branches of oily* or *gummy*, plants. The LXX say *cypress*. Scheuzer says, "the Turks call the cypress *semim*. I should prefer the whole species called *jasmin*, on account of its verdure, its fragrance, and its flowers, which are highly esteemed. The word *jasmin*, and the *jasmin* of the Turks, resembles strongly the *shemen* of the Hebrew original here. The Persians also name this plant *semen* and *simsyk*."

3dly, *Myrtle branches*.

4thly, *Palm branches*.

5thly, *Branches of THICK TREES*. These words seem to include all handsome looking trees capable of forming a cool recess, or of casting a salutary and grateful shadow.

In Leviticus, the institutory passage, we read:

1st, *Boughs*, a different word from *branches* here, of goodly trees, *hedar*; literally, *fruit of the beautiful trees*. The Targum says, the *citron*, *lemon*, or *orange-tree*: the Jews still use the fruit of this tree in their public services on the feast of tabernacles, as well as at home.

2dly, *Boughs*, the proper word for *boughs*, of palm-trees.

3dly, *Branches* of trees which intertwine each other. But I rather think a specific kind of tree is intended. The Targum says, *myrtle*, which answers to the *hadass myrtle* of Nehemiah.

4th, *Willows of the brook*. From this plant the Rabbins name this festival the *feast of the willow*: probably, because this kind of tree was procured in the greatest abundance at this season.

## ESTHER.

THE book of Esther affords little for the remarks of a naturalist. On the subject of manners and customs, it is indeed very interesting, and very capable of elucidation; but that is not our immediate object. For the description of the palace of Ahasuerus, chap. i. verses 6, &c. *vide* the hints annexed to the plate.

### CHAPTER II. VERSE 11.

*And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.* The reader, no doubt, has often perceived, that the anxiety of Mordecai for Esther was extreme; but we cannot fully enter into the circumstance of his walking *day after day*, for a long period of time, probably upward of a year, without recollecting the extreme vigilance with which the harems of the East are guarded. On this subject let Chardin speak: "The place where the women are shut up is sacred, especially among persons of condition; and it is a crime for any person whatever to be inquiring what passes within those walls. The husband has there an absolute authority, without being obliged to give any account of his actions. And it is said, that there are most bloody doings in those places sometimes, and that poison despatches a world of people, which are thought to die a natural death," p. 332.

"I could not learn what was done more the rest of the night; for I have already informed you how difficult it is to be informed of the transactions in those habitations that seem to be regions of another world. There are none but women that can approach within a league of it, or some black eunuchs, with whom a man may as well converse with so many dragons that can discover those secrets, and you may as well tear out their hearts as a syllable upon that text. *You must use a great deal of art to make them speak*; just as we tame serpents in the Indies, till they make them hiss and dance when they please," p. 54. Cor. Solyman.

"And here we must observe, that Habas the Second left behind him two sons; or, at least, I never heard that he left any more, nor is it known whether

he left any daughters or no. For what is done in the women's apartment is a mystery concealed even from the grandees and prime ministers. Or, if they know any thing, it is merely upon the account of some particular relation or dependence which the secret has to some peculiar affair, which, of necessity, must be imparted to their knowledge. For my part, I have spared neither pains nor cost to sift out the truth, but I could never discover any more; only that they believed he never left any daughter behind him that lived. *A man may walk an hundred days one after another by the house where the women are, and yet know no more what is done therein, than at the further end of Tartary,*" p. 6.

We learn from these extracts, 1st, that to inquire what passes in the harem, is a crime; 2dly, that it is possible, "by a great deal of art," and *weighty* reasons, no doubt, to make the black eunuchs "speak," on some occasions; 3dly, that a man may walk an hundred days one after another, yet obtain no intelligence from thence; 4thly, that "bloody doings" are occasionally transacted there.

I think these hints account for the conduct of Mordecai, who, 1st, *walked every day before the court of the women's house*, to pick up any intelligence that might chance to be dropped respecting his niece. An English reader is apt to say, "why did not he visit her at once?" or, "to be sure, when he walked before the court, he inquired of the servants, and they told him, as a matter of course;" no such thing; he walked, *day after day*, if perchance he might make some of these "dragons," in any degree, tractable. In like manner, the English reader supposes, that, chap. ii. 22. when "Mordecai told Esther the queen," of the treason of the king's chamberlains, that he spoke to her *personally*: no such thing; he sent her the intelligence by intervening agents. And when Mordecai, in the utmost distress, wished to communicate with Esther, chap. iv. 2. "he cried with a loud and bitter cry, even before the king's gate," which was the only mean left him of gaining attention from the attendants of the palace: some of whom, coming out to him, returned and told Esther, who was too far off to hear him. Esther sent her own

chamberlain, Hatach, to inquire from Mordecai himself the cause of his lamentation : and by means of Hatach, messages passed between them ; which agrees with what Chardin says, that it is possible on urgent occasions to make these officers "speak." We learn also, that there are "bloody doings" in the haram ; this agrees with the remark of Mordecai, chap. iv. 13. "think not that thou shalt escape in the king's house, more than all the Jews." He certainly means that Haman would procure her death, even in the haram.

I would further *query*, whether the whole of the transactions related in the book of Esther did not pass within the royal precincts ? For though we read of the *city*, so we do of the *city* of David, which certainly was part of David's palace, *vide* FRAGMENT, No. 140 ; also on Cant. No. 349 ; and if this may be admitted, we have mentioned, 1st, the interior pavilion, or residence of the king ; the *inner court*, chap. iv. 11. also, 2dly, the *haram*, or *women's apartment*, in the interior of the palace ; also, 3dly, the royal palace itself, chap. ii. 8. also, 4thly, the exterior part of the palace, "*the king's gate*," where his officers assembled ; also, 5thly, the *city*, or exterior streets of buildings outside the royal palace, but distinct from the metropolis, and certainly surrounded by a wall, which included the palace, garden, &c.

The consideration of the extent of the royal district, the power of the king in this his privacy, the caprices which some kings have practised, of which we have many instances in Eastern travels, and not a few in Persia, the correspondence of this history to the modes of modern times, and the *ease* which attends it, on this supposition, all these contribute to *tolerate* the query. The difficulty is, how Haman, a man, though a prime minister, was admitted into the haram ? It is a singularity, to which I have hitherto

met with no parallel : nothing but the desperation of Esther, chap. v. 1. renders it credible : every thing was to be risked on an occasion like this, to set aside the *unchangeable* edict of the Persian monarch !

The reader, however, has seen what we have said on the freedom enjoyed by Nehemiah : and we are assured by Herodotus of two things : 1st, that the Persians were great drinkers of wine, vol. i. p. 137. Beloe's Translation, and that when filled with wine, they deliberated on the most important affairs of state, which is what we find practised by Ahasuerus and Haman, in respect to the discussion of the question respecting the extermination of the Jews, chap. iii. 8, 15. so, when the king had enjoyed his wine, Nehemiah presented his request. 2dly, That the Persians did, on festival occasions, produce their women in public ; for Herodotus relates a story of seven Persians being sent to Amyntas, a Grecian prince, who received them hospitably, and gave them a splendid entertainment : "when after the entertainment they began to drink, one of the Persians thus addressed Amyntas : 'Prince of Macedonia, it is a custom with us Persians, whenever we have a public entertainment, to introduce our concubines and young wives,' vol. ii. p. 382. On this principle Ahasuerus gave command to bring his queen Vashti into the public assembly : and, whether a people who had such a custom among them, though only practised *occasionally*, might not also *occasionally* admit their confidential servants, though men, into those apartments where their wives banquetted with them, which might be sufficiently distant and distinct from the haram itself, though included in the same pile of buildings, deserves inquiry. Customs of countries differ ; and customs of the same country differ at different periods of time.

# EXPOSITORY INDEX, &c.

## JOB.

WE are now proceeding to a division of the sacred books, which differs by strong distinctions from those we have hitherto been considering. The former were historical, narrative, matter of fact relations, the following are poetical, figurative, sublime, and not to be always strictly taken as simply accurate.

Poesy, though in one sense it may be said to be *true*, as founded on actual events, and attentive to the qualities and properties of natural objects, yet, in another sense, may be said to be false, as it does not confine itself to the mere representation of verity, when addressing its readers, but enlarges, augments, magnifies its subjects, solicits the aid of imagination, presses possibilities and impossibilities into its service, and thunders into the minds of those who peruse it, such representations of actions, persons, and things, as common speech would merely whisper; the whisper of common speech would, however, have the advantage of correctness, though it might scarce move the mind of a hearer; whereas, the thunder of poesies rouses the imagination, stimulates the attention, heats the fancy and conception, and while it produces this effect, which is its object, it little cares by what expressions, metaphors, or "glowing words," it accomplishes its purpose.

We observed somewhat of this, at the close of our remarks on Deuteronomy; and we shall find repeated occasion to warn the reader, not to forget the admitted privileges of a poet: such an one gives voice to things which have no voice; sensibility, to things which are insensible; intelligence to matters incapable of receiving ideas; and purpose, design, and meaning, to what is in its nature at the furthest distance from mental intention or thought.

When the poet says, the sea saw, the waters heard, the hills leaped, we know the sea has no eyes, the waters no ears, the hills neither legs nor feet. When the poet exalts the grave to a person, and describes its actions; when he says, destruction laughs at those it ruins, or hisses at those it vanquishes, we know that destruction is incapable of the actions attributed to it. While we perceive the poet's meaning, and even admire the vigour of his imagination, and the energy of his language, we withhold entire credence, and we abate in our judgment nearly as much as we suppose the writer has added; endeavouring to approach

the truth, whether by diminishing the amplitude of his descriptions, or by employing a kind of mental counterpoise, which may effect a tolerable equilibrium between exaggerated fancy and naked fact.

These ideas, and others connected with them, must be kept in mind no less while reading the poesies of Scripture, than any other: whoever takes *literally* what the author did not mean should be literally taken, can hardly be said to do his author justice; or to receive the proper advantage, which, no doubt, he seeks, and which, perhaps, is not difficult to be found and enjoyed by a more considerate mind.

The general conduct of the book of Job, as a poem, is of the most interesting kind: it opens with a preface, which describes the person and advantageous situation of a most worthy and excellent man; then it narrates by what means he was deprived of these blessings, and reduced to distress proportionate to his former prosperity; it describes certain of his former friends as visiting him, and endeavouring to excite his repentance for some secret sins, as they suppose, committed by him; while he protests his innocency from any such guilt. A person younger than those friends who had already spoken, then assumes the discourse, and gradually prepares the reader for an appearance of Deity himself, who reasons on the various works of his hand, and the various course of his providence in respect to them; all of which exceed the ability, conception, or direction of the human mind: leaving the inference, that he who thus wisely, though diversely, directs the course of nature, does equally wisely, though equally diversely, direct the ways of good men, who trust in him. I am afraid to conjecture whether there be not a dislocation in the latter part of the speech of the Deity; whether Deity ought to pause in speaking, or to continue speaking till it thinks proper to close entirely. That might be a proper inquiry for a version; the present is only an *index*.

The book of Job is so abundant in natural history, that to notice *every* instance fully, would require a volume. We have, as we hope, steered a middle course between wholly omitting, and enlarging too considerably. Those who are acquainted with literature know, that to refrain from enlargement on a subject is often more embarrassing to a writer, than to

treat it copiously. We have suffered whatever is sufficiently plain in its nature, or sufficiently explicit in our public version, or whatever has already received attention in the FRAGMENTS, to pass with little or no notice, and have rather introduced what *further* or *fresh* hints we suppose may be of use.

## CHAPTER I. VERSE 3.

*Job's substance was 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 she asses, and a very great household.*

We have no mention here of gold, or silver; no revenues drawn from those metals; no splendid vases, no gems, precious stones, or pearls: cattle only are enumerated, as composing the wealth of this "greatest of all the men in the East." This is an argument for the early age of Job, who is usually placed, by interpreters, between Moses and Joseph. Not that Job was ignorant of these things, since they are expressly mentioned by him or his friends, and even as early as Abraham, Gen. xxiii. 15. but, that his patriarchal manners and his simple way of life, induced him to reckon his flocks and his herds as his riches.

*She asses, vide* on Gen. xii. 16. et al.

## VERSE 16.

*The fire of God, i.e. lightning. Vide* on 1 Chron. xxi. 26.

## VERSE 19.

*A great wind from the wilderness smote the four corners of the house, and it fell.* I shall first offer the account of a whirlwind, as given by Mr. Bruce, vol. iv. p. 422.

"On the 25th, at four o'clock in the afternoon, we set out from the villages of the Nuba, intending to arrive at Basboch, where is the ferry over the Nile; but we had scarcely advanced two miles into the plain, when we were enclosed in a violent whirlwind, or what is called at sea the waterspout. The plain was red earth, which had been plentifully moistened by a shower in the night time.

The unfortunate camel that had been taken by the cohala, seemed to be nearly in the centre of the vortex. *It was lifted, and thrown down at a considerable distance, and several of its ribs broken.* Although, as far as I could guess, I was not near the centre, it whirled me off my feet, and threw me down upon my face, so as to make my nose gush out with blood. Two of the servants likewise had the same fate. It plastered us all over with mud, almost as smoothly as could have been done with a trowel. It took away my sense and breathing for an instant, and my mouth and nose were full of mud when I recovered.

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ed. I guess the sphere of its action to be about 200 feet. *It demolished one half of a small hut*, as if it had been cut through with a knife, and dispersed the materials all over the plain, leaving the other half standing." This whirlwind was in *the plain*; from what quarter it came is not mentioned. Deserts should naturally be places where these kinds of winds acquire the most rapidity and power. Accordingly Mr. Park says, Travels in Africa, p. 135. "*A whirlwind came from the great desert.* I have seen five or six at a time. They carry up quantities of sand to an amazing height, which resemble, at a distance, so many moving pillars of smoke." It needs no proof, that what is sufficiently powerful to raise great quantities of sand, may occasionally overthrow whatever stands in its way, even to the overthrow and ruin of a house.

## CHAPTER II. VERSES 7, 8.

## THE DISEASE OF JOB.

*The whole man is but disease*, said Democritus; the expression agrees especially with Job, whose former state was affluence, now sunk to wretchedness; perfect health, but reduced to universal ulceration, and to abasement on a dunghil.

The Hebrew words describe Job's disease as a grievous inflammatory ulcer; how long it might last is unknown; some have conjectured many months; others some years. The text names this disease *shechin*; which is rendered, Deut. xxviii. 27. the botch, or ulcer, of Egypt; from whence we conclude that it was no new disease, no infliction of a disorder, *sui generis*, now first directed to the sons of men. Neither can we determine the kind of ulcer, whether it was one or more large ulcers, spreading over a considerable surface, or many small ones, standing close together.

I do not know that by ascertaining the diseases at present extant in Egypt, we can fix on which of them was that commissioned to manifest the patience of Job. If any thing had been said of its duration, *that* might have directed our inquiries. I shall therefore hint, first, at our infectious disease, the smallpox, which is capable of forming a covering to the person, of matter which may well be called ulcerated, each of which ulcers is indeed itself small, but all together form nearly one ulcer from head to foot. This disease we know to be of a certain duration, after which the ulcers fall off, and the flesh heals, in a manner not unlike that described, chap. xxxiii. 26.

Nevertheless, it must be acknowledged, that there is no proof that the *shechin* of Egypt, was the smallpox; and it has usually been thought that Job's disorder was the *elephantiasis*, of which Celsus speaks

thus, lib. iii. cap. 23. "The whole body is attacked to such a degree that even the bones are injured. The upper part of the body is wholly covered with blotches and tumours, whose redness gradually becomes black. The skin is unequally thick or thin, soft or hard, and is covered with a kind of scales. The body becomes emaciated; the face, the legs, and the feet swell. When the disorder has long continued, the toes and the fingers are entirely hid by the swelling. A slow fever comes on, which easily consumes a subject overwhelmed by so many miseries."

Against this, it may be said, that Job's distresses were only intended to be of *temporary* duration, for the trial of his virtue, during a limited time: are we then *obliged* to consider his disorder as one absolutely incurable? for such is the *elephantiasis*.

Many have supposed that a long continued ulcer was the disease of Job; and Scheuzer refers to Aretæus, lib. i. cap. 9; De Caus. Sign. Acut. Morb. for the description of a disease of this nature, which indeed is very terrible. However, there is no certainty that this is the disease described by the suffering patriarch; and therefore we forbear extracting so lamentable a description.

#### CHAPTER IV. VERSES 10, 11.

"The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken. The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad."

We have here four different words significative of a lion.

1st, *Ariah*, a lion; probably of the common kind, but of full strength. *Vide* Gen. xlix. 11.

2dly, *Shachal*; this it is presumed is the black lion, mentioned by Oppian, *Venat.* lib. iii. "His face and mane are terrible. He is of a blackish colour, inclining to reddish brown." The same author says, he had seen lions from Ethiopia, "black, and having very beautiful manes." *Ælian* mentions similar lions in India; and *Pliny*, in Syria, lib. viii. cap. 17. The *LXX* render *lioness*.

3dly, *Cephir*; a strong young lion, rising in full vigour, as appears from *Ezek.* xix. 2, 3. "the lioness has brought up one of her whelps; it became a *cephir*, a young lion, it learned to catch the prey, it devoured men." *Horace* describes such a young lion, lib. iv. Ode 4.

4thly, *Laish*. Interpreters have thought this to be an old lion, even decrepit; but we should rather think on the contrary, with *Bochart*, that it means a stout lion: and is a climax rising on the former kinds: a ferocious lion, seems rather to be the character required in this place.

5thly, *Stout lion's whelps*: literally, "sons of the Labiah:" for which, see Gen. xlix. 12.

#### VERSE 19.

*How much less in them who dwell in houses of clay,  
Whose foundation is in the dust;  
Which are crushed before the moth.*

The Hebrew *osh*, is employed to describe the moth, in other passages of this poem, as chap. xiii. 28; xxvii. 18. and elsewhere. This creature is usually taken for the moth which consumes clothes and wool, by reducing them to a dust and powder. But perhaps this is more properly a *moth worm*, for the moth itself is called *ses*, and is joined with *osh*, *Isai.* li. 8. this moth *worm* is one state of the creature, which first is enclosed in an egg, from whence it issues a worm; after a time it quits this worm state, to assume that of the complete insect or moth.

It cannot be, then, to a moth flying against a house and oversetting it, as Mr. Hervey conjectured, that this comparison is intended; but to the gradual consumption of the dwelling of the worm by its erosion; *q.d.* "as the habitation of a worm is consumed by its inhabitant, so is the person of man: it is no more capable of resisting disease than a woollen cloth is capable of resisting decay, when devoured and demolished by a worm:" otherwise, "crushed as a feeble and contemptible insect is crushed: as we crush a moth worm, without compunction, or reluctance." The reader will accept the following extracts from *Niebuhr*, in reference to the sense of this passage, that "man is crushed by so feeble a thing as a worm."

"A disease very common in Yemen, is the attack of the Guinea worm, or the *vena medinensis*, as it is called by the physicians of Europe. This disease is supposed to be occasioned by the use of the putrid waters, which people are obliged to drink in several parts of Yemen; and for this reason, the Arabians always pass water, with the nature of which they are unacquainted, through a linen cloth before drinking it. Where one unfortunately swallows any of the eggs of this insect, no immediate consequence follows: but, after a considerable time, the worm begins to shew itself through the skin. Our physician, Mr. Cramer, was, within a few days of his death, attacked by five of these worms at once, although this was more than five months after we had left Arabia. In the isle of Karek, I saw a French officer named Le Page, who, after a long and difficult journey performed on foot, and in an Indian dress, between Pondicherry and Surat, through the heart of India, was busy extracting a worm out of his body. He supposed that he had got it by drinking bad water in the country of the Marattas.

"This disorder is not dangerous, if the person affected can extract the worm without breaking it. With this view, it is rolled on a small bit of wood, as it comes out of the skin. It is slender as a thread,

and two or three feet long. It gives no pain as it makes its way out of the body, unless what may be occasioned by the care which must be taken of it for some weeks. If unluckily it be broken, it then returns into the body, and the most disagreeable consequences ensue, palsy, a gangrene, and sometimes death."

#### CHAPTER V. VERSE 5.

*Whose harvest the hungry taketh even out of the thorns.*

This word for thorns, *tjenan*, occurs but seldom; as in Numb. xxxiv. 55; Josh. xxiii. 13. and here. It seems, from its application, to describe a bad kind of thorn. "The nations shall be thorns in your sides, in your eyes:" perhaps, in this place, it may mean a hedge of thorns, which surrounds, for security, a threshing floor, granary, &c. Can this *tjenan* be the *kantuffa* of Bruce?

#### CHAPTER VI. VERSE 4.

*The arrows of the Almighty . . . The poison whereof drinketh up my spirit.*

See on Deut. xxxii. 33. plate.

Add to those remarks: that the Chaldee paraphrast on Psalm lxiv. 4. alludes to this practice; for what is in the Hebrew, "they bend their bows to shoot their arrows," he renders, "*they anoint their arrows with poison.*"

#### VERSE 5.

*The wild ass.* See on chap. xxxix. the plate.

#### CHAPTER VII. VERSE 12.

*Am I a sea, or a whale, that thou settest a watch over me?*

This sea Mr. Scott supposes to be the Nile, which, when it overflows, is watched with considerable anxiety; for, should it greatly overflow, that year would be marked with desolation. The Nile is called a sea, Isai. xxvii. 1; Ezek. xxxii. 2. It is, says Michaelis, called a sea in the Koran, Sun. vii. 12; xx. 39; xxviii. 6. We know that the daily increase of the Nile is made the subject of a kind of proclamation at Cairo, and that, should it be more or less than so many cubits, it would create a public alarm. When it overspreads its proper limits, it does great damage, by carrying away large portions of its banks, sometimes towns, or villages. "Am I an inundation, that thou settest a watch about me?"

A whale, *tanin*. Vide on Lam. iv. plate. Probably the creature here intended is the crocodile; which is watched wherever its haunts are known, as there have been melancholy instances of its seizing dogs, cattle, and even women, who, going to draw

water, have ventured too much into the river. In such cases, no doubt but the adjacent inhabitants would watch with great anxiety the motions of so terrible a neighbour. "Am I a crocodile, that thou settest a watch for me?"

#### CHAPTER VIII. VERSES 11, 12.

"Can the rush grow up without mire? can the flag grow without water? while it is yet in its greenness, and not cut down, it withereth before any other herb."

1st, *Goma*, the rush, is in all probability the papyrus, which, being manufactured for the purpose of writing on, has given name to our paper. It grows in marshy grounds; formerly in great plenty in the canals of the Nile, where it is now scarce; but according to Mr. Bruce, it abounds in the waters of Abyssinia. He has given us an account of it.

2dly, *The flag*. After alluding to our bulrush, which we know grows in water, Mr. Parkhurst suspects that Hasselquist has described the plant designed by the Hebrew word *achu*, a sort of reed growing near the Nile, "having scarce any branches, but numerous leaves, which are narrow, smooth, channelled on the upper surface; and the plant about eleven feet high. The Egyptians make ropes of the leaves. They lay them in water like hemp, and then make good and strong cables of them." It should, however, be observed that the LXX in this passage render *butomus*, which Hesychius explains as "a plant on which cattle are fed, like to grass:" and Suidas, as "a plant like to a reed, on which oxen feed." These explanations are remarkable, because we read, Gen. xli. 2. that the fat kine of Pharaoh fed in a meadow, says our translation; but literally, they fed on *achu*; meaning the same plant as in our text is said to love water.

This leads us to wish for information on what aquatic plants the Egyptian cattle feed, which, no doubt, would lead us to the *achu* of these passages.

#### CHAPTER IX. VERSE 9.

*Arcturus, orion, pleiades, and the chambers of the south.*

We have a parallel passage, Amos v. 8. "who maketh the seven stars, *chimah*, and orion, *cesil*:" but the order of the words in the present passage is,

1st, *Osh*, or *aish*: Charles's wain.

2dly, *Cesil*: sirius, the dog star.

3dly, *Chimah*: the pleiades, seven stars, or hen and chicken.

4thly, *Chederi teman*. The southern, enclosures, the companies of chambers, or associations, i.e. constellations.

As there is much obscurity, and no wonder, on this recondite subject, I shall first offer what Costard observes on Scripture constellations, Astron. p. 49.

"*Aish*, *ay*, mentioned twice in the book of Job, signifies nothing more than a *cluster*: and therefore seems to be the same constellation with the *pleiades* of the Greeks. And as it is described *along with its sons*, these may mean the rest of the stars attending, or following them; for the year began, in those early times, with the *heliacal risings* of the *pleiades*.

"*Chesilim*, כְּסִילִים, mentioned Isai. xiii. 10. And as that chapter contains a prophecy against Babylon, it is not unlikely that the constellation itself is Babylonian; and as the word is plural, it seems, for reasons too long to enlarge on here, to mean the constellations now called the *Great* and *Little Bear*.

Whether the Greeks borrowed the constellation called the *Great Bear* from some other people, or formed it themselves, is uncertain. But hearing that constellation called by some other people מְשֵׁחָה *chalista*, a word much of the same import with *chesil*, and knowing that Lycaon had a daughter called *Culisto*, they took occasion to coin the fancy that she was turned into the constellation called the *Bear*. [*Vide Asiatic Researches.*]

"*Chimah*, כִּמָּה, mentioned both in Amos and the book of Job, is nothing more than an *armed man*, and therefore, naturally directs us to the constellation *Orion*, a very old one among the Greeks, as beautifully described by Germanicus under the same image,

At contra nullo defectus lumine, totus  
Orion humeris splendibit. magna; divi  
Vagina, et claro oculatus Baltus igni.

"*Hadri teiman*, חֲדָרֵי תֵימָן, the *private chambers of the south*, Job ix. seem to mean no constellations in particular, but to comprehend all the stars lying toward the south pole, and invisible in the latitude of Babylon, or wherever the book of Job was composed.

"*Nakash barik*, נָכַשׁ בָּרִיךְ, or the *long serpent*, in the book of Job, seems to denote some constellation or other, but whether the constellation *draco* be intended, is hard to say. It is certain, however, that observations were made upon this by the ancients, for the purposes of *husbandry*, as well as of *sailing*, as appears from Virgil:

Hædærumq; dies servandi et lucidus angulus.

"*Masaroeth*, מַסָּרוֹת, seems to have been a *broad circle*, comprehending all such stars as lie in the way of the sun and moon. And as different parts of this circle rise *heliacally* at different seasons of the year, we may easily comprehend what is meant, Job xxxviii. 32. by "*bringeth forth MASAROTH in its season.*"

"*Masaloeth*, מַסָּלוֹת, mentioned 2 Kings, xxiii. 5. may very probably be the *Menâsil al kamer* of the Arabians, or the *Mansions of the Moon*." Such are the remarks of Costard.

Niebuhr, p. 101. French edit. gives the following account of the present names of stars among the Arabs, which seem to have relation to those of Scripture. The Arabs have no names in their language related to those Hebrew names which occur, Job ix. 9. yet, "some of the Arabs," says he, "call the great bear, *ash*, *nâsh*, or *benat nâsh*: the *pleiades* they call *torije*: the belt of orion, *misân*, the balance. The pole star, *kuttub*, by some: by others *dsjudde*: the *via lactea*, milky way, *derb el tubbet*, the way of the carriers of cut straw [who are supposed to have let some fall in passing, whence this part of the heavens is strewed with stars.]

"I addressed myself on this subject to the Jewish astrologers at Cairo; but each of them gave me a different answer. A Jew, a *sand*, who professed astrology, called an assembly, wherein he and his learned brethren consulted on the names in question. At the close of which he gave me the following answer: "*Ash*, signifies the Arab constellation *om-en-nâsh*. The Arabs call the *cimah*, (*kimeh*) *torije*; and the *cesil*, (*ksil*) *shejl*. *Hadret temân* signifies the southern exposure." I afterward was acquainted at Bagdad with a man reported among the Jews as a great astrologer: he called *ash* the four greater stars of the constellation, *nâsh*. *Ash*, then, signifies the great bear, *ursa major*, which is often called a chariot, [Charles's wain: or rather, if we consider what has been said above, the four greater stars, or wheels of the wain, or waggon.] *Cimeh* signifies the *pleiades*, which also is called in Germany, "the clucking hen," [or the seven stars.] *Cesil* is *sirius*, or the great dog star."

"In the tables of Ulugh Bey, published by Hyde, the stars  $\alpha \beta \gamma \delta$ , of the great bear, are called *el nash*; and the stars  $\zeta \eta$ , *el bendâh*. Rabbi Aben-ezra also says, "*ash* is the waggon, which is also called the bear, and is near to the north pole." He also says, "the ancients have assured us, that the seven small stars at the tail of the ram compose the *cima*." Rabbi Isaac Israel says in express terms, "*chima* is the Arabian *thuraija*, the *pleiades*."

"It is most likely that the Arabs understood by *shejl*, or *soheil*, principally *sirius*, the dog star, as I was assured by the two astronomers of Cairo and Aleppo, and by the inhabitants of the Persian Gulf. What Phiruzabadius, De Heliaco Ortu Soheili, says, p. 78. that at the rising of the *soheil* the fruits ripen and the great heats are over, agrees with these remarks."

I think, on the whole, that probability is on the side of Niebuhr: nevertheless, observe, the LXX call *ash*, or as it is spelled, chap. xxxviii. 32. *aish*, the *pleiades*: but the most part, says Scheuzer, are for the pole star. That the course of the stars influenced the seasons, in the opinion of the ancients, is well known; whence Pliny says, lib. ii. cap. 39. "*Arcturus* seldom rises without bringing hail, and



tempests ;" and, lib. xviii. cap. 28. "the evils which the heavens send us are of two kinds ; that is to say, tempests which produce hail, storms, and other like things, which is called *vis major*, and which are caused, as I have often said, by dreadful stars, such as arcturus, orion, and the kids." The ancients, however, were mistaken in this notion, for the rising, &c. of these stars only marked that time of the year when such things might naturally be expected.

The LXX render *cesil*, hesperus, which is now the name of the evening star, i.e. the planet Venus.

The LXX render *cimah* by arcturus, which according to modern astronomers is a star of the first magnitude in the lower parts of Bootes, Arctophylax ; very near the bear's tail.

It remains now, that we notice the situations and bearings of these stars. *Ask* is the north, say the north pole star, for the present ; *chaderi teman*, is the southern constellations ; *cesil* and *cimah*, therefore, should be stars placed in equinoctial points, such is the opinion of Aben-ezra, one to the east, the other to the west. If it were possible to determine this question, we might at the same time determine the antiquity of the book of Job : because, the revolution of the heavens at the rate of one degree, &c. in a century, calculated backward, till these stars became those of the equinoctial points, would give the date of this observation, as it stood in the days of the writer of this poem : [or, rather, perhaps, of his principal personage, Job.]

#### CHAPTER IX. VERSE 12.

*Who removeth the mountains, overturneth them, shaketh the earth out of her place.*

This is evidently a description of an earthquake. During the terrible earthquake at Jamaica, 1692, the mountains were split, they opened, they closed again, they leaped, they fell in heaps. The same prodigious motions attended the earthquakes during an eruption of Vesuvius, Phil. Trans. 1783.

*Who commandeth the sun, and it riseth not ; and sealeth up the stars.* This may refer to that thickness of the atmosphere, which occasionally precedes, or accompanies an earthquake. Of this we have many instances. Vide Phil. Trans. 1783.

#### CHAPTER X. VERSE 16.

*See thou mine affliction : for it increaseth : thou huntest me as a fierce lion ; and again thou shewest thyself marvellous upon me.*

I would query, whether this be the true import of the passage? May it not rather refer to the action of the lion, which, when chasing its prey, hunts it at every turn, and if it have escaped, again assaults it ; literally, "and is multiplied as a lion my hunting : and thou turnest again to hunt me : thou shewest how very agile thou canst be in pursuit, thy marvellous things,

in my instance." Perhaps, here may be some various reading, [*nepal* for *topal*] as in 2 Sam. xx. 8. implying, "thouallest rapidly upon me." But Mr. Scott thinks the lion in this allusion is surrounded by hunters, who throw their spears at him from all sides.

#### CHAPTER XI. VERSE 12.

The wild ass. See on chap. xxxix. 5. with the plate.

#### CHAPTER XIV. VERSE 11.

*The waters fail from the sea, the flood decayeth and dryeth up.*

Vide on Exod. xiii. &c. No. 4.

I would query also, whether the word *iam*, rendered *sea*, does not mean an inland lake, such being frequently its import ; then the idea would be, "as the waters of a lake are evaporated to dryness, and as a torrent, which appears only at times, but is exhausted by the heat of the sun, so man is entirely exhausted, and dies." This appears to be a probable view of the passage.

#### CHAPTER XX. VERSE 14.

His meat becomes the *gall of asps* within him ; literally, the "bitternesses of *petenim*." The *peten* is very probably the kind of serpent called *asp* ; by LXX, *aspic*. *Ælian*, lib. ix. cap. 61. says, "Their poison is extremely subtil, and extends its effects very rapidly over the whole body." From hence the proverb "bite of an asp," to express an incurable wound, Aristotle, Hist. lib. viii. cap. 29 ; Pliny, lib. viii. cap. 23.

With this verse is connected verse 16. where we read :

He shall suck the poison of asps, *petenim*.  
The viper's tongue shall slay him.

The viper, *apoek*, has been variously rendered ; but it should seem to be either from a root signifying to *puff up*, as a viper *puffs up itself*, or *blowing*, as a viper hisses : or from another root signifying *heat* : whence Rabbi Solomon renders, "the burning serpent," or *dipsas* ; but the viper is thought to be preferable ; which the Arabs call *ef-d*, *ef-æw*, and the Persians *mā-ri-ef-y* ; by Avicenna *al-aphai* ; by Abenbitar *ephe* ; which names are very near to the Hebrew word.

#### VERSE 28.

*The increase of his house shall depart ; and his goods shall flow away in the day of his wrath.* The words and his goods are an insertion : perhaps we might read with greater force of language, "the increase of his house shall roll away : like flowing waves, torrents, cataracts, in the day of his wrath : " i.e. of

God's wrath upon him : therefore, perhaps, more properly, though less strictly, "in the day of his suffering," i.e. of the criminal's punishment.

#### CHAPTER XXI. VERSE 21.

The number of his months is cut off *in the midst* ; *וְיָרֵן chetjetju*. An allusion, says Cocceius, to the ancient way of computing by pebbles, *chetjetj* : or by arrows, *chetj* ; [*abacus* ?]

It should rather, therefore, appear to signify "the number of his months is *computed* and *fulfilled*."

#### CHAPTER XXIII. VERSES 8, 9.

*I go forward, but he is not there ;  
Backward, but I cannot perceive him :  
On the left hand, I cannot behold him,  
On the right hand, he hideth himself.*

This is a clear allusion to the cardinal points of the heavens, and is taken from the position of a man at sunrise looking toward that glorious object. *q.d.* "I go forward, to the east ; or backward, to the west ; on the left hand, to the north ; on the right hand, to the south." These remarks are drawn from nature : and they seem to be instances of the primitive manner of describing occurrences, situations, &c. by reference to the human body : many such remain among us, but not to be distinguished without diligent attention.

#### CHAPTER XXVI. VERSE 5.

*Dead things* are formed under the waters, and the inhabitants thereof ; literally, "the rephaim, in openings under the waters, and the inhabitants thereof : Hades *also*, is naked before him, and destruction has no covering." Meaning, as I conjecture, that the deluge swept down with its waters into the abyss to which it returned, those who had been the inhabitants of the earth before the flood, but now were destroyed by drowning : those abysses, deep as they are, the unseen world, destruction, &c. are all open to the inspection of Deity. Human fossil bones are extremely rare.

#### CHAPTER XXVIII. VERSE 6.

*Sapphires, gold.* The Hebrew word *saphir* is thus rendered with considerable certainty. "A path not known to a bird of prey, by *oith*, nor hath the eye of the vulture seen it." The vulture, we said on Levit. xi. 13. was written *daiah*, and *daithah* : the bird here mentioned is written *aiah*. I suspect that this is a generic name for the whole of the falcon genus ; and that it is varied, to signify the vulture particularly, from *aiah* to *daiah*.

The following verse seems unhappily rendered, "The lion's whelps have not trodden it, nor the fierce

lion passed by it ;" literally, "the sons of height," this phrase occurs also, chap. xli. 34. and seems to denote animals whose bulk and prowess is their security ; say, for example, the elephant, which roams the forest ; the hippopotamus, which ranges in the rivers ; the rhinoceros, which wanders amid the stagnant waters : these, powerful as they are, have not seen this path : neither has the *shachal*, or black lion, which in the sandy desert prowls for prey. These ideas keep clear of the impropriety of supposing that the whelps of the lioness are accustomed to straggle so far from their mother, that they could be imagined to discover a path unknown to high flying birds ; unknown to their mother herself.

#### CHAPTER XXVIII. VERSE 18.

No mention shall be made of coral, *מִן רַמּוּת ramoth*, or of pearls, *וְגַבִּישׁ gabish*, for the price of wisdom is far above rubies, *penimim*.

Of the three articles here mentioned, I take for granted, that the word *penimim*, rendered *rubies*, signifies *pearls* ; this has been supported not only by the sentiments of the major part of interpreters, but by Mr. Bruce, *Travels*, vol. v.

*Gabish*, the second word, is very uncertain in signification : this word signifies "hail," large hail stones ; and when applied to precious stones, should seem to refer to a kind resembling hail, in form or in clearness, or in both : this leads rather to *crystal*, than to any other ; accordingly, the *LXX* so render it. Scheuzer says, he should prefer the *diamond* : which, perhaps, would be right, if the diamond were known so early ; but, that is strongly doubted.

The first word, *ramuth*, is generally rendered *coral* ; which, if Pliny be correct, was highly esteemed anciently, lib. xxxii. cap. 2. "The Indians value coral, as highly as we value pearls, which come from India. The men esteem these gems, as our women do Indian pearls. Their priests and predictors attribute to it even something sacred, and affirm that it has the virtue of protecting from dangers those who carry it. So that two things contribute to render it valuable, superstition and beauty." Experience confirms this relation of Pliny : for often in that country a collar of coral sells for a price equal to one of pearls.

#### VERSE 19.

*Topas. Pithdah of Cush.* There being several countries known by the name of Cush, to determine this stone we must first determine the country. I very strongly suspect, that the original seat of the Cushites was not far westward of the spot marked for the situation of Paradise, according to major Wilford ; vide the map. The reasons for this opinion are too long for this place ; but as we know of at least three countries named Cush, the properties of the first of

these, *vide* CUSH, I. in Dict. seem very strongly to describe a country near mount Caucasus. If this may be, perhaps the *pithdah* is the *lapis lazuli*: but major Wikford says, "This country abounds with divers sorts of precious stones, &c. *vide* Inquiries on Paradise, Gen. ii. 8.

## CHAPTER XXX. VERSE 4.

*Who cut up mallows by the roots, and juniper roots for their meat.*

The roots of the *retemim*, we observed, if that plant were the juniper, are not, so far as we know, used, or usable, for food. It is certain, however, that in Italy, the stem of the great thistle is eaten as food, and even in France, the stem, i.e. the inner part of the stem, of the Spanish thistle, makes a part of food at some tables. Some plant, whose stem in like manner is eatable, is certainly meant here: but of what species we are completely ignorant. N.B. The berries of the juniper are used as food in Lapland, and in other countries to flavour drinks.

The *mallow*. Very great difficulties are started on this word: the major part of interpreters rather dissent from the mallow. The article in Scheuzer is very long, but on the whole, it should seem to be, a herb of a *saltish* taste: the Hebrew name, the Syriac name, and the Greek name, all refer to this character of *saltiness*. It grows in salt places, whether near the sea or in the desert. Atheneus says, *it is the food of the miserable*. It seems to bear some resemblance to *kali*, or the *barilla* plant. It should seem that only the tips of it are eaten. We have in our own country one or two plants of a like nature. On some of our shores a sea weed is gathered, and the plumper parts of it are roasted; in which state it is recommended [in Scotland] for the cure of consumptions. We have also the *samphire* which is a salt plant, gathered from the rocks, which is eaten in several states. The Greek *kalimus*, which answers to the Hebrew *malluach*, grows, says Hesychius, *in dry and desert places*; according to Antiphanes, *in clefts and openings of the earth*. Serapion says, that at Bagdad quantities of this herb are hawked about, those who carry it crying *molochia, molochia*, which is nearly the Hebrew word. Job says, the *malluach* is *cropped on the shrub*; which is what the Arab writers say of their *malluch*. Belon says it grows in Crete, and in Egypt; as it does in the river Tagus, and elsewhere in Europe.

## VERSE 7.

*Under the nettles they were gathered together.*

The *nettle* is a plant so low, that no vagabonds whatever can assemble *under* it: the Vulgate always renders, *brier, bramble, &c.* and Scheuzer says, we must absolutely have recourse to tall shrubs, which are thorny, prickly, and burning. He inclines to the white thorn; but it remains to be de-

termined, whether the white thorn grows in Arabia, in the deserts. Dr. Shaw says, "There is no great variety of plants to be met with in these deserts. Those *acacias, azarolas, tamarisks, oleanders, laureolas, apocynums*, and a few other plants which I have seen, are generally indebted to the cliff of some barren rock, or to the sandy plain, for their support, and to the nightly dews for their nourishment." He mentions many kinds of marine plants; but all growing under water.

## VERSE 29.

*I am a brother to dragons, and a companion to owls.*

A strange association surely! we have already remarked, that the word rendered *owl* by our translators is properly the *ostrich*; described here as "*the daughter of screaming*." The word rendered *dragon*, is considered on Lam. iv. 3. plate.

The idea of the passage is, "I am like to wild creatures; 1st, to the *tanim*, or *phocæ*, which frequent the inhospitable shores of the sea, and are notorious for mourning and *whining*, and 2dly, to the *ostrich* of the desert, whose mourning and lamenting is oftentimes of long continuance. *Vide* Micah i. 8. where the same creatures are associated. In regard to the *ostrich*, remark, that "during the lonesome part of the night," says Dr. Shaw, "they often make very doleful and and hideous noises. *I have often heard them groan as if they were in the greatest agonies.*"

There can be no stronger instance of the necessity for acquaintance with natural history, in interpreting Scripture than this passage: *both* creatures being misunderstood in our version.

## VERSES 30—33.

These verses are so obscure, says Scheuzer, that only the interpretations of critics can be more obscure. Montanus is extremely unintelligible; the LXX equally so: their lections the same. Cocceius comments on Job; it might be wished Job himself would come and comment on Cocceius! The general sentiment of this divine is, that "God orders the thunder not to strike the pious, neither his cattle, nor his vegetables." Diodati renders, "He hides the flame in the hollow of his hands, and orders it on whom it shall strike. He declares to it his will, whether it ought to strike cattle, or plants of the ground." I rather incline with Mr. Scott to dismiss the cattle and plants.

"He encloses the lightning in his hands;  
Or, gives it commission to strike on the precise mark;  
His rolling thunder announceth on that very spot, so struck,  
His jealousy and anger, upon iniquity."

This certainly makes a simple and perspicuous sense; if it differs from Mr. Scott a little, it probably

is more strongly attached to the words of the original. The word here rendered *a mark*, occurs chap. vii. 20. and is so rendered there.

### CHAPTER XXXVII. VERSE 18.

*Hast thou spread out the sky, strong, as a molten looking glass?*

We cannot perceive the allusion of this passage, unless we recollect, that the ancient mirrors were not of *glass*, but of polished metal; steel, for instance: now, polished steel has much of that brilliant deep blue gray cast, which is very striking in an Arabian sky, of whose depth of tint we are very incompetent judges: in fact, the higher we ascend on mountains, the deeper, the blacker, the sky becomes; so that as Mr. De Saussure informs us, the deepest blue riband was hardly deep enough. We may therefore understand this passage, as speaking of an atmosphere extended, resplendent, clear, brilliant as a mirror, polished with the utmost skill and assiduity. Let some of our Wolverhampton polished steelwork emulate, if it can, the splendour of the deep blue sky.

This is not very distant from the rendering of Mr. Parkhurst, and Scott, in loc. who would render "hast thou with him spread out the conflicting ethers [read, rather, *etherial layers, strata,*] which are strongly resplendent as a molten, metalline, mirror?" This probably is a very apt similitude to an Arabian sky, especially seen by night.

### VERSE 9.

*Out of the south cometh the whirlwind: and cold out of the north.*

I am afraid we must dismiss both *south* and *north* from this passage: for the word, *cheder*, rendered *south*, signifies the secret, not to be seen, parts of a house; the private apartments; and the word rendered *north*, signifies "the dispersers," to scatter, or to *blow by wind*. Thus understood, we have a most beautiful observation on the unnoticeable origin of whirlwinds, which are collections, combinations, crowds of wind rushing at once; and this is contrasted with its direct contrary, a dispersion of particles by means of an insensible current of air.

"From invisible, non-apparent causes the whirlwind collects and advances;

But from *dispersing* evaporation cold is produced.  
By the breath of God frost is given," &c.

It is certain, says Scheuser, that, by the "breath of God" here, we must understand the wind; particularly the north, or northeast, which changes rain into hail, &c. Boreas, in Ovid, says,

*Induroque nives, et terras grandine pulso,*

"I harden the snow, I scatter the hail."

The following words, "the breadth of the waters is *straitened*," are peculiarly unhappy: for the fact is, that water in freezing is *dilated*, spread, so as to occupy an increased space, which is estimated as 9 to 8, and we know that this expansive force of frozen water breaks the strongest vases and jugs; it even has burst a bomb of two inch cast iron. Water, then, when frozen, is not *straitened*. It seems to be better to read with others, "the broad waters are spread out as a solid foundation:" the Vulgate, however, and Theodore, take it directly contrary: "and the broad waters spread out, liquefy," i.e. when a thaw takes place. This idea is confirmed by the use of the word, in verse 18. "*a molten looking glass*:" a mirror of metal which has been *liquefied*.

### CHAPTER XXXVIII. VERSES 31, 32.

*Canst thou bind the sweet influences of Pleiades, Or loose the bands of Orion?*

*Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus with his sons?*

For, 1st, *pleiades*, *cimah*, and for,

2dly, *Orion*, *cesil*; and for,

4thly, *Arcturus*, *oish*; vide on chap. ix. 9.

3dly, *Mazzaroth*. St. Chrysostom takes this for the *sodiac*, or belt containing the twelve signs, composed of stars which are passed over by one luminary or other; most noticeably by the moon. As the moon revolving annually, measures the seasons of the year, there is great propriety in connecting the idea of seasons with *Mazzaroth*, whose stars in their revolution accompany those seasons. Vide on chap. ix. 9.

On the subject of *oish* and his sons, observe further, that as we have found *oish* to be the *northern wain*, so the Arab writer Alcamus mentions the stars of the great waggon, of which four compose the wheels, and the three others are its children. We are used to call these the horses which draw the waggon; and the Arabs have names for them under that description; the middle one they name *pihal*; and a small star above it *the rider*: they have a proverb which says, of a person of erring judgment, or wilful blindness, "he can see the rider on *pihal*, but not the full moon."

### CHAPTER XXXIX. VERSES 1—4.

The rock goat. Vide the plate.

VERSES 5, &c.

The wild ass. Vide the plate.

VERSES 9, &c.

The unicorn. Vide the plate of Rheem, Rhinoceros.

## VERSES 13, &amp;c.

Peacocks; the ostrich. *Vide* FRAGMENT, No. 144, also plate of Unclean Land Birds, Levit. xi.

## VERSES 26, &amp;c.

The hawk, the eagle. *Vide* plate of Unclean Air Birds, Levit. xi.

## PSALMS.

## PSALM VII. VERSE 3.

*LEST* he tear my soul like a lion. For soul read person: the kind of lion here mentioned is *ariah*; for which see Gen. xlix. 11, 12.

## PSALM VIII. VERSE 4.

*All sheep and oxen; yea, and the beasts of the field.* Perhaps, rather, 1st, the lesser animals, the flocks, i.e. sheep and goats: 2dly, the herd, larger cattle; and, 3dly, the larger creatures of the cultivated field: or, at most, the larger kinds of game, stags, &c. Our version seems to imply, wild, ferocious animals, which apparently are not the creatures intended. *The fowl of the air*: "*tsippor* of the heaven;" here the word *tsippor* is evidently of general import. "The fish of the sea, cleaving paths in the waters."

## PSALM XVIII. VERSE 33.

*He maketh my feet like hind's feet, and setteth me on my high places.*

This verse is very nearly repeated, Habakkuk iii. 19. In discussing the subject of the rock goat, or *iolim*, *vide* Job xxxix. plate, we observed, that it was twice connected with the *aillek* rendered hind, or female stag: and we observe, that in this passage, and that of Habakkuk, it is connected with high places: which looks as if this *aillek* was in some degree similar in nature, or locality, to the rock goat; which, we know, delights in high places. What animal can it be? the *chamois*, or what? Compare Psalm xxix. 9. *infra*.

## PSALM XXII. VERSE 21.

*Save me from the lion's mouth, the jaws of the ariah; thou hast heard me from the horns of the unicorns, ramim; vide* Rheem, Job xxxix. plate.

For deliverance from lions, *vide* Dan. vi. 22; 2 Tim. iv. 17; Heb. xi. 33.

## PSALM XXIX. VERSES 3, &amp;c.

*The voice of the Lord . . . The God of glory thundereth.* It is evident, that this phrase, "the voice of the Lord," expresses thunder, and its effects; its

usual companions also, as stormy wind, and lightning: for thunder, which is only the noise occasioned by vacuity among the clouds, cannot break a twig, much less destroy cedars of Lebanon: but a thunder storm may, by its concomitants, produce the effects here attributed to it. For "the young unicorn," literally, "son of rheems," which seems to mean, "son of strength," i.e. a strong animal, *vide* on Job xxxix. plate Rheem. The term *son* is taken in Hebrew in a variety of senses; not less than twenty are mentioned in the article *SON*, Supplement to Dictionary.

There is in verse 9. a remarkable association; *the voice of the Lord maketh the hinds to calve, and discovereth the forests*: literally, "strips bare the woody marshes:" but, if the former part of this verse means an animal, the *hind*, *aillek*, which is made to miscarry by a thunder storm, then the latter part, by parallelism, should mean an animal also: this would lead us to read, instead of *ioruth*, יורח, יולח, *ioluth*, which differs only by the heading of a single letter, י, ו, and then this would be another passage, where the *ioleh*, or rock goat, is consorted with the *aillek*. For others, *vide* on Job xxxix. plate of rock goat.

The voice of the Lord, *prodigious* thunder, causes the hinds to calve, *prematurely*;

And even deprives the female ibeas, of their expected young.

Something of the propriety of this parallelism seems to have struck Symmachus, who renders, "the voice of the Lord multiplies the fields, and strips the woods; or, makes bare the forests:" but how thunder multiplies either fields, or their productions, is not easy to say: this rendering removes the *hinds* from this passage. The connection of the latter clause of the verse, with the former clauses, is not very clear.

## PSALM XXXVII. VERSE 35.

*A green bay-tree.* This version is adopted in compliance with opinion, rather than conviction; for the original simply signifies, "a native tree," a tree growing in its native soil, not having suffered by transplantation: such a tree spreads itself luxuriantly. This is the opinion of Aben-ezra, Jarchi, Kimchi, Jerom, Parkhurst, and English margin.

Whatever therefore might be said on the laurel, or bay-tree, this is not the place for it.

## PSALM XXXIX. VERSE 11.

*When thou with rebukes dost correct man, [aish, a man of consideration] for iniquity, thou makest his beauty, or desirableness, to crack, or to peel off, to consume away like a moth, OSH: surely every man, Adam, is vanity!* This refers, no doubt, to some kind of disease: the word rendered to *consume*, is particularly applied to the leprosy, Job vii. 5. *Vide* also Psalm lviii. below.

For the *osh*, *vide* Job iv. 19. where it is taken for the moth worm. The reasoning there would lead us to consider the present passage as implying, "to be consumed as a moth consumes cloth," &c. otherwise, "consumed as by a worm:" for which, *vide* the place referred to, *ad fin.* Compare Hosea v. 12.

## PSALM XLII. VERSE 1.

*As the hart panteth after the water-brooks: this animal is the aïl; for which see Gen. xlix. plate. I think it just worth observing that on the coins of Mithridates, king of Pontus, &c. we find a stag drinking at a brook; from whence I imagine this was esteemed a very expressive Oriental emblem.*

## PSALM XLIV. VERSE 19.

*Though thou hast sore broken us in the place of dragons; and covered us with the shadow of death. The place of dragons appears to be literally, "the muds, or mucky shores, of the Tanim:" for which see Lam. iv. plate. Aquila renders in an uninhabited place, which agrees exactly with what we have remarked, in the place referred to, on the nature and residence of the class of animals denoted in Hebrew by the word *tanim*.*

## PSALM XLV. VERSE 9.

*Myrrh, aloes, and cassia.*

1st, For *myrrh*, *vide* Gen. xxxvii. 25; Exod. xxx. 23; Deut. xxix. 11.

2dly, For *cassia*, *vide* Exod. xxx. 24.

3dly, *Aloes*. On Numb. xxiv. may be seen what we have said on *lign aloes*: the same uncertainty attends us here as there. The LXX have used three words to render this tree: here they read *stacte*; in Prov. vii. 17. *krokinon*, saffron; Cant. iv. 14. *aloth*. Among the differences of opinion on this word, we hardly dare venture to determine; and whether the wood, or the juice, was used as perfume, they do not appear to us fit for that purpose. The fragrance of the aloë flower is remarked in FRAGMENT, No. 396. It is likely we should refer to some Indian wood, as *sandal wood*, *calambac*, or *agallochum*: either the wood itself, or an extract which it furnishes. Wedelius says, that we must understand by *alo*, *xylo-aloë*, or *wood of Paradise*,

which grows on the Euphrates, one of the rivers of Paradise: but if Paradise be further east than that author supposed, it still brings us to an Indian wood.

For the *ivory palaces*, *vide* FRAGMENT, No. 8.

## PSALM LV. VERSES 7, 8, 9.

*O that I had wings like a dove! literally, who will give me a wing like the dove! I would fly off, I would dwell for a time: Behold, I would betake myself to a distance, wandering; I would abide, long, in the wilderness, or on the common.* I note this passage, partly because we have in the title of the following Psalm, a seeming allusion to the same idea. "To the chief musician. On the dove, silent, in distances." Is it possible the two titles to these Psalms have changed places? If the title of "the distant dove" could be affixed to this Psalm, the reason would appear in the verses before us. I would also remark, that this dove does not fly to her nest, but to the wilderness. I should else have illustrated it, by the instances of those pigeons, which carry tidings from distant places to their homes, as from Scanderoon to Aleppo: and this appears to have been a very ancient employment of these birds, for among the hieroglyphics in the temples of Egypt, there is the figure of a dove with a letter under its wings.

Sophocles, in *Œdip. Col.* utters the same wish as the Psalmist, "O could I cleave the clouds with the same rapidity as doves!" Pliny, lib. x. cap. 36. says doves are swifter than the hawk:

*Columbs saepe cum fugissent milvium,  
Et celeritate pennas vitassent neceum.*

## PSALM LVIII. VERSES 5, 6.

*Their poison is like the poison of a serpent, NAHASH; they are like the deaf adder, PETEN, that stoppeth her ear, and will not hear the voice of charmers, charming never so wisely.*

1st, For *nahash*, *vide* on Gen. iii. 1.

2dly, For *peten*, *vide* on Job xx. 14.

For the charming of serpents, besides what is said on this subject in the article *Asp*, in Dictionary, observe, that it is certain, serpents are charmed in India and in Egypt; i.e. that by some preparations, probably decoctions of herbs, certain persons handle them with impunity. Also, that serpents of the most noxious kinds are taught to raise themselves, and to assume various attitudes, which is called dancing; being at first used to this practice while a flute is sounding, they afterward repeat these motions when provoked by music. Possibly, therefore, the Psalmist may refer to a serpent which being newly caught, will not readily obey the notes of the flute; but, unwilling to rouse itself to activity, continues its apparent slumbers, as if it did not hear the music which

commands its performance; or, much rather, to a serpent, which being untamed opposes its sting and venom against the hand which would direct its motions.

But we must observe also, that the Hebrew words here used, *chuber chubarim*, have been rendered by us, on Deut. xviii. 11. in reference to conjurations, *joining the junction, binding the bands*, and so Montanus renders them in this place. Now it was, I believe, always the custom among conjurors, to add to their significative actions, expressions of the cause or purport of such actions; *muttering* the occasion of their spells. This may lead us to another view of the words; *the asp which does not comply with*, literally, to קלל, *the loud call*, nor, נ, the whispering, *the learned whispering*, employed while *binding the bands*, using incantations, which are intended to control it, and to diminish its powers of injury, to constrict, and to debilitate, perhaps we might say, to numb it. This agrees with the scope of the passage, *q.* "their poison is extremely venomous; their irascible passions are not to be soothed, either by open and fair proposals, or by secret management: therefore, O God, break their teeth in their mouth," which is the only way left of preventing them from being deadly. This is indeed the most certain and effectual mode of depriving serpents of their power to hurt. For the teeth of the serpent, which convey the poison into the wound they make, *vide* FRAGMENT, No. 498.

I find great difficulty in accepting the following sentence: "break out the great teeth of the *young lions*." It seems to me to be a very violent transition from the reptile tribe, the serpent, to young lions; and why *young lions*? the passage requires *strong lions*, deadly lions, to equal, much more to augment, the ideas already attached to the poisonous teeth of serpents; to which we ought to add, that immediately afterward the writer returns to the reptile tribe, the slug, or snail: with what propriety then does the lion, the *young lion*, come in between them? It is perhaps too bold to wish to read, instead of CAPHIRIM, [כפירם, כפירם] CI-APHARIM, from *aphar*, dust, and to consider the word as denoting serpents which dwell in dust, *q.* "dust serpents;" or כפירם CI-OPHERIM, spotted over, as if with dust, speckled in small grains, "dust speckled serpents." *Vide* on Psalm xci. 13.

The same objection of impropriety occurs against reading *waters* in the next verse, and *snail* after it; for *after* the writer had wished his enemies dissolved like water, could he possibly wish them melted like a snail, which is by no means so essentially liquefied as water? Besides this, the word used, כזב, does not so properly signify to *liquify* as to *break off*, to *chip*: it is therefore ill applied to water. May we venture to take כזב MIM, for that slimy vermin, as denoting the *watry*, or LIQUEFYING, melting, creature? or,

may we read מגים *megim*, the dissolvers, the melters? this appellation would be very descriptive of a *snail*, or a *slug*; but I would much rather unite into one the two words כזב, reading כזבמים, which forms a regular plural; *q.* *slugs*, or *snails*: and I say either one or other, because, under our present difficulties, we may perceive that the two verses describe these two creatures, without being able to determine which is which, in creatures so closely allied in form and properties.

The reader will observe the perpetual recurrence of the identifying word, *mw*, in the latter verses of this Psalm; which seems to have affected the spelling in some places.

The work *shabelul* in the following verse has equal difficulty. The LXX and Vulgate read "like melting wax:" so does the Syriac, Arabic, and Ethiopic versions; Aquila and Jerom read "a worm which decayeth;" Symmachus reads, "the after birth," and most of the Rabbins read "a snail," which our version follows. Others, taking the *waters* in the former line for streams, take this word for the bed of those streams, which at least preserves a uniformity of imagery in the verse. To crown the whole intricacy of this passage, the following verses are rendered with equal variety; and we may pose the reader, effectually, by desiring him to state grammatically, the references and constructions of the words, "Before your pots can feel the thorns, he, who? shall take them, the pots? away as with a whirlwind, both living, the pots? and in his wrath." A Psalm so full of difficulties, must needs suffer somewhat in restoring it to sense; the very attempt is a tissue of thorns.

Nevertheless, without in this place investigating, as we have done, every word, we shall offer what a naturalist may accept as its general import. The reader will guess the difficulties by the marks and supplements.

*The legal, correct truth, O congregation,*

*The accurate judicial sentence, do ye declare?*

*In righteousness do ye judge,*

*O sons of fallen Adam?*

*Rather, in heart ye work iniquity in the land;*

*The guilt of your hands ye balance! ye estimate bribes by their respective weights.*

*The headstrong are abandoned so early as from the [maternal] belly;*

*They wander astray so early as from the womb!*

*Their venom resembles the venom of a serpent; na-chash.*

*It is exactly like, כזב, the poison of an aspic, peten, N.B. חרש herosh, for חרש chereash;*

*Of an aspic which shutteth his ears,*

*That he may not hear, or obey, the loud call,*

*Or, the gentler whisper of the expert, literally, learned, at binding the bands of conjuration over him.*

*O God! break their teeth in their mouths;  
The jaw teeth of the dust [-spotted] serpent destroy  
entirely, O Jehovah!*

*Let them, false judges, waste away like snails,  
perpetually gliding on themselves, by means  
of their slime;*

*Like slugs dissolving by waste of glair in going:*

*If one protrude his horns,  
So surely, כב, let them be cut off!*

*Or, like the abortive birth of a woman,  
Let them not see the sun!*

*Yes, ye bribed judges!*

*Ere your prickles, asperities, harshnesses,*

*Combine into a complete bramble,*

*Although intensely vigorous,*

*Even in that state, כב, Divine anger, shall whirl-  
wind it away.*

*The righteous shall rejoice when he seeth the ven-  
geance;*

*His feet shall be washed in the blood of the impi-  
ous.*

*Yes, every man shall say,*

*"Verily there is reward to the righteous!"*

*Verily, this is one of the judicial sentences of God  
in the land!"*

We cannot affirm that the writer of this Psalm had suffered under an unjust prosecution, had been punished by an iniquitous sentence of a corrupt court, or bench of judges; but, if such had been his unhappy condition, he could hardly have expressed himself more forcibly: could hardly have found more apt comparisons by which to describe his shameless opponents, or their progress toward self destruction; this idea, too, reconciles the vindictive import of the latter verses; for what deserves vengeance more than iniquity in judges? and accounts not only for the Psalmist's prayer, but for the contrary sentence of God, and the joy of the righteous, at beholding its execution.

#### PSALM LXVIII. VERSE 13.

*Though ye have lien among the pots, yet shall ye be  
as the wings of a dove covered with silver, and her  
feathers with yellow gold.*

This is a passage which has greatly perplexed commentators; and in which, to my humble apprehension, Mr. Harmer, Obs. vol. iii. p. 55. himself has failed greatly, having rather led out of the way than toward it. The Psalmist is enumerating the advantages ancient Israel had received from their celestial, their all-beneficent Director.

Thou, O God, didst send rain . . . .

. . . prepared the land. . . .

. . . gave the word. . . .

Kings of armies did flee, did flee,

And the peaceful habitation [the soldier's home] divided the spoil.

Now, how is it possible, that the same persons as had put to flight these kings, and had taken their spoil home to their families, should lie among the pots; dunghills, if we take the word in that sense, is no better; how should these soldiers suffer such disgrace, and that at the very same time as they enjoy their victory? the things are contradictory; but if we accept this as a passage in which the standard of the dove is alluded to, then we open an entirely distinct view of the article, and may understand it accordingly:

Kings of armies did flee, did flee,

And the homestead of their pursuers divided the spoil;

Yes, surely ye cast down among the crooks of war.

The dove of wings imbricated [embroidered] with silver,

And her pinions with yellow gold.

In this dispersion of, directed by, the All-benevolent,

The kings with her [this dove] became as white as snow on Sal-  
mon; deadly pale through terror.

We have already proved that the coast of Canaan was denominated "the coast of the dove;" and we have seen the worship of the dove prevail in that country. That a standard displayed against Israel should contain this dove, is no more unlikely than that the Saxon standard, displayed when that people invaded England, should contain the raven.

Moreover, as this raven was wrought by the hands of the sisters of the chiefs, and was, no doubt, embroidered with their utmost skill; and some reports even of magic attending the flapping of its wings as a signal of victory, are come down to us, so this dove, wrought on the banners of the opposers of Israel, was decorated with the utmost magnificence, by those who had executed it, and was enriched with silver and with gold.

The paleness of the kings who accompanied this banner, is extremely characteristic of their appearance, when they saw their sacred emblem cast down, and trampled on by the Israelites: or, if they themselves in their haste did cast it down, that they might flee the more swiftly, the shame is equal.

To complete this statement, it remains to be proved, that the word here employed, *כנף shophetim*, means an instrument capable of use in war, because it is usually rendered *fire-ranges*, or *pots*; but in Ezek. xl. 43. we have this word, where it can mean no such thing, but a kind of hooks or catches; and so our version understands it; speaking of instruments for the use of the priests; "and within were hooks," *shophetim*, for the purpose of holding up the victim while flaying, or some of its parts after they were divided: and that somewhat of a hook, or catch, was anciently appended to spears, or lances, we know, from the construction of our ancient English brown bill, from the Lochaber axes of Scotland, &c. corresponding exactly to which, is the figure of the



spear of an ancient Egyptian king in his chariot, which is still extant among the hieroglyphical sculptures of Egypt. If then this hooked implement was an Egyptian or Canaanitish weapon, to see the sacred banner of the dove trampled on by rude enemies, together with the arms which should defend it, was an event which might well confound into paleness the kings which surrounded it; and who had expected victory from its supernatural influence, and its marvellous assistance.

## VERSE 30.

*Rebuke the company of the spearmen, literally, rebuke the beast of the reeds, or canes.* This means the wild boar, in all probability; for the behemoth, or hippopotamos, *vide* Job xl. 16. is too distant. That the wild boar is considered as destructive to the people of Israel, *vide* Psalm lxxx. 13. That wild boars abound in marshes, fens, and reedy places, appears from Le Bruyn, who says,

"We were in a large plain full of canals, marshes, and bulrushes. This part of the country is infested by a vast number of wild boars, that march in troops, and destroy all the seed and fruits of the earth, and pursue their ravages as far as the entrance into the villages. The inhabitants, in order to remedy this mischief, set fire to the rushes which afforded them a retreat, and destroyed above fifty in that manner; but those that escaped the flames spread themselves all round, in such a manner, that the people themselves were obliged to have recourse to flight, and have never disturbed them since, for fear of drawing upon themselves some greater calamity. They assured me, that some of these creatures were as large as cows," *Travels*, vol. ii p. 62.

See also Apollonius, lib. ii. v. 820; Virgil, *Æn.* x. Ovid, *Metam.* viii.

## PSALM LXXIV. VERSES 14, 18.

*Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters: thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.*

These dragons are *taninim*, for which *vide* on Lam. iv. as these are mentioned with the *leviathan*, yet distinguished from him, it is clear this word cannot in this place represent that creature. It appears, also, that the reading of *heads*, plural, to *leviathan*, singular, must be erroneous; for, when had one *leviathan* more than one head? Moreover, "if the people inhabiting the wilderness," be the true import of the place, then no creature of the *whale* kind can possibly be intended by *leviathan*; for, how should a *whale* be found, or be cut up for food, in the wilderness? As to these "people of the wilderness," there is

great difficulty; Mr. Parkhurst thinks it were better to read "*ravenous birds* haunting the wilderness." Bochart thinks, *wild beasts*; the word occurs Psalm lxxii. 9; Isai. xiii. 21; xxxiv. 14; Jer. l. 39. Perhaps it means creatures, or persons, conversant with the waters, or the sea: sea men, or marsh animals. We know very well, that when a whale is killed by our fishermen, on the coast of Greenland, and is cutting up, the bears and the birds stand on the shore roaring and murmuring because their natural food is taken from them: and many of the birds will alight on the dead whale, and feast on what they can peck out from the huge animal. Crocodiles are so rare that we cannot *affirm* the same of the wild animals which inhabit the shores where they reside: but, we may imagine it, by parity of reason: for why should not vultures, &c. devour dead crocodiles, as sea birds do dead whales? Whether, therefore, "people inhabiting the wilderness," or "birds, &c. inhabiting the wilderness," are meant, may be questioned: perhaps it would be better to say simply "inhabitants of the desert shores." Job seems to hint at the improbability of parting the *leviathan* among the merchants, chap. xli. 6. so that the crocodile was not usually cut in pieces, as whales are, to be barrellled up for home consumption, or for exportation.

## PSALM LXXX. VERSE 13.

*The wild boar out of the wood doth waste it, and the wild beast of the field doth devour it.*

This should rather be, "the wild boar out of the *marsh*," or miry places; for which, *vide* Psalm lxviii. 30. The *wild beast* is a general term for animals: it may mean such as weasels, polecats, &c. those of the *productive* field, rather than lions or tigers. This seems preferable to the idea which would render "a solitary wild boar;" though that has authority on its side. For the figure of the wild boar, *vide* plate of Unclean Animals, Levit. xi.

## PSALM LXXXIV. VERSE 4.

*Yea, the sparrow hath found a house, and the swallow a nest . . . even thine altars, O Lord.*

The word *tsippor*, rendered *sparrow*, signifies, much more generally, *birds*: as Deut. iv. 17. "the winged fowl that flieth in the air," Deut. xiv. 11. "Of all clean birds ye may eat," Deut. xxii. 6; Psalm viii. 9; Ezek. xxxix. 4, 17. where this word denotes birds of prey.

The word *deror*, in the opinion of Bochart, signifies rather the *pigeon* than the *swallow*; and with him agree the versions, Greek, Vulgate, Chaldee, Arabic, and Syriac.

The word *deror*, signifies in some places, *liberty*, so that it may import a free bird: this particularly

agrees with the stock-dove. St. Basil, Epist. 75. calls a covey of pigeons, "a free flight," *αὐτονομία ἀγέλην*, *autonomos*, signifies *self governed*; or following the determination of the party's self. But, I rather think the pigeon is a free bird, in the sense of not being molested; for Baron du Tott informs us, that thousands of them feed from the public granaries of corn, without being driven away.

#### PSALM XC. VERSE 11.

*Even according to thy fear is thy wrath*: that is, in plain English, "thy wrath extends commensurate to our fear of thee:" this certainly never could be the sense intended: for כִּי read כֵּן, i.e. for כִּי־אֵתָּךְ, read אֵתָּךְ, "even far **BEYOND** thy fear, i.e. our fear of thee, is thy wrath.

#### PSALM XCI. VERSE 13.

*Thou shalt tread on the lion, SHACHAL, and adder, PETEN: the young lion, CEPHIR, and the dragon, TANIM, shalt thou trample under feet.*

1st, For the *shackal*, the black lion, *vide* Job iv. 10.

2dly, For the *peten*, the asp, or aspic, *vide* Job xx. 14.

3dly, For the *cephir*, *vide* Job iv. 11.

4thly, For the *tanim*, *vide* on Lam. iv. plate.

It is probable that the *tanim* may in some places mean a furious water animal, found in rivers; whether the crocodile, or some other.

It should be remarked, that the most ancient interpreters render *shackal* here, by a *serpent* of some kind; which, no doubt, preserves the parallelism with the *adder*, in the following member of the sentence. Besides this, they observe, that it is more natural to tread under feet serpents, than lions. Bochart thinks the same, and supposes the word here to mean, rather a *black serpent* than a *black lion*. Several species of *serpents* are *black*; as the soot coloured serpent, the *hæmorrhoidis*; the *dipsas*, which is brown, but black toward the tail; or others. We find, in Suidas, a manner of speech employed by those who undertook to interpret dreams, "He who dreams that he tramples on serpents, will escape the attacks of his enemies."

"*Cephir* does not here signify a young lion, but a serpent. Nicander, Theriac. v. 463. calls the Cenchris, serpent 'a spotted lion,' *λεὼν αἰολος*: *spotted*, because, in fact, he is covered with specks; a *lion*, because, like that animal, he raises his tail when about to fight; and because, like the lion, he bites and fills himself with blood." [A more probable lection, and reason, we presume to think we have already given on Psalm lviii. But this representation strongly supports our rendering in that place.] "If any one incline to refer this word to lions, see the instance of Daniel, Dan. v. For the treading on serpents, *vide* Mark xvi. 18; Acts xxviii. 5.

#### PSALM XCII. VERSE 10.

*But my horn shalt thou exalt like the horn of a unicorn, RAIM; I shall be anointed with fresh oil. For the unicorn, vide RHEEM, Job xxxix. plate. The fresh oil of this place is, literally, green oil; meaning, I suppose, oil fresh drawn from the olive, as our translators understand it; but possibly it may denote fragrant substances infused in such oil, which may impart a greenish colour to it; so that it may be at once both fresh and fragrant; vide Harmer.*

#### VERSES 12, 13, 14.

*The righteous shall flourish as the palm-tree, TAMAR; he shall grow as a cedar, ARETZ, of Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God.*

1st, *Tamar*, the usual word for the palm.

2dly, *Aretz*, the usual word for the cedar.

Observe, on the planting of trees in the courts of the Lord's house, that the prohibition, Deut. xvi. 21. was not at this time understood to forbid all trees, nor perhaps all kinds of trees; but, if *grove* be rightly rendered there, certain kinds of plantations only, *vide* Gen. xxi. 33.

#### PSALM CII. VERSES 7, 8.

*I am like a pelican of the wilderness; I am like an owl of the desert; I watch, and am as a sparrow on the housetop.*

1st, *Pelican*, *kaat*, *vide* the plate of Unclean Birds, on Levit. xi.

But this *pelican* is described as being of the wilderness: on which we remark that this bird often hatches her young far from water, in some remote and private place, for security: and though her young, like herself, be fond of water, yet they experience no deficiency of that article, she carrying plenty of it to them in the great pouch, or bag, under her throat.

2dly, The *owl*, *cus*. On Levit. xi. 17. we ventured to think this name designed a water bird; and being associated here with the *pelican*, it confirms our idea; perhaps it is the sea gull.

3dly, *Sparrow*, *tsippor*: see on Psalm lxxxiv. 4.

But we should remark that Jerom does not mention the *sparrow*, but merely reads "a solitary bird;" neither does any Rabbi mention the *sparrow*; from whence Scheuzer thinks an *owl* may here be intended; which kind of bird is well known as a frequenter of the housetops: against this it may be said, that *tsippor* should rather represent a clean bird, than an owl: perhaps, a bird accustomed to build among the residences of mankind, but now deprived of its mate. If it were a custom in the East to keep birds in cages, I should refer to such a prisoner; the idea seems to be, that of a bird solitary, melancholy, and drooping; much like our robin redbreast when confined in a cage.

PSALM CIII. VERSE 5.

*Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's.*

The eagle here is *neshet*; for which *vide* the plate of Unclean Air Birds, Levit. xi. The youth of this eagle is, probably, that renovation of strength and spirits which is experienced by this bird after moulting. As the eagle is a long lived bird, this renewal of youth might, perhaps, be a familiar phrase, as we say of a person reviving after illness, "He has taken a new lease of his life."

PSALM CIV. VERSES 10, 11, 12.

*The springs . . . give drink to every beast of the field: the wild asses quench their thirst; around them the fowls of the heaven reside, which give forth their voices from among the branches.*

1st, Beasts of the field, not of the sandy desert. *Vide* Psalm viii. 4.

2dly, Wild *ASSES*, *paraim*. *Vide* on Job xxxix. plate.

3dly, Wine, oil, bread, verse 15. need no explanation.

4thly, TREES of the Lord, verse 16. may these be *ahalim* of Numb. xxiv. which are no less the "plantation of Jehovah," than the cedars? i.e. may a specific kind of tree be intended here, to accompany the cedar, or only large trees in general?

5thly, Where the birds, *tsiporim*, make their nests. What birds build on the cedars? *tsiporim* cannot here identify the sparrow.

6thly, As for the stork, *chasidah*, the fir-trees are her house. *Vide* the plate of Unclean Water Birds, Levit. xi.

7thly, The fir-tree, *berush*, *vide* on 2 Sam. vi. 5. and what is said of the *chasidah*, by Dr. Shaw, &c. in the place referred to above.

8thly, The high hills are a refuge to the wild goats, *iolim*, the ibices. *Vide* the rock goat, Job xxxix. plate.

9thly, The rocks are a refuge to the conies, *shaphanim*. *Vide* on Prov. xxx. 26. plate.

10thly, Young lions, verse 21. *cephirim*. *Vide* on Job iv. 10, 11.

11thly, "This great and wide sea, wherein are things creeping innumerable, both small and great beasts."

Though the general intention is evident, yet the use of the word *beast*, to denote creatures which live in the sea, is highly improper; *living creatures*, or some more general term, had been more appropriate.

12thly, *Leviathan*, *vide* *taninim*, Lam. iv. plate.

PSALM CV. VERSES 27, &c.

For the plagues of Egypt, here referred to by the Psalmist, *vide* on Exod. iv. &c.

But we must not pass the present recollection of the miracles performed in Egypt, without remarking the different order in which they stand: for darkness is nearly first in the Psalm, but nearly last in Exodus: and this is not the only one of which the order is changed, as appears by comparison. Others also are varied.

EXODUS.

1. Aaron's rod changed,
2. Waters into blood,
3. Frogs,
4. Gnats, or lice,
5. Flies,
6. Mortality of beasts,
7. The bile,
8. Hail, &c.
9. Locusts,
10. Darkness,
11. Firstborn slain,

PSALM.

1. Aaron's signs, &c.
2. Darkness,
3. Water into blood,
4. Frogs,
5. Flies,
6. Lice, or gnats,
7. Hail, &c.
8. Vines smitten,
9. Trees broken,
10. Locusts,
11. Firstborn slain.

1st, *Vines*, *giphenim*. These are probably a certain kind of vine, such as was in bloom, &c. at the season indicated. *Guphenin*, according to the gloss in the Gemara, means *late vines*. The author of Aruch observes, that it denotes *wild vines* [rather, natural vines, vines not carefully cultivated] that put forth at the end of the vintage.

2dly, *Fig-trees*, *taanuth*. If these fig-trees of Egypt were the same plant as was employed by Adam to make waist girdles of, Gen. iii. 7. and the same word is used in both places, then *that* was not an uncommon kind of fig, but the ordinary *taanah*; unless this word in this place may be interpreted to mean such a kind as has received the name of Adam's Fig, or any other of East Indian growth; which is at least attended with difficulty.

3dly, *Locust*, *arbah*. *Vide* Joel ii. plate.

4thly, *Caterpillar*, *ialak*. This may be a species of locust; but certainly not the *arbeh*, from which it is distinguished here, and in Joel i. 4; ii. 25. unless it may denote a different state of the locust, *arbeh*, ravaging either a little before, or together with the *arbeh*, or locust in its migratory state: in which case it may be the locust in its worm state: and this seems very probable, from the action attributed to the *ialak* in Nahum iii. 16. "The *ialak* has stripped off its skin," cast its exterior covering, and consequently has assumed another form, which, having wings, enables it to fly away. However, as many other *worms*, besides that of the locust, cast their skins, this particular only proves that the *ialak* is not that insect, or any other, in a winged state: but it may be as the LXX render it in five passages out of eight, where it occurs, *bruchus*, the *chafer*, or *may bug*, in its grub state.

Nevertheless, the passage, Jer. li. 27. where the *ialak* is described as *rough*, i.e. with hair standing an end on it, leads us very naturally to the rendering

of our translators in that place, "the rough caterpillar," which, like other caterpillars, at a proper time, casts its exterior covering, and flies away in a winged state. The several changes of insects are not always well understood, even by tolerable observers; but, supposing that their different states have different names, in reference to different insects, or to insects which differ in their periods of appearance; as some are a few weeks, others several years in their grub, or worm state; it is no wonder that we find it difficult to ascertain which is meant by its appellation in Hebrew; though we may perceive the general application, or import of the terms employed by the sacred writers.

PSALM CV. VERSE 36.

*He smote also all the firstborn in their land: the chief, or headings, of all their strength, plural, prolific powers. This passage seems to militate against taking the word firstborn in Exod. x. 1, 15. as signifying chiefs, dignitaries; but on reflection, it will not appear decisive, as no doubt, the firstborn, by birth, were usually also chiefs, or principals, headings, of families.*

VERSE 40.

*He asked and he brought quails, SHELAU. Vide on Exod. xvi. 13, &c.*

*Bread from heaven. Vide the manna, ib. The word bread is taken for food in general.*

PSALM CIX. VERSE 23.

*I am tossed up and down like a locust, ARBEH. Vide on Joel ii. plate.*

PSALM CXVIII. VERSE 12.

*They compassed me about like bees, DEBORIM: They are quenched as a fire of thorns, KUTZ.*

1st, *Bees*, the usual word for this insect.

2dly, *Thorns, kutz. Vide on Gen. iii. 18.*

PSALM CXX. VERSE 4.

*Sharp arrows of the mighty, with coals of juniper. Vide on 1 Kings, xix. 4.*

PSALM CXXXVII. VERSES 1, 2.

*We hanged our harps on the willows, in the midst of Babylon.*

"It is out of doubt that the word *arabhim, orebim, or gorebim*, signifies willows: all interpreters agree in it, and the LXX translate it so. The Arabs call this tree *garabon*: which approaches the Hebrew appellation. The rivers of Babylon, are the canals of the Euphrates, whose moisture suits this tree." If this be so clear, as to be "out of doubt," then the word *bockim*, weepers, can hardly mean willows, as some have thought, unless it be those we call *weeping willows*. The species of this tree in Babylon is not distinguished.

PSALM CXL. VERSE 3.

*They have sharpened their tongues like a serpent, NAHASH. Adders' poison is under their lips.*

The word for *adder* here is not *peten*, as we have it elsewhere, but *acashub*, or *acshub*; the name implies to *bend back on itself*. It is rendered *asp*, by the LXX and Vulgate: and is so taken Rom. iii. 13. The name is from the Arabic, *achasa*. But, there are several serpents which roll themselves in circles previous to darting on their enemy: if this be a character of the asp, it is not peculiar to that creature. On the whole, I rather think this word does not describe the *peten*. The word occurs only in this place. To allude to the rattlesnake, as some have done, is very incorrect, since the rattlesnake is peculiar to America, consequently was unknown to the Psalmist.

## PROVERBS.

CHAPTER III. VERSE 15.

*WISDOM is more precious than rubies, peninim, PEARLS. Vide on Job xxviii. 18.*

CHAPTER V. VERSES 4, 5.

*The lips of a strange woman drop, as, an honey-comb, and her mouth is smother than oil: but her end is bitter as wormwood, sharp as a two edged sword.*

This passage seems to be misunderstood in its latter clause; for, certainly the *bitterness* of the wormwood is opposed in correspondence to the *sweetness* of the dropping honey; honey dropping from the comb; which, flowing of itself, is most valuable, says Pliny, lib. xi. cap. 15. Homer also mentions "honey spontaneously distilling," as peculiarly sweet, Il. xviii. 109. Vide chap. xvi. 24. The *bitterness* of wormwood is well opposed to this; but, how is the *two edged sword* opposed to oil? which is a vegetable juice, not the *quality* of any instrument. By

every appearance and rule of parallelism, therefore, this *sword* should be a vegetable also. The words literally are, "bright as a devastator of mouths:" perhaps, "active as a parasitical plant, which, having many suckers, draws away the nourishment from the tree it has fastened on, and so destroys it." This idea maintains the uniformity of the passage; is well adapted to express the *end* of the prostitute; the *issue* of connection with her: and is also, nearly, if not exactly, the very words of the text. The word *חרב*, rendered *sword*, signifies to *exhaust*, to *demolish*, to *drain quite dry*; and, when figuratively applied, is used of other wasting instruments besides the sword; as of an *ax*, or *chissel*; also of *drougths*, or *heats*. The difficulty is in the word "bright:" if for *חרב*, *חרב* might be read, the passage would stand thus in opposition. *Her mouth drops what is smoother than oil: her end consumes by inflammation, like an exhausting plant, which has many draining mouths. Her feet, &c.*

But there is no occasion for any alteration, if the word here rendered by interpreters, *sharp*, may be taken for *sharpness*, *rungency*, *biting*, in respect to taste: and this would maintain a perfect correspondence by contrast, with the *smoothness* of the coincident verse. Can the bitter aloës be meant here? or what plant answers to this character?

Her address [*wheeling*, at first,] is smoother than oil;  
Her end [*prolonged acquaintance*] is pungent as the exhauster  
[*plants*] of many mouths.  
Her feet go down to death;  
Her steps take hold of the grave.

Quæ mihi misero amanti ebibit sanguinem,

says Plautinus, speaking of his mistress, "Abusing my passion for her, she has sucked my blood."

On verses 15, &c. and for the comparison to the female *ibex*, vide Job xxxix. plate: and Psalm xxix. 6, 3.

## CHAPTER VI. VERSES 6, 7, 8.

*Go to the ant, thou sluggard, consider her ways, and be wise.*

*Which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.*

This passage is a text for a long discourse, but a long discourse would be misplaced here. The same character of foresight is given to the ant, apparently by a different writer from Solomon, in chap. xxx. 25. "The ants are a people not strong; yet they prepare their meat in the summer." From these testimonies, and from many others among the ancients, I conclude, that in warmer climates the ants do not sleep during winter; but continue more or less in activity, and during this season enjoy the advantages arising from their

summer stores: which does not invalidate the remark of our naturalists, that in this colder climate ants are torpid during winter. In our hothouses, I speak from observation, ants are not torpid. We may appeal, as Scheuzer does, to Aristotle, Pliny, Plutarch, Virgil, and St. Jerom, Life of Malchus; but we only quote Horace, who says, sat. i.

Parvula nam exemplo est magni formica laboris;  
Ore trahit quodcumque potest, atque addit acervo  
Quem struit, haud ignara, ac non incauta futuri.

"The ant, small as she is, sets us an example; she is very laborious, she carries in her little mouth whatever she can, and adds it to her constructed storeheap, providing against a future period, with great precaution."

. . . . . frigusque, famemque,  
Formica tandem quidam expavere magistrâ.

"After the example of the ant, some have learned to provide against cold and hunger, says Juvenal, sat. 6. These may convince us that the ant provides against a day of want. As this insect is such a favourite with both naturalists and moralists, I shall quote Barbut's account of this creature in his work on British insects, p. 277.

"The outward shape of this insect is singular and curious, when seen through the microscope. *With good reason, it is quoted as a pattern of industry.* A nest of ants, is a small, well regulated republic: their peace, union, good understanding, mutual assistance, deserve the notice of an observer. The males and females, provided with wings, enjoy all the pleasures of a wandering life; while the species of neuters, without wings or sex, labour unremittingly. Follow with your eye, a colony that begins to settle, which is always in a stiff soil, at the foot of a wall or tree, exposed to the sun; you will perceive one, and sometimes several cavities in form of an arched vault, which lead into a cave contrived by their removing the mould with their jaws. Great police in their little labours, prevents disorder and confusion: each has its task; whilst one casts out the particle of mould that it has loosened, another is returning home to work. All of them employed in forming themselves a retreat of the depth of one foot, or more; they think not of eating, till they have nothing further left to do. Within this hollow den, supported by the roots of trees and plants, the ants come together, live in society, shelter themselves from summer storms, from winter frosts, and take care of the eggs, which they have in trust. The wood ants are larger than the garden ones, and also more formidable. Armed with a small sting, concealed in the hinder part of their abdomen, they wound whoever offends them. Their puncture occasions a hot, painful itching. They are carnivorous; for they dissect with the utmost neatness and delicacy, frogs, lizards, and birds, that

are delivered over to them. The preservation of the species, is in all animated beings the most important care. Behold, with what concern and caution the ants at the beginning of the spring load themselves between their two jaws with the new hatched *larvæ*, in order to expose them to the early rays of the beneficent sun. The milder weather being come, the ants now take the field. Fresh cares, new labours, great bustling and laying up of provisions. Corn, fruits, dead insects, carrion, all is lawful prize. An ant meeting another, accosts it with a salute worthy of notice. The ant overloaded with booty, is helped by her fellow ant. One chanced to make a discovery of a valuable capture, she gives information of it to another, and in a short time a legion of ants come and take possession of the new conquests. No general engagement with the inhabitants of the neighbouring nest, only sometimes a few private skirmishes, soon determined by the conqueror. All those stores, collected with so much eagerness during the day, are immediately consumed. The subterraneous receptacle is the hall, where the feast is kept; every one repairs thither to take his repast; all is in common throughout the little republic, and at its expense are the *larvæ* fed. Too weak and helpless to go a foraging, it is chiefly in their behalf the rest go to and fro, bring home and lay up. They shortly turn to chrysalids, in which state they take no food, but give occasion to new cares and solitudes. All human precautions have not hitherto been able to supply that degree of warmth and minute attention, which the ants put in practice to forward the instant of their last metamorphosis. The insect issuing forth to a new life, tears its white transparent veil; it is then a real ant, destitute of wings, if it has no sex; winged, if it be male or female, always to be known by a small erect scale placed on the thread, which connects the body and thorax. The males, who are much smaller, seldom frequent the common habitation; but the females much larger, repair to it to deposit their eggs, which is all the labour they undergo. The winter's cold destroys them. The fate which attends the males is not well ascertained; do they fall victims to the severity of winter? or are they made over to the rage of the labouring ants? These latter pass the winter in a torpid state, as some other insects do, till spring restores them to their wonted activity: they have, therefore, no stores for winter, no consumption of provisions. What are commonly sold in markets for ant's eggs, are grubs newly hatched, of which pheasants, nightingales, and partridges, are very fond.

"In Switzerland, they are made subservient to the destruction of caterpillars: which is done by hanging a pouch filled with ants upon a tree; and they, making their escape through an aperture contrived on purpose, run over the tree, without being able to reach

down to the ground, because care has been previously taken, to besmear the foot of the tree with wet clay or soft pitch; in consequence of which, compelled by hunger, they fall upon the caterpillars and devour them."

#### CHAPTER XV. VERSE 19.

*The way of the slothful is as a hedge of thorns, CHEDREK; but the way of the righteous is made plain.* I apprehend, there is a beautiful opposition here, which is lost in our rendering: *q.* "the narrow way of the slothful is like perplexed pathways among sharp thorns, [the word is rendered "brier," Micah vii. 4.] whereas, the broad road of the righteous is a high bank," as rendered elsewhere, a *causeway*, i.e. straight forward; free from obstructions; the direct, conspicuous, open, path. 1st, The common course of life of these two characters answers to this comparison. 2dly, Their manner of going about business, or of transacting it, answers to this: an idle man always prefers the most intricate, the most oblique, and eventually the most thorny measures, to accomplish his purpose: the honest man prefers the most liberal, and straight forward. It seems hardly possible to determine what kind of thorn this *chedek* is: perhaps the "brier," used by our translators in Micah, may be retained without injury: and perhaps, too, this *chedek* may be a plant of some verdure, like our brier, and of which we call a scented kind sweetbrier; so a judge, the comparison in Micah, may be a well looking, *q.* verdant, character, but if he takes bribes, he becomes a brier, holding every thing that comes within his reach, hooking all he can catch; not a sweet-brier, but a rank weed:

Sauciat atque rapit spinus paliurus acutis;  
Hoc etiam iudex semper avarus agit.

#### CHAPTER XVIII. VERSE 14.

*The spirit of a man will sustain his infirmity: but a wounded spirit, who can bear?* Perhaps, better literally, "the spirit of a *CHIEF* will absolutely surround him, his person, &c. against bodily weariness; but a spirit smitten, touched, how shall that repose? Weariness of body may be counteracted by vigour of mind, beyond a mere loss of strength, which may be recruited by repose; but, if the mind be uneasy sore, in a man of dignified station, what repose can recruit its vigour? so Ovid says, de Pont. lib. i.

Jan mihi deterior canis aspergitur ætas;  
Jamque meos vultus ruga senilis arat.  
..... causa est,  
Anxietas animi, continuusque labor.

Does Solomon here mean to hint at the evils dignified station?

## CHAPTER XXV. VERSE 16.

*Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.*

I suppose that this precept is applicable to honey in general: according to the Greek proverb . . . *Και μελιτος τό πλεον έστι χολή*, "even honey in excess becomes gall:" but I think it is further illustrated by the properties of certain kinds of honey, of which we have information from the ancients. Pliny speaks of it thus: "In some years, the honey is very dangerous about Heraclea Pontica; authors know not what flowers the bees extract it from. Here is what we have learned of the matter: there is a plant in those parts called *αγολεθρον*, whose flowers in a wet spring acquire a very dangerous quality when they fade; the honey which the bees make of them is more liquid than usual, more heavy and redder; its smell causes sneezing: those who have eaten of it sweat horribly, lie upon the ground and call for nothing but coolers. There is found," continues he, "upon the same coast of the Pontus, another sort of honey, which is called *μανομενον*, because it makes those mad that eat of it. It is thought the bees collect it from the flower of the *rhododendros*, which is frequent among the forests. The people of those parts, though they pay the Romans a part of their tribute in wax, are very cautious how they offer them their honey."

When the army of the ten thousand came near to Trebisond, a very strange accident befel it, which caused great consternation among the troops, according to Xenophon, who was one of the principal leaders of it. "As there were a great many bee hives," says that author, "the soldiers did not spare the honey: they were taken with a vomiting upward and downward, attended with deliriums; so that the least affected, seemed like men drunk, and others like madmen, or people at the point of death. The earth was strewn with bodies, as after a battle; nobody, however, died of it; and the distemper ceased the next day, about the same hour that it began; so that the soldiers rose the third and fourth days, but in the condition people are in, after taking a strong potion." Diodorus Siculus relates the same fact in the same circumstances.

The precept of Solomon, therefore, seems to be grounded on two principles: 1st, honey whose properties are generally understood, if eaten to excess, is dangerous; and if not deadly, is inconvenient: 2dly, honey, not native, but found by accident, whether foreign honey, or other whose properties are unknown, should especially be refrained from, lest that become not merely inconvenient, but extremely injurious and nauseous.

## VERSE 20.

*As he that taketh away a garment in cold weather, and as vinegar upon nitre; so is he that singeth*  
18\*

*songs to a heavy heart.* This passage has its difficulties: 1st, that here two things are compared to a third, which is unusual: 2dly, that the first of these things is privative, taking away a garment: the second, is additional, adding vinegar to nitre. In what respects does the first resemble the second, so that they should both form comparisons to the third? The garment taken away is an outer cloak, wrapper, or kind of mantle. The word rendered *vinegar*, signifies *fermentation*; and vinegar, we know, is a liquor which has undergone the fermentative process. The nitre of this passage is not our common *nitre*, or *saltpetre*, but a natural salt, the *natron* of Egypt. It is used for washing linen, &c. and to this Jeremiah alludes, chap. ii. 23. "Though thou wash thee with *nitre*, and much soap."

"*Natrum* is a genuine, pure, and native salt, being a fixed *alkali*, plainly of the nature of those made by fire from vegetables, [such as our pearlashes, which are used in washing linen: accordingly, Pliny says, "formerly a great quantity was obtained from the ashes of oaks, but now that method is disused." He mentions several places where it is found; and says, "it should be light, spongy, and honey-combed."] *Natrum*, whether native or purified, dissolves in a very small quantity of water; and in many parts of Asia is used for washing: it is also made into soap, by mixing it with oil. It is found in great abundance, and the natives sweep it from the surface of the ground, and call it *soap earth*." Dr. Shaw says, "On making experiments with the *natron* we find it to be an *alkali*, and to occasion a strong fermentation with acids, which will very well illustrate Prov. xxv. 20. where the singing of songs to a heavy heart, is finely compared to the contrariety or colluctation between vinegar and *natron*; not *nitre*, or *saltpetre*, as we render it, which being an acid easily mixes with vinegar."

The effervescence then produced by pouring vinegar on *natron*, either, or both, of which, would be quiet and silent if let alone, or not mixed, resembles the effect of "song upon song," sung to a heart in anxiety: which is only exasperated, and as it were put into a ferment, by the intrusion: and this very phraseology is not uncommon among us; for we speak of a person as "being in a ferment," whose mind is agitated by the uneasiness of passion, or by contradictory sentiments, about to burst forth with violence. The same mode of speech was adopted anciently. Plautus, cited by Leigh, says, "*Mea uxor tota in fermento jacet*." "My wife lies all in a ferment." [Compare the metaphor of leaven, the principle of fermentation, 1 Cor. v. 6, 7, 8.] and "*Ecquid habet acetum in pectore?*" "Has he any vinegar in his breast?"

What resemblance has all this to the removal of a covering in cold weather? that might be compared

to an unfaithful friend, or to a privation of something necessary, at the very time when its services are most requisite; but, how is it like to the pouring of vinegar upon *natron*, or to the singing of songs to a heavy heart? N.B. the usual rendering of the original phrase, is "evil heart." Can the phrase signify a *backward, reluctant* heart, not to be incited to action, as if by a *war* song? &c. *Vide* on chap. xxvi. 24. nor to devotion, as if by a *sacred* song? or, may there be any allusion to the instance of David singing before Saul? "song after song," but not to the cure of his "evil heart."

#### CHAPTER XXVI. VERSE 2.

*As the bird, TZIPPOR, by wandering, and as the swallow, DERUR, by flying, so the curse causeless shall not come. For tzippor, and derur, as here in connection, vide Psalm lxxxiv. et. al.*

#### VERSE 23.

*Like a potsherd covered with silver drosses, whereby it looks brilliant as if it were good metal, whereas it is only earth, are burning lips, ardent professions of service, but an heavy, reluctant, heart. This seems to be rather the idea of the writer than a wicked, i.e. criminal heart; the words are the same as in chap. xxv. 20. The simile is expressive of a meaning obvious enough.*

#### CHAPTER XXX. VERSE 15.

*The horse leech, OLUKAH, has two daughters, GIVE, GIVE. These three are never satisfied; four say not, "Enough." 1st, Sheol, the state of the dead. 2dly, The barren womb. 3dly, The earth not filled with water. 4thly, The fire saith not, "Enough."*

This is a very difficult passage; does the word *olukah* signify a leech, a horse leech? so say the Targum, LXX, and Vulgate. The root signifies in Arabic to adhere to, to cling, to hang fast; this well describes a leech, which is a kind of worm, of an oblong body, and which moves by attaching the head and tail, and raising the body into an arched form.

The horse leech, like other leeches, has the mouth at the very end of his body, where he is slenderest, and he is thickest toward the tail; the tail itself very slender; belly yellowish green, back dusky. This worm inhabits standing waters: is famous for sucking blood from any animal which ventures into water where they are; will even attack large animals; as horses, or mules, clinging to their noses, while they are drinking. Such is a horse leech; but what are its two daughters? The difficulty of answering this question has led some persons to wish for a different meaning to the word *olukah*; but, when this is ob-

tained, what are the two daughters of the subject thus acquired? for it does not appear that the following words can spare any one from among them; as the introduction to them leads us to expect three, certainly, and even four, which are all enumerated, and of which no one is redundant. Under this embarrassment, we confess, that as naturalists our ignorance constrains us to relinquish the subject to whoever may possess superior intelligence.

The Syriac and Arabic give the horse leech *three* daughters; but I do not see how that improves the passage; some would render "Fate has two daughters, viz. Birth, and Death; these cry continually, Give, give; besides which, three other things are insatiable." This rendering supposes the words "the grave and the womb," to have been inserted twice; of which only one insertion is come down to us.

If I were forced to choose, I would say, perhaps, "Concupiscence, clinging desire has two daughters; 1st, Vanity, pomposity, which is continually soliciting, a gift; further magnificence; 2dly, Lust, which in its train of expenses is incalculable, and whose requisitions are unbounded. Perhaps, two other daughters might be named which are no less appropriate to concupiscence, or overweening desire: as, 1st, Ambition, and, 2d, Revenge, &c. but, does *olukah* import concupiscence? or what?

#### VERSE 17.

*The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. For these "sons of the neshet," eagle, vide plate of Unclean Birds, Levit. xi.*

The phrase "the ravens shall prey on the disobedient," implies, that they should be punished with death; and, perhaps, the discriminating appellation "ravens of the valley," or brook side, expresses the place where this execution should overtake the criminals, where those who having early practised disobedience should terminate the career of their iniquities; compare Deut. xxi. 4. He who disregards parental admonition and advice, will become hardened, will increase his crimes, and will plunge into guilt, whose punishment will cost him his life.

That ravens were understood to prey on criminals who had been executed, appears from many passages in ancient writers. The Greeks often speak of "throwing to the ravens." The old man, Mnesilochus, in Aristophanes, entreats for a mitigation of his sentence; and that he may not be hanged to serve as food to ravens. So we read in Horace, Ep. xvi.

..... non pascet in cruce corvos,

"Thou shalt not hang on a cross and feed ravens." So Philostrates, in Heroicis, and Tzetzes, Chil. v. cap. 22. "He is hung on the top of a high pole of fir,



that hungry ravens may feed on him." The loss of eyes is particularly mentioned in this text. Epictetus has the same idea, *ravens deprive the dead of their eyes*. To which that moralist adds, "it is better to be given up to ravens, than to flatterers; for those deprive the dead of their eyes, after they can no longer use them; whereas, flatterers fascinate the eyes of those who are seduced by them while living; nor do they only lose their eyes, but also their understanding;" such seems to be the sense of the old Greek word, *εὐρανοζῆα*, "to cast to the ravens."

## VERSE 24.

*There be four things little on the earth, but they are wise beyond wisdoms, i.e. exceeding wise. 1st, The ants, a people not strong: but they prepare in summer their food. 2dly, The conies, SHAPHANIM, a people not robust; but they place in the rock their houses. 3dly, The locust, ARBEH, has no king: but they go forth all of them by bands, or dividing all, each one to itself. 4thly, The spider, SHEMMAMITH, with her hands lays hold, grasps, seizes, and she is in the spacious apartments of kings.*

1st, For the ants, vide chap. vi. 6, 7, 8.

2dly, For the shaphan, vide chap. xxx. 26. plate.

3dly, For the locust, vide Joel ii. plate.

On this passage I ought to add, that Mr. Parkhurst doubts the propriety of the rendering adopted in our translation, that the locust goes forth by bands, "which would imply that the same swarm divided itself into several parties, which does not appear to be the case," Heb. Dict. p. 261. but the reader will observe in our extracts respecting this creature, on Joel ii. that some are said to go forth in detachments, and after having ravaged a district, to return to the main army. This therefore justifies our version, and is preferable to the rendering which supposes they divide their prey into many parts, whereof each takes his portion, a conduct which I do not recollect to have seen noticed in the locust. The difficulty lies in their being said to have no king; but this, I conceive, means, such a commanding officer as appoints to each battalion its station, its expedition, and its plunder. Such a director, I presume, the locusts have not; nevertheless, bands of them, detachments, make excursions to right and left, without orders, verbal or written. I suppose these terms are military.

4thly, The spider. Bochart and Scheuzer labour hard to prove that this creature is not a spider, but a lizard. I cannot say that I am fully satisfied with the arguments for proving it a lizard; such as, that we have another Hebrew word for spider, *okabish*, the LXX translate *kalabotes*, which some reckon a fish, but others, with much greater propriety, a lizard. Jerom also reads, "spotted lizard," and the Syriac and Chaldean express this *shemmamith*, by a word

which is thought to mean a lizard. These, and other remarks, have unquestionably their weight; but the manners of the creature seem to be hardly applicable to a lizard. These are, 1st, its size, extremely small. 2d, Its being found in the halls, or large apartments of kings. 3d, It grasps with its hands. 1st, the spider is small, and some of its kinds extremely small. 2d, It lodges itself in the ceilings, their crevices, and places out of reach, in lofty apartments, from whence it looks down in full security on its enemies, as the shaphan does from within its rocks. 3d, It grasps, or holds tight, with its hands; it lets fall, for instance, a single thin thread, down which it descends, holding with its hands, but if it be molested, it runs up this thread, grasping it tightly as it mounts, and by this mean, is soon out of sight, and out of danger. This creature, then, answers to the manners of the *shemmamith*. I suppose the two fore feet of the spider are particularly meant by hands: they are so called in profane writers, as Aristophanes, in Ram. act v. "twist with your fingers, spiders, the threads of your web:" and Ovid, Metam. lib. vi.

In latere exiles digiti pro cruribus hærent;

"Thin fingers instead of legs, adhere to her sides."

No doubt but there are many small animals which inhabit houses, and which defy our utmost attention to cleanliness, and our endeavours to disperse them; such, unquestionably, may be the nature of some small kind of lizard in the East: and the same we may say of many insects; but it does not appear, that the lofty apartments of kings are peculiarly pestered with vermin of that kind; and yet it seems to be the intention of the sacred writer, to contrast the spaciousness of the dwelling with the minuteness of the creature he is describing: including also her mode of preserving herself in security, viz. by holding with her hands.

## VERSES 29, 30, 31.

*There be threes [each of] which go well, which march, or step, well; yea, four, which are comely in going. 1st, A lion, LAISH, the hero among great animals, and which turneth not away from the face of any. 2dly, A greyhound; literally, "which has narrow reins." 3dly, An he goat, also, TAISH. 4thly, A king, against whom there is no rising up.*

1st, For laish, vide Job iv. 11.

2dly, "The narrow reins," is certainly an expressive name for a greyhound: and we have no animal which answers better to this description. The greyhounds of the East are very light, slender, and fleet.

3dly, An he goat. This seems to be the proper rendering of the word *taish*, as appears from Gen. xxx. 35.

4thly, A king, ALKUM. This is a difficult word. Some think this word, *alkum*, signifies irresistible;

but a king, *irresistible* by his prowess, may have a very indifferent *personal gait*, or going. The Chaldee renders, *a king who stands and speaks in the house of his people*: the Syriac, *a king speaking among his people*; LXX, *a king making an oration among his people*. To this it is answered, that a *speaking king* is not therefore *majestic in walking*, which is the thing intended. It appears, however, clearly, that they read the last word, "*his people*." The passage implies then that this king is seen by, or at, the head of his people: may it signify "*in procession*, at the head of his people?" or *fighting* at the head of his people? [*vide* FRAGMENT, No. 409, where the king alludes to *his people* at a charge on the enemy.] This is what the comparison requires: for, the *lion* is heroic, valiant, turneth not away from meeting with any. *Vide* Hom. Il. xii. 99. and Virgil, En. ix.

..... oeu ævum turba leonem  
Cum telis premit infensus, at territus ille  
Asper, aërba teens, retro eedit: et neque targa  
Ira dare, aut virtus patitur; nec tendere contra  
Ille quidem, hoc cupiens, potis est per tela viroque.

The second creature, the *greyhound*, [but the LXX read, "*A cock, strutting gracefully before his females*." The very idea of Milton, speaking of the cock,

Who to the fields or the barn door,  
Stoutly struts his dames before.]

is swift; which was anciently a prime accomplishment in a hero; accordingly swiftness forms a prominent part of the character of Achilles, in Homer. And the *he goat* opposes himself, at the head of the flock, to all assaults: for, fearful as rains, or goats, may seem to be, when domesticated, they have no small spirit and prowess in their wild state. May this lead us to the idea of the passage? When a lion is attacked, his activity, his long, or rapid bounds, or his dignity of retreat, is remarkable; [this is heightened, if he be defending his young.] A cock is not only a graceful creature, but if roused in defence of his family, is bold, spirited, and noble: a he goat, in defence of his train of females and kids, shrinks from no danger, but firmly leads the way, or stoutly awaits attack: so, a king, in the duty of resisting aggression, at the head of his guards, when about to risk his life in defence of his country, not only assumes a majestic port, and looks well in the front of his troops; but the idea connected with his situation, the ardour, the generosity, the

valour, it implies, inclines every eye to behold him with all the partiality of affection, and every heart to wish him success, not less from allegiance and from sympathy, than from esteem and gratitude.

If this may be the sense of the passage, how does the word *alkum* imply it? I can think of no way, unless a word of the *same sound* has an alliance with it in *sense*, אֶלְכֻם, for אֶלְחֻם, ALKUM for HALCHUM, to *engage in fighting*. Or, may we refer to חָלַץ, HALAC, to *go, to walk, to proceed*? A king walking, in procession, before his people, as a lion stalks before his whelps, as a cock struts before his hens, as an he goat leads the way before his kids? The general sense and scope of the passage is much more obvious than the construction, or roots, of the words: and upon the whole I rather prefer the martial sense.

#### CHAPTER XXXI. VERSE 21.

*She is not afraid of the snow for her household, for all her household are clothed in scarlet.* It is not easy to say how *scarlet*, is a better defence against snow than any other colour, blue, or brown, for instance; the word rendered *scarlet*, *shenim*; may signify *doubled garments*, garments well lined; and this sense of the word, which is truly the import of its root, is certainly preferable to *scarlet*; well lined garments being much better resisters of snow, than the most brilliant scarlet that can possibly be dyed: but, perhaps, it may refer to *duplicature* of garments, two of a sort: worn one under the other; as it appears that the part of the clothing intended is the *lebusk*, the lower garment, petticoat: this sense, then, implies, that her household are *substantially clad*, and may be analogous to the *safeguards* worn by our women when they travel. After all, I should not wonder, if some kind of strong, warm clothing was intended: we have a kind among us called *dreadnought*; another called *everlasting*: and we know that dresses made of goats' hair, called in Latin *ciliciario*, were worn by country people, and by old men, whom, therefore, the Greeks called *διφθαλα*: these would be good resisters of snow: and either of these renderings seems preferable to the notion of *scarlet*. [May *shenim*, double, be analogous to the Greek, *dimiti*, double corded, as distinct from *scamity*? Perhaps the writer means to describe the dress of this matron, herself, as elegant, *vide* on Cant. iii. 10. and the dress of her household as stout and *protective*.]

## ECCLESIASTES.

## CHAPTER I. VERSE 7.

*ONE* generation is passing away; another generation is coming;

But the earth continues permanently;

So rises the sun, and the sun sets;

But pants after the place of his rising *again*;

Moving to the south, and returning to the north;

Around, around, is the course of the wind;

And over its former courses, *again* the wind revolves.

All rivers flow to the sea, yet the sea itself is not overfilled;

To the places whence the rivers flow, thither they return to flow again.

This passage shews the great knowledge of natural philosophy which Solomon possessed. It describes the daily course of the sun; the perpetual shiftings of the wind: and the circulation of the flowing waters: maintained by the clouds, which receive from the sea what they pour on the land, from whence fountains, and springs, return the waters they received, in streams and rivers to the ocean.

*The earth abideth for ever, i.e. constantly*, notwithstanding these fluctuations; *perpetually*, or rather *permanently*: for the word rendered *stand*, signifies permanency; the word *forever* signifies only *constantly*, in some cases; as, where the servant who would not go free, shall afterward serve his master *for ever*; constantly, during his life, Exod. xxi. 6. The word *aternum* is used by Horace in the same sense, "He shall be eternally a slave, who knows not how to be contented with little."

*Serviet aternum, qui parvo nesolat uti.*

The next verse, *moving to the south, and returning to the north*, may be referred to the declination of the sun toward the tropics, marking the solstices of summer and winter. When the sun is gone southward into the tropic of Capricorn, he is furthest removed from these northern parts; he is visible but half the time, and has but diminished influence on the earth, &c. compared with his appearance and power, when he is in the tropic of Cancer, or the northern tropic; at which time he makes our summer, and prolongs the light of day. Not, indeed, that any change takes place in the body of the sun, but that the exposure of the parts of the earth to the solar rays, is different at different seasons.

But it is usually thought more natural to refer this "north and south," to the wind mentioned in the following verses. This versatility of the wind is so notorious, and open to observation, in our country, that nothing need be said on it: but I would not be certain, whether Solomon had not some reference here to the *monsoons* of the East, which during

certain months of the year blow one way, and then changing, blow the contrary way, during an equal space of time. It is true, that most of the *monsoons* blow east and west; but winds of the same nature blow in the Red Sea, north and south, and we are certain that Solomon was acquainted with this sea, since he had ports upon it; and from hence fitted out his Ophir fleet. We might add, that the wind in our own country does not blow without some kind of rule: for a long continuance of wind from one quarter is followed by a long continuance of wind from another quarter; but, this is subject to so many interruptions, that only those who are very attentive to it, can justly appreciate the remark.

As to the circulation of the waters, some have supposed, that there are subterraneous communications with the sea, which, like the veins in a body, maintain a perpetual motion of streams; and in some cases, I think, it may be allowed, that by percolation, the water of the sea may form springs, or deep wells, on land; but, generally, I rather presume the fountains are supplied from the clouds, and the clouds are composed of water evaporated from the sea, to which the streams of fountains, brooks, rivulets, and rivers flow. This is not the place to enlarge on this subject; but it is a curious speculation to estimate and measure the quantity of water evaporated from the earth and sea, during a day, into the atmosphere; the probable quantity formed into clouds: the same precipitated on the surface of the earth, during which precipitation, i.e. in the heaviest rains, evaporation still proceeds, the same percolating through the earth to form springs, and subterraneous rivers, which pursue their courses, openly or covertly, to the great reservoir and receptacle of the liquid element: which, nevertheless, under all these *dismissions* is never over filled.

## CHAPTER III. VERSE 11.

*God hath made every thing beautiful in his time. Also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.* This passage appears very awkward, as it stands; perhaps it might be better rendered, *The complete whole he, God, maketh beautiful in its time; but especially the present age hath he set in their heart*, [imagination, i.e. of the sons of men in the former verse;] *because of which man shall not discover that work which God maketh, from beginning to end.* Man sees the operations of God *piecemeal*; and is so occupied by time present, whose importance fills his whole imagination, that he

cannot take a comprehensive survey of the works of God ; nor view their entirety : which would manifest apparent blemishes in some parts, to have beautiful results on the whole.

#### CHAPTER VII. VERSE 6.

*As the crackling of thorns under a pot, so is the laughter of a fool.*

*Thorns, sirum*, "prickly points." Vide on Psalm lviii. I cannot determine what kind of thorn this is : but rather take it for any *prickle*, of the smaller kind of shrubs. Denon remarks in his lately published *Travels in Egypt*, that nine out of ten of the Egyptian trees have thorns : it is no wonder, therefore, that among so many kinds of thorns, we are embarrassed to identify those of Scripture.

#### CHAPTER X. VERSE 1.

*Dead flies cause the ointment, perfumed oil, or unguent, of the apothecary, perfumer, to send forth a stinking savour ; so doth a small folly him that is esteemed for wisdom and honour, solidity of conduct and character.*

*FLIES, sebul.* There is no doubt that this is the meaning of the word, though *sebul* imports the same thing by a play on the word. The Chaldee calls it *debuba* ; the Syriac, *debaba* ; the Arabs, *dsebab*, and *sübah* ; and it should seem that the word derives from the Arabic ; wherein it signifies "to wander without knowing where to stop ;" which well describes the disposition of flies. The *smallness* of flies to produce the effect they do on the most highly scented essences, is compared to the effect of a *small portion* of folly on the character of a person renowned for wisdom.

But some interpreters take the sentiment differently, by separating the verses ; "a little folly is more acceptable, and even valuable, than perpetual heights of wisdom and honour, greatness and importance, which never know relaxation, and which incessantly maintain their solemn dignity and consequence :"

*Misce stultitiam consiliis brevem,  
Dulce est desipere in loco.*

#### VERSE 11.

*Surely the serpent will bite without enchantment, and a babbler is no better.*

We have mentioned the enchantment of serpents, on Psalm lviii. but, here a different word is used, *lachash*, which signifies to whisper ; and therefore, it should seem to indicate a different action from the former kind of enchantment.

*Whispering* is a kind of *hissing* in a low voice ; and this was, I suppose, practised in conjuration of serpents ; besides which, serpents themselves *hiss*, but I would not be certain that all kinds of serpents *hiss*

before they bite ; and if the *nachash* of this passage, bites without *hissing*, it would give the following as the import of the comparison. Certainly the *nachash-serpent* bites without giving notice by hissing ; but not beyond, or worse, than a boaster ;" literally, a lord of the tongue. Otherwise, certainly a serpent bites notwithstanding [or, distinct from] hissing, but not worse than a vain-glorious babbler ; or, blabber of a whisper committed to him in secrecy ; or, as the same word, *lachash*, signifies both hissing and whispering, perhaps the sense is, "after hissing, the serpent bites ; but not worse than he who having received confidential whisperings afterward boasts of it."

#### CHAPTER XII.

One of the finest and the completest moral allegories extant, is contained in this chapter ; it is a description of man, his mind, and his person, his talents, and his strength, his abilities, and his disabilities ; but it is not to be understood without some insight into natural knowledge :

Rejoice, young man, in thy youth,  
And let thy heart, *imagination*, do thee good in the prime of thy days ;

And walk in the ways of thy heart, *imagination*,

And in the sight of thine eyes ;

But be aware, that on account of all this,

God will bring thee into judgment.

Therefore,

Remember thy Creator in the prime of thy days ;

While the evil days come not,

Nor the years approach, of which thou shalt say,

"They contain no pleasure for me !"

When the sun shall be obscured, *darkened*,

And the light, and the moon, and the stars :

And the thick clouds return after torrents of rain.

In the day

When the guards of the house shall tremble,

When the men of lively vigour totter ;

When the grinders cease, so much are they diminished ;

When those who look through openings are dark,

When the doors are shut in the streets ;

When the clatter of the mill is sunk ;

And all the daughters of song crouch low, *dejected*.

But he rises up to the croak of the bird, *tzipper*,

And surely ! from the heights appear terrors ;

And consternations in the low pathway.

And the almond-tree shall flourish,

And the locust shall burden itself,

And desire shall be dissipated ;

Inasmuch, that man goeth to his long home,

And the mourners make processions in the open streets.

Remember thy Creator,

While the silver cord is not overstrained, stretched beyond its length ;

Nor the golden bowl is broken ;

Nor the water pitcher crushed at the conduit ;

Nor the water wheel broken at the cistern ;

Nor the dust returning to the earth ; in like manner as it was originally.

Nor the spirit return to the Supreme who gave that.

I fancy we have a metaphorical attack, and subversion, of a fortress, in this description : a fortress well provided with guards, well stored with provisions, well supplied with water ; but, the guards are in time enfeebled, the stores are exhausted, and the means of procuring water are destroyed. Let us examine this simile a little closer. 1st, This fortress is attacked in winter time ; when the sun is obscured by clouds, and when torrents of rain, pouring repeatedly, leave no interval of repose : and this siege endures till spring, when the almond-tree flourishes, when the locust is at hand, then falls the castle ! But, in the progress of the siege, the guards are enervated, the heroes, or scouts, or the men for sorties, stagger, the sentinels, *videttes*, look through dark holes from the turrets ; or shew themselves darkly, i.e. dare hardly shew themselves ; the doors are carefully shut against the enemy, and not opened to receive reinforcements of friends ; the mill is removed to below ground, that what can be prepared for food, may be done in safety ; and those who used to sing while grinding the corn, are silent and sad ; not now *sitting*, but *prostrate*.

But, if a screaming ravenous bird clamour, that is considered as an omen of evil. The heights seen from the fortress, appear full of enemies, the way-paths around it, possessed by foes. In the mean while, the cord which used to draw water up from the deep well is worn out, the bowl is broken through long use, the water pitcher has met with accidents, and the wheel with fatal damage : what can the fortress do, but yield ? and Time and Death raze its very foundation to the dust.

But though the general nature of this metaphor be admitted to be, what I have stated it, which is, I believe, wholly new, yet, no doubt, every one of its parts corresponds to a part of the human body, which it allegorizes. It may repay our attention to distinguish which they are.

I presume the sacred writer begins with the head, and describes, 1st, the infirmities of the eyes ; by means of which, the light no longer operates with its former effects on the *retina* and the optic nerves ; but Witsius, and I have formerly agreed with him, explains this of the internal light, the powers of reason and judgment, the failure of memory and imagination. Some have gone so far as to distinguish the *sun* as the understanding ; the *light* as the powers of

reflection ; the *moon* as the sensitive part of the soul ; the *stars* as the imagination and ideas. Scheuzer declares for the natural organs of vision.

The guards of the fortress, I presume, are the arms ; the lively attendants are the legs ; the *videttes* can only be understood of the eyes, which looks like a repetition, if they were mentioned in the first period ; the door is the mouth, or lips, being *plural* ; the mill is the teeth ; the daughter of song is the tongue, or voice ; the part alarmed at the croak of a bird is the ear ; the almond-tree that flourishes, is understood of gray hairs ; the locust is the bending back ; the silver cord is the spinal marrow, which running down the back bone, gives off nerves to the lower parts ; as the golden bowl, the container of the brain, does to the upper part of the fabric ; the water pitcher, crushed at the conduit, is, perhaps, the stomach, unable to perform its digestions ; and the wheel at the cistern, is the heart ; which no longer circulates the blood.

I am utterly at a loss how to convey the ideas I have of the aptitude of this description, to those who have no knowledge of anatomy. I remember, that in order to judge of their propriety, I formerly compared these figurative phrases with the subjects themselves. The *golden* bowl is justly called *golden* ; the *silver* cord is justly called *silver* ; the water pitcher, and the wheel, allude so strongly to the blood and its circulation, that no comparison can exceed them in energy and propriety.

I hardly know how to quit this subject, without exhorting those, whose peculiar office it is to teach, to acquire a competent acquaintance with the productions of nature. If David studied himself, "I am fearfully and wonderfully made ;" if Solomon, as in the instance before us, investigated the composition of the human frame, let no one think that such knowledge is worthless, or that it is inconsistent with piety and wisdom, or that it is less useful now than it was anciently, much rather let them analyze the emphasis of the following sentiment, in verse 9.

And further still,  
Because the preacher was wise,  
He taught the people further knowledge.  
Yes, he gave good heed, and sought out,  
And set in order ;  
The Preacher sought to find out acceptable words,  
..... upright, words of truth.

## CANTICLES.

AS we have elsewhere, in our attempt to ascertain the arrangement of this series of poetry, endeavoured also to explain some of the subjects of natural history,  
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which occur in it, we shall not now enlarge on them, or repeat what we have there said. The judgment of the public has favoured that exertion with an

approbation, for which we return our thanks, while we indulge our best wishes for its continuance.

### CHAPTER I. VERSES 5, 6.

*I am BLACK.* Kedar does not signify the deep blackness of the negro, but that kind of brownness which is the effect of being tanned by the sun. Job says, chap. xxx. 28. "I went black, but not by the beams of the sun." Stephens the geographer says, "The Kedarites are a nation of Arabia Felix." Suidas places them near Babylon, but the Arabian authors do not determine the place of their residence.

#### VERSE 7.

*Tell me, O thou, whom my soul loveth, where thou feedest? &c.*

There seems to be something so highly figurative in the exclamation of the bride, in these verses, that it has never occurred to critics that the speaker, assuming the *metaphorical* character of a gazelle, or antelope, inquires for the resting place of the flock, wherein she also might rest. They have usually supposed, that she makes this inquiry in the character of a shepherdess, meaning to accompany her shepherd, and to associate with him at the noon time of day, when he would be reposing; but, we have extracted from sir William Jones's translation of an Arabian poet, a passage which not merely compares his mistress to a gazelle, or fawn, but says, she *strays* from her proper place; and this certainly is the meaning of the bride, "*why should I be as one that turneth aside; a straying, roving, animal; one of thy flock, yet wandering by, rather among, the flocks of thy companions?*"

"In that tribe was a lovely antelope, with black eyes, dark ruddy lips, and a beautiful neck, raised to crop the fresh berries of *erac*, a neck adorned with two strings of pearls and topazes: SHE STRAYS FROM HER YOUNG, and feeds with the herds of roes in the tangled thicket, where she browses the hedges of the wild fruit, and covers herself with a mantle of leaves; she smiles and displays her bright teeth, rising from their dark coloured basis, like a privet plant in full bloom, which pierces a bank of pure sand, moistened with dew. To her teeth the sun has imparted his brilliant lustre, but not to the part where they grow, which is sprinkled with lead ore, while the ivory remains unspotted. Her face appears to be wrapped in a veil of sunbeams; unblemished is her complexion, and her skin is without a wrinkle. Her name was Khaula, "the tender fawn."

The answer of the ladies, also, assumes another and more complimentary appearance. "If thou knowest not, O fairest among women, go thy way forth, rather pursue thy way, in the tracts of the flock, and feed thy kids beside the shepherds' tents;" i.e. "We cannot answer you in the character of a wandering animal,

but in that of governess over animals; you, in your humility, may assume a station which we think too low, and to which we shall not degrade that person whom we esteem as the fairest among women." This humiliation in one party, and cheering in the other, is perfectly agreeable to other passages of this poem, as in this chapter, verses 1, 5; chap. ii. 1.

#### VERSE 12.

*While the king sitteth at his table, my spikenard sendeth forth the smell thereof.* For SPIKENARD, vide on chap. iv. plate.

#### VERSE 13.

*My beloved is a bundle of myrrh;* rather a small bag, or purse; for such is the usage of the East, and such is the import of the word elsewhere, as Gen. xlii. 35. "as they emptied their corn sacks, they found the purses which contained their money." Prov. vii. 20. "he hath taken a purse of money with him." The ladies of the East carry such a small bag in their bosoms night and day, says Sonini. Vide FRAGMENT, No. 445.

#### VERSE 14.

*A cluster of camphire, al-HENNA.* Vide on Solomon's Song, as above referred to, where a plate is given of this plant.

#### VERSE 17.

*The beams of our house are of cedar, our rafters are of fir.*

1st, Cedar, the regular word for this tree.

2dly, Fir. Vide on 1 Kings, xix. 4.

### CHAPTER II. VERSES 1, 2.

*I am the rose of Sharon, and the lily of the valleys.*

*As the lily among thorns, so is my love among the daughters.*

1st, Rose. The LXX, and Jerom, instead of *rose*, render "the flower of the fields," but the Chaldee calls this flower *jardah*, rose, and is followed by most western interpreters; circumstances seem to determine this to be the wild rose, the uncultivated flower, which thereby corresponds to the lily in the next verse. But besides this rose, Scheuzer refers to Hieronimus, Hierophyt. p. ii. who rather seeks this flower among the bulbous rooted plants; saying, that the Hebrew word rendered rose, *chabatjeleth*, may be derived from *chabab*, he has loved, and *batjel*, a bulb, or onion, bulbous root of any flower: and he declares for the *asphodel*, whose flowers resemble those of the lily. They are very fragrant. Homer and Hesiod praise it. Hesiod says it grows commonly in woods;

and Homer, *Odyss. I. xxiv.* calls the Elysian Fields, "meads filled with asphodel;" words which agree with the sentiment of the Hebrew here, if we take *sharon*, as seems perfectly proper, for the common fields. "I am the asphodel of the meadows, or woods; the lily of the vallies," or places not cultivated as a garden is. I prefer, however, the derivation from *chabak*, to hide, and *tjel*, to shade, which would denote a rose not yet blown, but overshadowed by its *calyx*; if to this we add the idea of a *mild* rose, we approach, I presume, to the strength of the term; "I am a wild rose flower, not fully blown; but enclosed as yet," partly alluding to her *enclosing* veil.

The rose in the East is extremely fragrant: it is indeed the sovereign of the garden; and Hafiz, the Persian poet, says, "when the rose comes into the garden, the violet prostrates itself before it, with its face to the ground." To what degree roses were esteemed among the Greeks, may be seen in Anacreon. But these, no doubt, refer to *garden* roses, not to the wild flower, which is that of our text. *Vide* on verses 11, 12, 13. ad fin.

2dly, *Lily*. This is the constant rendering of the word *shushanith*, or *susanah*; and needs no enlargement, as the flower is well known among us.

3dly, *Thorns, coachim*. For *coach*, *vide* 2 Kings, xiv. 9.

#### VERSE 3.

As the APPLE-TREE among the trees: the citron-tree, without doubt: which grows to the size of a moderate timber-tree; and affords a refreshing shade in hot countries.

#### VERSE 7.

I charge you by the roes, and by the hinds of the field.

1st, The *roes*. *Tjebauth*, rather the *gazelle*, or *antelope*, of which there are several kinds: some are domesticated, in Upper Egypt, at least, probably elsewhere; and if some of their breeds were so *anciently*, perhaps it may account for the close resemblance in flavour, &c. of the kids dressed by Rebekah, to the wild venison procured by Esau, Gen. xxvii. 9.

The *tsebi* is mentioned in Scripture as extremely swift, 2 Sam. ii. 18. as being good food, 1 Kings, iv. 23. which see. It is here called *tsebauth*, says Mr. Parkhurst, from its *going in troops*. They are very common, and very numerous in the southeastern countries.

2dly, The *hinds*. *Vide* on Naphtali, Gen. xlix. plate, et al.

#### VERSE 9.

My beloved is like a roe, or a young hart.

1st, *Roe, tsebi*; masculine here, though feminine in verse 7. and the same is, *young hart*.

2dly, *Opher healilim*; this *opher* occurs only in Canticles, and is taken for a name whereby the early age of a stag is expressed. Huntsmen have names for the stag as he increases in age, from his birth till his full maturity, a *fawn*, a *calf*, a *pricket*, a *stag*, &c. and this seems to have been customary in most countries, where the chase of that animal was practised. Bochart derives this word *opher*, from the Arabic word *pharon*, which signifies *down*; because, usually, the horns of the young stags are covered by a velvet like kind of *down*, which is extremely tender: the idea is perfectly correspondent with the scope of the passage, and with the compliment intended by the speaker; but see this down better *placed*, i.e. on the cheek, by an Arabian poet, on the following verses.

#### VERSES 11, 12, 13.

The winter is past, the rain is over and gone; 1. The flowers appear on the earth; the time of the singing of birds is come, and the voice of the, 2. turtle is heard in our land. 3. The fig-tree putteth forth her green figs; and the, 4. vine with the tender grape giveth a good smell.

There is nothing very difficult in this passage; it is a very poetical and beautiful description of the progress of spring. Many particulars of it have been well illustrated by Mr. Harmer.

1st, *FLOWERS, buds, shoots*, &c. in general, whatever bursts into life, and adorns that ground whereon it vegetates.

2dly, *TURTLE*: this bird is in some sense, or sometimes, if not always, a bird of passage; as appears from Jer. viii. 7. where it is said to "know its time." Aristotle says the same, lib. viii. cap. 3. so does Varro, lib. iii. cap. 5. and Cicero, de Fin. lib. ii. The bird is well known among us.

3dly, *FIG-TREE*. *Vide* on Psalm cv. 27.

4thly, *VINES, gephennim*. This is sometimes called the *wine* vine, as Numb. vi. 4; Judg. xiii. 14. The plant is too well known to need enlargement.

We shall add a passage from an Arabian poet, translated by Mr. Richardson, Arab. Gram. p. 94. by way of shewing what are the principal flowers of spring in the East; and of affording a mean of comparing the descriptive particulars selected by these poets of the same climate, when alluding to the same season of the year.

"Yes, by the resplendent spring, and his *blooming flowers*;

The narcissus, and the anthemias, like eyes and teeth;

And the jasmine, like the colour of a rejected lover;

And the anemone, like a beautiful virgin advancing in a silken robe;

And the sweet odour-diffusing rain-besprinkled violet;

And the myrtle, like the down on the cheek of the fruitful fawn;

And the rose approaching with his army, of thorns, whose beauty is all conquering."

N.B. This last verse shews the esteem in which the rose is held in this country. *Vide* on chap. ii. 1.

## VERSE 14.

*My dove in the clefts of the rocks.*

Pigeons are so abundant in the East, that they are by no means confined to dove cotes, or houses appointed for them; but, as Virgil describes them, they dwell in the clefts of the rocks:

. . . . . columba

Cui domus, et dulces latebroso in pumice nidi.

Homer describes doves flying from the hawk, and taking refuge in rocks, Il. 495. and Od. lib. xii.

## VERSE 15.

*Take us the foxes; rather jackalls:* for which see on Psalm lxiii. plate, and FRAGMENT, No. 209, where their species are distinguished.

## CHAPTER III. VERSE 10.

*King Solomon made himself a chariot. . . . the covering of it PURPLE, the midst thereof being paved with love for the daughters of Jerusalem.*

It may be seen, that formerly the editor of CALMET confessed, he did not know in what sense, always, to take the word *aregaman*, which is usually rendered *purple*; and this rendering is given to it without hesitation, or suspicion that it could bear any other. All dictionaries and lexicons agree in it: nevertheless, that on this subject hesitation might not have been misplaced, may appear after considering a few hints by way of inquiry.

1st, The Arabic word *archam* or *arecham*, which is evidently allied to the Hebrew *aregam*, "signifies *variegated*, or of different colours:" "*variegated*, or of more colours than two or three blended together." This is the usual interpretation of the word among the Arabs; as we learn from Bruce, Travels, vol. v. p. 163. though Bruce himself says, it includes also, the combination "of two colours, as black and white." This, I apprehend, leads us to the precise meaning of the Hebrew word. 1st, A combination of two colours, in any pattern whatever; even to the nature of damask linen, of which one figure, square, &c. shews dark, while the other shews light; say black and white: otherwise two colours united into one pigment; i.e. *purple*; which results from the union of blue and red, in commixion; for such is the combination of purple.

2dly, Threads of two colours, worked mutually into one pattern, whether stripes or crossings, whether black and white, or red and blue, &c. so that the effect of the whole appears superficially varied.

3dly, Variegation of several colours united into a pattern; which we illustrate by those of Turkey carpets in general. These carpets have no animals of any kind, nor flowers, nor any living thing portrayed

on them, but a composition of divers ornaments, and of divers colours, aiming at producing, on the whole, a lively, or splendid effect. This I think illustrates the import of the Hebrew word *aregaman*. We shall examine a few passages wherein it may be useful to give it this import.

Numb. iv. 13. "And they, the Levites, shall take away the ashes from the altar, and shall spread a *PURPLE cloth* thereon." The altar being a heavy utensil, and often soiled by the fat, &c. of sacrifices, &c. offered on it, shall be wrapped in a strong, solid covering, a Turkey carpet, or *variegated envelope*; i.e. an external *surtout*. This seems by no means an unnatural, or improper covering to such a bulky subject.

Judg. viii. 26. "Golden earrings, ornaments, collars, and *variegated raiment*," raiment of variegated colours composed into a pattern, worn by the kings of Midian." This is precisely according to the taste of personal decoration in the East; and might almost be rendered "*brocaded vestments*," in modern language.

2 Chron. ii. 7. "Send me now a man cunning to work, in *VARIEGATED colours*, and in crimson and blue." This can hardly mean *purple* here; since *purple* is a mixture of crimson and blue: but *variegations* of colours suits the passage completely.

Esth. i. 6. "Railed divisions," in the court of the palace "hung with linen, and *VARIEGATED patterns*," i.e. CARPETS "upon railings of silver pillars, and columns of white marble." Vide on this passage, with the plate. Could any thing be more proper, or more magnificent, or more *customary* than this use of *carpets*, to hang upon the divisions made by the cross rails which accompanied these pillars and columns?

Prov. xxxi. 22. "She maketh herself coverings of *tapestry*:" her clothing is silk and *brocade*; i.e. *variegated* with sundry colours.

[By the by, as *tapestry*, according to our application of the word, is rather heavy clothing for a warm country, I would wish to read more literally;

"*Woven works, marbudim, she makes to herself of cambric, linen; [i.e. figured.]*

*And variegated, brocade, is her lower garment, petticoat.*"

But I think this may be rendered still more correctly, if we advert for the sense of these *marbudim*, to chap. vi. 16. "I have decked my bed with *coverings* of *marbudim*, tapestry;" which appears to be used on the *upper* part of the bed. This, I say, gives *this* passage a more correct parallelism.

*Her UPPER GARMENTS, gown, robe, she makes of fine cambric, &c. wrought in a pattern:*

*And of BROCADE her lower garment, petticoat:* which is much as we have seen British ladies; nor is this their only resemblance to this excellent portrait



of Solomon; clothe themselves in muslin, or cambric robes, *sprigged*, &c. by their own hands, worn over silk or satin petticoats. The taste and elegance of which combination seems to have captivated the Hebrew Solomon formerly, as much as it has lately delighted British beholders. For the robe, vest, and drawers of Eastern female dress, *vide* on Isai. iii. 18. plates.

It should seem too as if this *brocade* was rather restricted to the inner, or lower garment: for so we find, Dan. v. 7. the king promises whoever explained the writing shall be clothed in *scarlet*; "*aregana*, the same word as elsewhere is rendered *purple*, "his lower garment shall be of *variegated*" pattern; i.e. *brocade*. *Vide ante*, the dress worn by the kings of Midian. This is nearly the dress worn by Mordecai, as prime minister, or grand vizier, Esth. viii. 15. "and Mordecai went out from the presence of the king in royal apparel, of blue and white; rather, in royal lower garments, or lower garments of royal blue and white, and a great crown of gold, and a vest of fine cotton, with a *variegated*," border, perhaps, whether of flowers, or of any other pattern embroidered on it. The reader will observe the distinctions marked by the differences between these dresses of office: the master of the magi was not the grand vizier, he was only the *third* ruler in the kingdom.

These passages are sufficient to shew that the sense of *purple* is not *always* implied in the Hebrew word *aregaman*; but a mixture, or combination of colours, of which *purple* is only one distinction.

If the word *aregaman* means a weaving of many different colours, or even of two colours only, then we were not very far from the mark, when we proposed the sense of a *carpet*, for the *aregaman* which covered the floor of the nuptial palanquin of Solomon in this passage: which, as it was a love gift from the daughters of Jerusalem, we shall compare to those ornamental hearth rugs, worked in patterns, with crewels, with which our young ladies have lately amused themselves, and adorned the hearths of their drawing rooms; these have the solidity, the beauty, the durability, and the ornamental effect of the most costly carpets; such have been worked too for the purposes of coach carpets, by the noblest ladies of England; such might be presented to king Solomon himself! there is but one objection; they are too handsome to be trod on; however, Solomon in his palanquin did not *stand*, but *sit* on them; and if the works of the ladies of England are not too valuable for their coaches, no good reason, I am sure, can be given why those of the daughters of Jerusalem should be ill applied in decorating and completing the equipage of Solomon.

Though I have used the word *brocade* to convey the idea of *variegation* by colours into a pattern, yet, the word *tissue* may more accurately suit the description of this *aregaman*; for, as *areg* is from *regem*, *aregem*, to weave, so is *tissue* from the French *tisser*,

*tissu*, to weave; and hence *tisserand*, for a *weaver*, &c. which is perfectly analogous to the derivation of the Hebrew, or rather Chaldee word; and we find by these remarks, our former opinion confirmed, that the city *Arech*, of Babylonia, was that famous city which contended with Athens in the art of weaving; and from *Arech* was metamorphosed, *à la Grec*, into *arachne*, the spider, as Ovid relates in his *Metamorphosewn*.

The same train of reasoning applies to the tresses of the bride, chap. vii. 5.

Thine head *dress* upon thee is like *Carmel*,

And the tresses of thine hair are *plaited* like *well woven*, *well figured* tissue, *aregaman*.

i.e. They are extremely numerous; some ladies have *an hundred and ten* tresses, says lady Montague; they are of great length, reaching low down the back; they are braided, and implicated in the most becoming manner, and to the happiest effect: "the king is inextricably entangled in these intricacies," which are wrought one into another with the most attractive skill.

#### CHAPTER IV. VERSE 11.

Thy lips, drop the honeycomb. *Vide* on Prov.

##### VERSES 13, 14.

1st, A *garden* enclosed is my sister, my spouse; 2d, a spring shut up; 3d, a fountain sealed. Thy plants are an orchard of, 4th, pomegranates, with pleasant fruits; 5th, camphire; with, 6th, spikenard; 7th, spikenard: and 8th, saffron; 9th, calamus; and 10th, cinnamon; with all trees of, 11th, frankincense; 12th, myrrh; and, 13th, aloes, with all the chief spices.

1st, *Garden*. A hint on the character of gardens in the East may be agreeable on this passage. The comparison of a lady to a garden, is not only a frequent, but an elegant compliment in the East.

Gardens in the East, are little other than *verdant forests*. Our English plantations are nature regulated and assisted by art; but those of Asia are more shady, more covert, than our own, by reason of the great heats of the country. So de la Motraye describes the grand seignior's garden at Constantinople, as "a heap of groves, and a forest of cypresses, and other great trees, which are always green," vol. i. p. 178. Not only do the windows, &c. of palaces open into their gardens, for the sake of beholding their verdure; but in these gardens they often dine: so says Busbequius, Trav. p. 79. "Haly Basha, deputy to the grand vizier, treated the Persians with a sumptuous dinner, which he made in his garden." And correspondent to this enjoyment should seem to have been the banquet house, *kiosk*, or pavilion of Esther, chap. vii. 7. for we read, that "the king arising in his wrath from the banquet of wine in the palace garden;" the word *went* is added by *or*

translators. But if this *kiosk* stood in the garden, he was no sooner out of one, than he was in the other. "The gardens," says lady Montague, Letter xxxii. "are enclosed with very high walls. There are none of our parterres in them, but they are planted with high trees, which give an agreeable shade. In the midst of the garden is a *chiosk*, i.e. a large room, commonly beautified with a fine fountain in the middle of it. It is raised nine or ten steps, and enclosed with gilded lattices, round which, vines, jasmines, and honeysuckles, make a sort of green wall. Large trees are planted round this place, which is the scene of their greatest pleasures, and where the ladies spend most of their hours, employed by their music or embroidery." This extract may almost stand as a comment on the passage before us; only we must add to the idea of a garden, that of a fountain in such a garden; and around that fountain, the jasmines and honeysuckles of lady Montague, or the orchard of fragrant plants of Solomon. To shew the value of shady and great trees in the East, we add an extract from baron Du Tott, vol. i. p. 63.

"Above all, they admire the shade of great trees, and will, to preserve them, even disregard the convenience of their houses. I have seen a fine old elm, more ancient than the proprietor, preserved by the architect in the midst of a gallery which it crossed to spread its shade over the roof. All the trees of an estate are left in the same order they are found: and the plan of any building is commonly regulated by them, be they placed how they will; and this, no doubt, because in so warm a climate the shade of great trees is necessary."

Several passages in Scripture coincide with this value of shade.

2dly, A *spring shut up*. After what the reader has seen on the nature of gardens, and what has been noticed by him on various occasions, respecting the importance of water in the East, to the purposes of vegetation, and to the sustenance indeed of plants, whether useful or ornamental, nothing need be added on the subject of this spring, or on the following word, 3dly, *fountain*. That springs and fountains were *shut up*, appears from the history of Jacob, when entering Padan Aram, and that they were personal property, appears from the struggles occasioned in the days of Abraham, and Isaac, and Moses. A spring, and a fountain, in a royal garden, which garden was itself enclosed, might be expected to maintain its privacy; and this is allegorically converted into a compliment on the modesty, the chastity, and the virgin reserve of the bride, as in the following apologue:

"Feirouz, a vizier, having divorced his wife on suspicion of infidelity, her brothers applied for redress in the following figurative terms, 'My lord, we have rented to Feirouz a most delightful garden, a

terrestrial *Paradise*; he took possession of it, encompassed with high walls, and planted with the most beautiful trees, that bloomed with flowers and fruit; he has broken down the walls, plucked the tender flowers, devoured the finest fruit, and would now restore us this garden, robbed of every thing that contributed to render it delicious when we gave him admission into it," Miscel. of Eastern Learning, vol. i. p. 12.

4thly, *Pomegranates*. Of this tree I shall extract the description from Dr. Woodville's Medical Botany, vol. i. p. 158.

"*Punica granatum*, pomegranate-tree.

"*Class* iconsandria, *Ord.* monogynia. *Lin. Gen. Plant.* 613.

"*Ess. Gen. Ch. Cal.* 5-fidus, superus. *Petala* 5. *Pomum* multiloculare polyspermum.

"This small tree rises several feet in height: it is covered with a brownish bark, and divided into many small branches, which are armed with spines; the leaves are oblong, or lance-shaped, pointed, veined, of a deep green colour, and placed upon short foot stalks; the flowers are large, of a rich scarlet colour, and stand at the end of the young branches; the corolla is composed of five large roundish slender petals, with narrow claws, by which they are inserted into the calyx; the calyx is large, thick, fleshy, tubular, of a brownish red colour, and divided at the extremity into five pointed segments; the filaments are numerous, short, bent inward, furnished with yellow antheræ, and attached to the calyx; the germen is roundish, and supports a simple style, of the length of the filaments, and terminated by a globular stigma; the fruit is about the size of an orange, and crowned with the five teeth of the calyx: the rind is thick and tough, externally reddish, internally yellowish, filled with a red succulent pulp, [this is gratefully acid, somewhat like that of oranges, contained in transparent cellular membranes, and included in nine cells, within which, numerous oblong angular seeds are also lodged. This shrubby tree is a native of Spain, Italy, Barbary, &c. and flowers from June till September.

"The cultivation of this tree in England is first to be dated from the time of Gerard, in 1596; and though its fruit seldom arrives to a state of perfection in this country, yet the large and beautiful scarlet flowers which it produces, still render it a desirable object of ornamental gardening;" [the double flowered sort more especially, makes a very beautiful appearance.]

Some of these rise to 18, or 20 feet.

5thly, *Camphire*, *al-henna*. *Vide* as before referred to.

6thly, 7thly, *Spikenard*. *Vide* the plate.

8thly, *Saffron* is the kiln-dried *stigmata* of the *crocus*: a flower well known in our gardens. The

impropriety of using the name of the artificial preparation instead of the flower in its natural state is evident. The *crocus* is of Class iii. Order 1. of Linnaeus. *Triandria monogynia*.

It is so common as to need no description.

9thly, *Calamus aromaticus*. Vide on Exod. xxx. 23.

10thly, *Cinnamon*. I shall extract Dr. Woodville's account of this spice, Med Bot. vol. i. p. 80.

"*Laurus cinnamomum*, cinnamon-tree.

"*Class enneandria*. Ord. monogynia. L. Gen. plant. 509.

"*Ess. Gen. Ch. Cal. o. Cor. calycina*, 6 partita. *Nectarium glandulis* 3, bisetis, germen cingentibus. *Filamenta interiora glandulifera*. *Drupa* 1-sperma.

"This valuable and elegant laurel rises above twenty feet in height; the trunk extends about six feet in length, and one foot and a half in diameter; it sends off numerous branches, which are covered with smooth bark, of a brownish ash colour; the leaves stand in opposite pairs upon short foot stalks; they are of an ovalish oblong shape, obtusely pointed, entire, firm, from three to five inches long, of a bright green colour, and marked with three whitish longitudinal nerves; the common peduncles grow from the younger branches, and after dividing, produce the flowers in a kind of paniculated umbel. The petals are six, oval, pointed, concave, spreading, of a greenish white or yellowish colour, and the three outermost are broader than the other; the filaments are nine, shorter than the corolla, flattish, erect, standing in ternaries, and at the base of each of the three innermost, two small round glands are placed; the antheræ are double, and unite over the top of the filament; the germen is oblong, the style simple, of the length of the stamina, and the stigma is depressed and triangular; the fruit is a pulpy pericarpium, resembling a small olive of a deep blue colour inserted in the corolla, and containing an oblong nut.

"The true cinnamon-tree is a native of Ceylon, where it grows common in the woods. Its cultivation was first attempted in this country about the year 1768, by Mr. Philip Miller, who observes, 'that the cinnamon and camphire-trees are very near akin;' and that if the berries of these trees were procured from the places of their growth, and planted in tubs of earth, the plants may be more easily reared than by layers, which require two years or more before they take root.

"Ray seems to think that the *cassia cinnamomea* of Herman, the *cassia lignea*, and the *cassia fistula* of the ancient Greek writers, were the same, or varieties of the same species of plant. [It is necessary to observe, that the ancient signification of these names is very different from the modern. The younger branches of the tree, with their bark covering them, were called by the Greek writers *κινναμωμον* *cinnamomum*, and sometimes *Ευκαμωλια*, or *cassia lignea*;

but when they were divested of their bark, which by its being dried became tubular, this bark was denominated *κασια* *cassia*, or *cassia fistula*. But as in process of time the wood of this tree was found useless, they stripped the bark from it, and brought that only; which custom prevails at this day. See account of the cinnamon-tree by Dr. Watson, Phil. Trans. vol. 47.] An inquiry of more importance is, whether the cinnamon of Ceylon is of the same species as that growing in Malabar, Sumatra, &c. differing only through the influence of the soil and climate in which it grows, or from the culture or manner of curing the cinnamon. Mr. White and Mr. Combes, who have investigated this subject with considerable attention, agree with Gracian, and determine this question in the affirmative. [But Mr. White, with the assistance of Dr. Matty, carefully compared the specimens of the cinnamon-tree, commonly called cassia, which he had from Sumatra, with those from Ceylon, preserved in the British Museum, which were the collections of Boerhaave, Courteen, Plukenet, and Petiver, and found the difference so inconsiderable, as fully to justify his opinion. And he observes, 'if any conjecture can arise from hence, it may be, that the cinnamon of Ceylon was formerly, as well as that of Sumatra and Malabar, called cassia; but that the Dutch writers, being acquainted with the excellent qualities which the ancients ascribed to their cinnamon, chose to add the name of cinnamon to that of cassia; and in process of time they have found the name of cinnamon more profitable than that of cassia, by which we choose to call our canella, to our national loss of many thousands a year,' Phil. Trans. vol. 50. p. 887. How far the reasoning of Mr. White is really well founded, we leave to the judgment of others; it may, however, be remarked, that his opinion is not a little supported, from the consideration that the cinnamon plant varies exceedingly, even in the island of Ceylon, where Burman collected nine different sorts, and Seba actually describes ten.

"The use of the cinnamon-tree is not confined to the bark, for it is remarkable that the leaves, the fruit, and the root, all yield oils of very different qualities, and of considerable value: that produced from the leaves is called oil of cloves, and, *oleum Malabathri*: that obtained from the fruit is extremely fragrant, of a thick consistence, and at Ceylon is made into candles, for the sole use of the king; and the bark of the root not only affords an aromatic essential oil, or what has been called oil of camphire, and of great estimation for its medical use, but also a species of camphire, which is much purer and whiter than that kept in the shops.

"The spice so well known to us by the name of cinnamon, is the inner bark of the tree; and those plants produce it in the most perfect state, which are about six or seven years old, but this must vary according to circumstances.

"The bark, while on the trees, is first freed of its external greenish coat; it is then cut longitudinally, stripped from the trees, and dried in sand, till it becomes fit for the market, when it is of a reddish yellow, or pale rusty iron colour, very light, thin, and curling up into quills or canes, which are somewhat tough, and of a fibrous texture. It is frequently mixed with cassia, which is distinguished from the cinnamon by its taste being remarkably slimy. This bark is one of the most grateful of the aromatics; of a very fragrant smell, and a moderately pungent, glowing, but not fiery taste, accompanied with considerable sweetness, and some degree of astringency." *Vide* on Exod. xxx. 23, &c.

11thly, *Frankincense*. *Vide* on Exod. xxx. 34, 35.

12thly, *Myrrh*. *Vide* on Exod. xxx. 25.

13thly, *Aloes*. *Vide* on Numb. xxiv. and Prov. vii. 17.

#### CHAPTER V. VERSE 4.

*My beloved put his hand by the hole.* *Vide* the Lock, plate.

#### CHAPTER VI. VERSE 10.

*Who is she that looketh forth as the morning. . . . terrible as an army with banners?*

The following are the words of Scheuzer: "I should have here a proper opportunity of describing the empurpled rising of the *Aurora*, or daybreak, of the light of the sun, and of the moon, and especially of that light called *Aurora Borealis*, which, by its streams, and the columns of fire it diverges on all sides, forms an image sufficiently expressive of an army, and even traces the likeness of two armies charging each other. Symmachus renders, 'terrible with her troop;' 'illustrious, like those which are magnified:' or as the fifth and sixth edition of the LXX read, 'terrible among those which are magnified.' *Vide* the supposal of a comet, to which these renderings partly agree, FRAGMENT, No. 408, on Solomon's Song.

#### VERSE 11.

*I went down into the garden of nuts;* Dr. Shaw thinks these were *walnuts*: both *nuts* and *walnuts* are too well known to need description. For *Pomegranates*, *vide* on chap. iv. 13.

#### CHAPTER VII.

Some assistance toward understanding the parts of dress here described, may be obtained from our plates to Isai. iii. 18. but much more from those to the New Arrangement of Solomon's Song.

#### VERSES 7, 8.

*Palm-tree.* This is a very tall, upright, rising, tree, whose leaves are at its head, and whose fruit, *the dates* of the shops, hang in clusters from its top. There are several kinds; some rise so high as 60, 80, or, says Denon, even 100 feet. The leaves in which our grocers receive their figs, &c. enclosed are those of a species of palm.

#### VERSE 13.

*Mandrakes.* Very great are the difficulties of interpreters on the plant intended by the Hebrew word *dudaim*. Without repeating their conjectures, we shall content ourselves with saying, that the word signifies "the breast of a woman," and that there is a species of melon so called in Persia to this day, "nearly the figure of the coloquintida, colour mingled red and yellow, and of a very agreeable odour." The Syrians and Egyptians call it *shemama*, and the Persians the same, *chamama*, i.e. *woman's breast*: and possibly this alludes also, to the fulness of the *maternal* breast, as *amma* may be allied to the Hebrew *amma*, "mother," and *sham*, to the Hebrew *sem*, or *shem*, "aromatics, sweet scented drugs, spices;" this agrees with the character of this plant for fragrance, which is *held in the hand by way of nosegay*: and the Persians call it "perfume of the hands." *Vide* FRAGMENT, No. 499.

#### CHAPTER VIII. VERSE 10.

*I am a wall, and my breasts like towers.* *Vide* the plate; and add to the remarks there made, the notice taken by Juvenal of the breasts of the Egyptian women, of whom he says, "Who is astonished at the great size of the swelled necks, goitres, of the Alps? or to see a woman in Meroë, in southern Egypt, with her breasts larger than the child which is sucking them?"

*Quis tumidum guttur miratur in Alpibus et quis in Meroë crasso majorem infante papillam?*

## ISAIAH.

#### CHAPTER I. VERSE 18.

*THOUGH your sins were as scarlet, they shall be white as snow.*

*Though they were red like crimson, they shall be white as wool.*

The word for scarlet is *shenim*, the 'double;' either, 1st, double dyed, as in Horace, Carm. lib. ii. Ode 16.

... Te bis Afro  
Murice tinotæ  
Vestiant lanæ.

"Thou art clothed with the double dyed purple of Africa:" and, Ep. xii.

Muriceibus Tyriis iterata vellera lanæ.

"The wools with Tyrian purple double dyed." Pliny, also, lib. ix. cap. 16. mentions, "Tyrian purple twice dyed, at a great expense." Or, 2dly, this word may signify a *worm* of some kind, which *doubles* on itself; or, an insect which yields this colour, *scarlet*. But the general opinion is, that the second word crimson, *tolaath*, denotes the insect that yields this colour; the *kermes*, which is much the same as the cochineal insect, now brought to us from Spanish America, and used in dyeing our scarlet cloths.

We are greatly at a loss to account for the Tyrian purple, which is said to have been extracted from a shell fish, the *murex*. That the *murex*; we have also shell fish on our own coast of the same properties; was capable of yielding a very intense purple, we know; but the quantity of it is, and must have been, so very small, that it seems incapable of dyeing a piece of cloth in a season.

I am unwilling to think this prophet *repeats* an idea so closely as it here recurs, by making the first word the colour produced by the worm, the second the worm itself. May *double dyed* be taken for *any* colour so produced? And the second clause, "Yea, even double dyed from the deepest of dyes, that produced by the cochineal?" Or, may the first be the colour produced by the shell fish; the second, that by the insect? Two kinds of colour should rather be meant than one, though of the same class of tints.

## CHAPTER II. VERSE 20.

*Moles, chapharpharoth.* Vide plate of the Mole, Levit. xii. 29.

## CHAPTER V. VERSE 28.

*The hoofs of the horses are as flints.*

Winkelman observes, that he does not meet in any of the antique, cavalry, statues remaining, any *shoes* on the hoofs of the horses; and that, where such a thing occurs, it is a *modern* reparation. Certainly, before the shoeing of horses with iron was adopted, the property of a hard hoof was a great commendation to a horse, vide Isai. v. 28. as thereby he was the better qualified to travel on a hard road, and long at a time. Homer, in the *Odyssey*, calls such horses "*very hard footed*." Absyrt. cap. 106. calls them "*sound footed*," and "*strong footed*," in opposition to those which are "*tender footed*." Homer goes so far in the *Iliad*, as to call horses "*brazen footed*." But this leads to a suspicion, that they were occasionally shod with copper, or brass. The absence

of shoes, however, gives the true sense of the passage, Amos vi. 12. "Can horses run upon the rock?"

## CHAPTER VII. VERSE 18.

*In that day the Lord shall hiss for the fly, zebub, which is in the uttermost parts of the rivers of Egypt; and for the bee which is in the land of Assyria, and they shall come, and shall rest, all of them, on the desolate vallies, and in the holes of the rocks, and on all thorns, and on all bushes.*

We have here two creatures which appear to be of a very formidable nature, though of diminutive size: 1st, *zebub*, or the *fly*; 2d, *deburah*, or the *bee*. They are the usual words for each; yet, as the fly of Ethiopia is the most formidable of flies, so we may, I think, presume, that the bee of Assyria is equally formidable among bees. The *simb*, or fly of Ethiopia, has been described by Bruce, and we have applied his description to this passage in FRAGMENTS, Nos. 56, 286.

For the bee, I have not been so fortunate as to meet with any appropriate information; I imagine it should be a creature, not of Mesopotamia, but of very far east: for, though I doubt not that *Seria*, *Seriad*, or, "the Land of the Hive," refers to the first *swarming* of the human race, yet it is by no means impossible, that this also was the peculiar country of the bee; and where that insect, in its wild state, acquired the greatest perfection. There is great confusion in the geographical application of the names *Seria*, *Seriad*, *Syria* and *Assyria*.

I suspect, also, that we must appropriate to each creature its situation here described, for the *simb* does not inhabit "holes of the rock," as the bee does; and, I presume, we may refer the two first particulars to the bee: "it shall rest in desolate or forsaken vallies, and in holes of the rocks;" but the fly shall "settle on thorns and bushes."

It remains now that we notice the words נִיְטֻיִּים *ni-tutjim*, rendered *thorns*; and נְהֵלֵיִם *nehelelim*, rendered *bushes*. I incline to think, that Mr. Parkhurst, or rather Bate, has well explained this last word, of "pasture grounds, where flocks are tended," because, we learn from Bruce, that the *simb* appears on the "fat earth," and vallies, and forces the shepherds to drive their flocks to the desert, where this fly does not come, in order to preserve them from his ravages. Neither of those writers have perceived this application of the word, though it perfectly suits the passage and the natural history of the subject. Says Parkhurst, "it must be confessed, that as a derivative from *nahal*, with the radical, it might admit of this sense;" which, for want of distinguishing between the actions attributed by the prophet to the *bee* and the *fly*, he hardly knows how to admit.

Bruce says, vol. v. p. 189. "Providence, from the beginning, it would seem, had fixed its habitation, that of the *simb*, to one species of soil, being a black, fat

earth, extraordinary fruitful." "The shepherds preserve their immense herds of cattle by conducting them into the sands, beyond the limits of the black earth, and bringing them back again when the danger from the insect is over." I presume, then, that this *fat earth* is the import of the Hebrew word here, which our translators have rendered *bushes*.

May this lead us to the import of the foregoing word, rendered *thorns*? It is, indeed, so understood by the Chaldee, and the root does not occur in Hebrew. Bishop Lowth renders "thickets," referring, I suppose, to the root *ots*, a tree. I would rather, if it might be, refer to the root *netjeh*, in which the *n*, though radical, is omissible, and consider it as implying "flowery meads;" which would agree perfectly with the nature of the "extraordinary fruitful black earth" associated with it, and, by opposition, with the desolate vallies and rocks of the former lines. In fact, as three out of four subjects mentioned are *places*, this also, by parity, should be a *place*, not a *plant*. This would lead to the following distribution of these verses, according to their references to each animal, and its proper situation.

In that day,  
The Lord shall hiss for the fly, the *zimb*,  
Which is in the uttermost parts of the rivers of Egypt,  
Which shall come and settle on all flowery meads,  
And on all fruitful pastures.  
And for the bee,  
Which is in the land of Assyria,  
Which shall come and settle on all abandoned vallies,  
And in the crevices, or clefts, of the rocks.

These situations seem to correspond correctly to the nature of the insects to which they are referred.

#### CHAPTER X. VERSE 14.

*My hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.*

There are not many birds which forsake the nest while their eggs are in it: but, if any bird was sitting on her eggs, she would cry out on their being taken away. I have thought, therefore, that this nest might be that of an ostrich, which bird occasionally quits her nest, and in her absence the eggs might be found, and carried off without any resistance or any alarm.

I do not know how a better word than *peeped* could be substituted here; but it gives an equivocal idea, as if *prying*, inspection, was intended, whereas it imports the outcry of the parent bird at the spoliation of her nest. Might it be spelled *pipped*? from the root of our word, "to pipe," to cry out, to give notice. Lowth reads, "chirped," but that seems too cheerful a term.

#### CHAPTER XI.

This chapter contains one of the most beautiful of passages; the general reference of the peace and

harmlessness which it describes, we have touched on elsewhere: we shall now only attend to the animals it introduces.

1st, *The wolf shall dwell with, 2d, the lamb; the, 3d, leopard shall lie down with, 4th, the kid; 5th, the calf, and 6th, the young lion, and 7th, the fatted together, and a little child shall lead them; 8th, the cow and, 9th, the bear shall feed; 10th, their young ones shall lie down together; and, 11th, the lion shall eat straw like, 12th, the ox; and, 13th, the sucking child shall play on the hole of, 14th, the asp; and the weaned child play on, 15th, the cockatrice den.*

1st, *The Wolf, sahab.* Vide on Gen. xlix. 27.

2dly, *The Lamb*, a young lamb, male or female. The idea is that of non-resistance.

3dly, *The Leopard, nimmer*; the spotted panther, perhaps, as being the most considerable of this kind. But may it not be the kind of leopard used in hunting? for we seem to have such an allusion in the name *Nimrod, nimmer-od*, Gen. x. 9. which is explained of the "mighty hunter before the Lord;" i.e. he acted in the sight of the Lord, as a hunting leopard acts, with great agility, springing, leaping, before his master. The idea of this active animal lying down with the kid, is strong; otherwise this word may be taken to denote the leopard kind in general.

4thly, *The Kid*, a *butting* young animal; therefore an advance on a *lamb* of the foregoing versicle, which referred to a lamb too young to *butt*, at least to effectual resistance.

5thly, *The Calf*, a further advance, as the calf is stronger than a kid, and more capable of defence if attacked. The word for calf is unusual: perhaps our word, *steer*, i.e. young bullock, would answer it. With this, *steer* is associated.

6thly, *The young Lion, cephir*; which is a proportionate advance also beyond the leopard of the former article.

7thly, *The Fatted*, the same, I presume, as the "fatted calf," of which we read elsewhere in Scripture.

8thly, *The little Child*, needs no explanation.

9thly, *The Cow, parah*, see on Gen. xxxii. 15.

10thly, *The Bear, dub*, see on 2 Sam. xvii. 8.

There should have been an insertion of the word *together*, here, which seems to read double in the Hebrew.

The cow and the bear shall feed together;  
Together shall their young ones lie down.

11thly, *The Lion, ariah*, see on Gen. xlix. 11, 12.

12thly, *The Ox, bekar*. As oxen were forbidden under the ancient dispensation, this should be rendered "*beeve*," a young bull. As the cow was matched with the bear; she bear, no doubt, in this place, as the young are hinted at; so the stronger animal, the bull is matched with a lion; which also, by parity, should be a strong, male lion.

13thly, *The sucking Child*. The idea is that of the most helpless infancy. A progress in importance;

here evidently intended from the young of animals, cow, or ewe, to the young of the human race; and it is combined with a proportionate intensity of hazard, the poison of the peten.

14thly, *Asp, peten*, see on Job. xx. 14. Besides this, I think I may refer the *betan* of the Arabians, at this day, to the *peten* of the Hebrews, with little risk of error. Mr. Forskal describes it as "spotted with black and white, about one foot in length, and nearly half an inch in thickness; it is oviparous; its bite is instant death." This is all that is said by that naturalist on this serpent; we wish, therefore, for further description of it, especially if it be, as I suppose, a creature whose properties are so often alluded to in Scripture.

15thly, *The weaned Child*, an advance in consequence beyond the infant which precedes it, whose life, just opening, is surrounded by many hazards.

16thly, *The cockatrice, tjephon*. This serpent is evidently intended for a proportionate advance in malignity beyond the *peten*, which precedes it; an advance analogous to that of a weaned child over a mere infant. We regret the more the want of further description of the *peten*, by Mr. Forskal; for what can exceed that venom which produces "instant death?" To assist our inquiries here, we must endeavour to obtain information from the context; what is this *den* of the cockatrice? The Hebrew word *מאורה* *meaurath*, seems to me not to signify *den*, i.e. "a place enlightened from one hole," as usually understood, from *aur*, light; but rather to be plural in its form, and to signify *lightnings*, i.e. brilliancies, sparkings, *glitterings*; either flashes of effulgence from the whole, or of glitter from a part, or parts of this serpent. And this is not unlike the acception of it by the Chaldee, which understands the eyeball of this creature; whose radiance, says Kimchi, "shall be so great as to mislead a child, who shall mistake it for a diamond, or precious stone." Scheuzer prefers "the socket of the eyeball," or "the cavern of the eye," because *aur*, in Arabic, signifies *a cavern*. Against this idea it may be said, that in the former versicle the "hole of the asp" refers to the chink or crevice made by that creature the entrance to his habitation: and such holes were occasionally, at least, in houses and dwellings; for we read of a man's leaning against a wall, and a serpent, *nahash*, biting him, Amos v. 19. and we have a history, in Mr. Harmer, of a serpent shewing his head from a chink in a wall, and thereby occasioning the discovery of a concealed treasure. This leads to the notion of, 1st, an enlarged, exposed, opening: 2dly, perhaps, in a place at some distance from a dwelling, to which such a weaned child might ramble, for this *den*. But,

This representation proceeds wholly on the idea, that the former word, *חור* *chur*, rendered *hole* of the *asp, peten*, is correctly rendered. That the word in

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some places means a hole, at which what light enters is a mixture of light and darkness, is agreed; but there are other mixtures of light and darkness, besides that of glimmering light. For instance, this word expresses *pale*ness of countenance, Isai. xxix. 21. *pale*ness is a mixture of white and black, not perfect whiteness. The English word, *hoar*, *hoary*, says Parkhurst, is derived from this root, but *hoary hairs* are not inconsistent with *grayness*. Isaiah uses this word, xix. 9. to denote, says our translation, *net work*, or *wicker work*; but possibly this is ill assorted with "fine flax:" it may be that this word denotes a kind of damasking, or pattern, alternately black and white, like some of our wicker baskets. The result of these hints is, that the word *chur* may express a *mottled* subject, a mixture in uncertain proportions of black and white. This agrees well with the description of the *betan*, as given by Mr. Forskal, which he says is *maculatus*, mottled, or spotted black and white; and it seems to me to be not unlikely, that the prophet meant to say, "the sucking child should safely amuse himself with considering the mottles of the curious black and white pattern of that deadly serpent the *peten*; and the weaned child should stroke, or pat, or handle, the burnished gold scales of the ferocious *tjephon*, with perfect confidence and security." This sense appears, I say, to be extremely expressive and poetical, is perfectly analogous to the nature of the serpent tribe, of which some species are so innocent, not to say *fondling*, that the ladies carry them in their bosoms, in order to enjoy the coolness of their skins; and the children caress them, as our children do kittens, or puppies. But this is submitted with deference: the naturalist, I am sure, will admit it; and I see no reason why the Hebrew philologist should explode it. *Vide* the thoughts appended to the plates of the *cerastes* and *naja*.

#### CHAPTER XIII. VERSE 21.

1st, *Wild beasts of the desert shall lie there [in Babylon:] their houses shall be full of, 2d, doleful creatures: and, 3d, owls shall dwell there, and, 4th, satyrs shall dance there. And, 5th, the wild beasts of the islands shall cry in their desolate houses, and, 6th, dragons in their pleasant palaces.*

1st, *Wild beasts of the desert, tsim*. We had occasion, on Psalm lxxiv. 14. to observe, that probably this word signifies "inhabitants of the wilderness," or rather we would take it here for, bestial, inhabitants of the *dry* wilderness, the desert, agreeably to its root. In this application it will signify, generally, all such kinds of animals, "desert beasts."

But there is greater difficulty in fixing the import of the corresponding word, rendered "*doleful creatures*," *אֲחִים* *ACHIM*; on which I would observe, that a kindred noun from the same root, *achu*, imports a *flag*, *sedge*, or *reed*, which grows in the marshes, or



in the canals of the Nile; *vide* on Job viii. 11. that is to say, a marsh plant; and if we take *achim* here to signify "marsh animals," we shall be, I conclude, not far from its meaning. Therefore, as we have taken *tsim* generally, we must also take this word generally, to render it a counterpart to that; as, on the other hand, if we wish to make this word specific of any particular animal, it will oblige us to do the same with the other. Our public translation is favoured by the LXX, Bochart, and others, who think the yellings of the wild animals are referred to; but, I think, the principle of parallelism forbids our acquiescence in that interpretation.

3dly, Owls, "*daughters of screams*," OSTRICHES. *Vide* on Unclean Land Birds, Levit. xi. and FRAGMENT, No. 144.

4thly, Satyrs, *shoarim*; literally, "hairy ones." This word, or at least its kindred, certainly signifies *goats*, which are *hairy* animals; but here it cannot express any domesticated creatures. If it be taken generally, then *shaggy*, rough, hairy, wild beasts, is its meaning; but if it be taken for a certain kind of animal, then I think it possible some of the monkey, or baboon kinds may be intended, especially as they are said to *dance* there, to frisk, to sport, to play their gambols, perhaps, literally, *irked*, to *jerk themselves* forward with violence. "Hairy baboons shall gambol there." I do not know exactly what kinds of baboons inhabit the adjacent countries, and we cannot implicitly trust to the information of those who show wild beasts among us, but some which I have seen under the name of the "Persian savage," were surely *hairy* enough; not to allude to others, as the *simia sphinx*, &c. of Linnæus.

5thly, *Wild beasts of the islands*, דָּוָם אִיִּים. This seems to be ill rendered *islands*; it should rather mean *habitations*, or places, or things, settled around a certain spot. In this place, perhaps, wild vermin of cultivated countries, as foxes, weasels, hedgehogs, &c. generally taken, including whatever is offensive or destructive to man or to his labours.

But there is another sense in which the word *island* is used in the East, which is not inconsistent with this notion. The *oases* of the desert of Lybia, or Egypt, are *islands* of habitable land amid deserts of arid waste. This is the description of them by the Arabs; so that we see how the idea of *islands*, i.e. separations, *insulated* dwelling places may be connected with that of wild beasts; as to islands, i.e. totally surrounded by water, which is our English acceptation of the word, it is, I presume, foreign from the import of this passage.

6thly, *Dragons*, *tanim*, *vide* plate Lam. iv. I shall only observe, that *tanim* being always placed on *desert* shores, the opposition of the former word, in reference to domestic wild beasts, is maintained by referring this word to desert, sea side, rocky shore animals. Such, also, is the fact: Babylon being

seated on a river, *land* animals might have access to it; yet marsh or water animals were not excluded, because they might either come from the sea, or they might be such as love fresh water lakes or inundations for their residences. Had Babylon been on the sea, as Tyre, or in a sandy desert, as Palmyra, or on a rocky mountain, as Jerusalem, the mixture or consociation of animals so contrary in their natures would have been altogether unnatural.

The whole passage may be understood thus:

There shall the wild beasts of the *dry* desert lodge;  
The savage animals of the, *watry*, marshes shall fully occupy their houses;  
The daughters of screams, ostriches, shall reside there;  
And there shall the hairy, baboons, gambol;  
The vermin of the plain shall howl in their *now* deserted edifices;  
As the sea shore *amphibia* shall roar in their *once* voluptuous palaces.

The reader will judge whether these *oppositions* yet associations, are likely to be adopted by a poet so correct as the prophet Isaiah.

#### CHAPTER XIV. VERSE 13.

*I will make it [Babylon] a possession for the BITTERN; and pools of water.* Instead of the bittern, or *ardea ibis*, probability, supported by the majority of authorities, leads us to read, the *porcupine*, or *hedgehog*. *Vide* the plate on this passage. *Vide* also chap. xxxiv. 11.

#### VERSE 29.

*Out of the root of the serpent, nachash, shall come forth a cockatrice, tjepho; and his fruit shall be a fiery flying serpent, sheraph meoneph.*

The reader is referred for what we have said on the *nachash*, or serpent, taken generally, to the dragon of Rev. xii. for the *tjephon*, or cockatrice, to Isai. xi. plates. We have added some remarks on the *possibility* of the existence of *winged serpents* of a poisonous nature; and have referred to *winged lizards* not injurious. We shall now endeavour to suggest a hint or two on this *seraph*.

1st, It is associated with the *tjepho*, or *naja*, which is of the most venomous kind; this serpent therefore is venomous, yet, perhaps, not *immediately* fatal: for we find that the poison of the *naja* requires *some* time to spread its effects over the person, and to *extinguish* life; moreover, remedies, taken in time, are salutary.

2dly, The *seraph* must be a serpent which inhabit Arabia or Egypt, or both: Arabia, if that be the country meant by the appellation *South*, chap. xxx 6. or Egypt, if that be rather the country intended. Moreover, we find these *seraphs* tormented Israel when in the wilderness of Arabia, Numb. xxi. 6, &c. And in that passage we have a history of the effect



of their venom, which, like that of the *naja*, seems not to have produced instantaneous death, but to have allowed *some* time. According to the testimony of travellers, the cerastes is the most numerous in those districts; and, indeed, Mr. Bruce allows no other: nevertheless he himself plainly describes another, differing from the cerastes, in having no horn on his head. He describes this serpent as found among the balsam-trees; and, I think, if we add "darting from tree to tree," as we find described by Niebuhr, see the extract from him, *Dragon*, plate, we come pretty near to the idea of these poisonous flying serpents, for which we need not quit the country between Judea and Egypt.

All circumstances determine against Scheuzer, that this serpent resides in the desert, not in stagnant or other waters; and, I rather think, on the whole, that the colour of this serpent has given name to it, because, to speak of it as occasioning thirst, and burning, by its bite, is to express no more than appertains to many of its tribe, not to one in particular. I venture, therefore, to consider it as having fiery, red, or yellow, for its principal hue, perhaps not without a mixture of brown; which colour is a convenient parallel to the golden *naja*. The word *seraph* certainly signifies *burning*; yet, in the Chaldee, or rather Talmudical Hebrew, kindred words signify to *distil*; also *gum*, *resin*, *juice in general*, which is, liquor dropping, distilling from the tree. *Seerephah* denotes the *catamenia*; and *seriph* denotes *liquid food*. If this ever had been one meaning of the word *seraph*, in ancient Hebrew, it would decide the question; and would describe a poisonous liquid juice emitted by serpents, which might have the property of occasioning violent burnings, but which might also mean *venom*, generally taken. I would willingly take this *seraph* for a serpent which ejects its venom, but I cannot find authorities for the existence of such a serpent in Egypt, or Arabia, at present, whatever might have existed there *anciently*.

As to the *flying* of these serpents, I must again refer as before; but would add, that I see no decisive necessity for supposing the use of this word to denote *flying with wings*, in all cases: it often signifies *vibration*, swinging backward and forward, a *tremulous motion*, a *fluttering*; and this is precisely what Niebuhr describes, as produced by the serpents *heie thiðre*, in the branches of the tree from which they dangle, in order to spring to another. In short, if we connect with this account of Niebuhr, of the leaping of serpents from the date-trees, the venomous properties of those found by Mr. Bruce, among the balsam-trees, which he describes as *hornless cerastes*, I presume, we are not far from the *flying seraphs* of Scripture. Date-trees, we know, are extant in the desert where Israel dwelt; and there, too, dwells the cerastes: and though it be a contradiction in terms to speak of a hornless cerastes, yet it leads us to a

conception not inadequate, as I suppose, of the serpent described by Moses, and threatened by the prophet Isaiah.

I do not know whether it is worth while to refer to what Herodotus says respecting the flying serpents; but his account of their size, as not being large; of their fondness for sweet smells; that they frequent trees which bear spices, and places where the *calamus aromaticus* grows, agrees perfectly with Mr. Bruce's finding them among the balsam-trees, and, I think, corroborates the hints we have suggested. *Vide* Herodotus, lib. iii. cap. 107, &c.

## CHAPTER XXVII. VERSE 1.

*In that day the Lord with his sore and great sword shall punish LEVIATHAN, the piercing serpent, even LEVIATHAN, the crooked serpent, and shall slay the dragon that is in the sea.*

This is a difficult passage: our translation supposes, that only *two* creatures are mentioned, *leviathan* and the *dragon*. Others suppose, that three are intended: 1st, the *piercing* serpent; 2d, the *crooked* serpent; 3d, the *dragon*.

We must, on this latter, observe, that the dragon is the *tannin*, an amphibious animal, of which we find a whole class, Lam. iv. plate; but it is here very emphatically mentioned, "THE VERY THE *tannin*." One would wish, therefore, to refer it to the largest of the kind.

The second animal is, the *crooked nachash*; rather the tortuous, winding, folding, writhing, twining, serpent; not a serpent naturally *crooked*, but one whose manners and progresses are from side to side, gliding in, as it were, *meanders*, bending all ways to effect its course. I incline to seek this serpent, either among those water snakes which are referred to on Rev. xii. plate, respecting which we desire information, but have thought they might grow at least to the size of land serpents; or else, to those land serpents of enormous magnitude, which take the water with great readiness, and swim to considerable distances out at sea. If we had satisfactory accounts of the true *hydras*, I should probably prefer them; but, as the *tannin* are *amphibious*, we are not bound to seek other than *amphibia* for this second creature.

The first animal mentioned in this passage I incline to think is the *crocodile* itself, whose *stiff* defences do not permit his ready turning, but oblige him to take a circuit for that purpose. I would, therefore, consider the word *leviathan* as signifying the jointed, riveted, elongated reptile, the *crocodile*; whose rigidity makes him go as *straight* as possible; contrasted with a bending reptile, scaly also, indeed of very hard scales, strongly jointed, riveted, as it were, and of great length; and further contrasted by a sea animal, capable of diving and holding out on the mighty waters a longer course, perhaps than either of them: yet not wholly a sea resident, but am-

phibious. The passage implies so much, as usually understood. N.B. The word *earth* in our translation does not always mean the whole globe, but should be, often, rendered *land*, or *region*; and the word *sea* should, often, be *waters*; it is sometimes taken for the Nile. If it be so taken here, then the crocodile is undoubtedly meant by the first *leviathan*; and we must find the following creatures among its neighbours. I do not recollect any serpent expressly of Egypt, which answers to this requisition; but we know, that adjoining to Egypt, in Lybia, and Africa at large, is the very residence of immense serpents; witness that of *Regulus*, to which we again refer. As to the *tannim*, we know that *phocæ*, or seals, are found in the Mediterranean, on one side of Egypt, and in the Red Sea, on the other side; and these, latter, *may* be the kind referred to.

But I would not omit to mention the sentiment of Scheuzer, that the first *leviathan*, the *straight*, should be rendered *bar*; for so the word implies, a *bar* for a door, for instance; as if this creature had a *bar* across it, rather than along it. He prefers the *xygæna*, or hammer-headed shark; taking the projecting sides of the head for the *bar* intended; and, in favour of this, we ought to add, that Mr. Bruce mentions a large fish of this kind, [twelve feet long] struck from his vessel in the Red Sea, *Travels*, vol. i. but against this may be objected a doubt, whether the word *leviathan* ever means a true fish, a creature which resides wholly in the waters: it seems rather to mean an *amphibious* reptile, and *nachash*, as we have seen, may be taken in the same sense, which is perfectly agreeable to the scope of this passage. The Jews, however, are not satisfied with the productions of nature; but on this subject have recourse to a fish, in length 500 *stadia*; and in Bava Bathra, they mention a ship which spent three days on the back of this fish, in sailing from one fin to another. This is no subject, not even metaphorically taken, to *amuse*, much less to edify, a maritime nation.

## CHAPTER XXVIII. VERSE 25.

*When the ploughman hath made plain the face of his ground, doth he not cast abroad, 1st, the fitches, scatter, 2d, the cummin, and cast in, 3d, the principal wheat, and, 4th, the appointed barley, and, 5th, rye in their place?*

1st, *Fitches*, or *vetches*, a kind of tare. This word occurs but this once in Scripture, so that we have only the assistance of versions, not of any parallel places. Jerom renders it by *gith*, of which Pliny speaks, lib. xx. cap. 17. "Some among the Greeks name the *gith melanthion*, others *melaspermum*, [black seed.] The best is of the strongest smell and blackest colour."

Ausonius says, it is "pungent as pepper." Pliny adds, "its seed is very good for seasoning food:" and,

lib. xix. cap. 8. "it seems to be grown purposely for the bakehouse;" that is to say, to be sprinkled on bread, as we do caraway seeds, &c. on biscuits. Commentators are mostly in favour of this plant, the *gith*: but what is this *gith*? Mr. Parkhurst thinks it is the *fennel*; and he quotes Ballester, as saying, Hier. lib. iii. cap. 5. "*Gith* is commonly met with in gardens; it grows a cubit in height, sometimes more. The leaves are small, like those of *fennel*, the flower blue, which disappearing, the ovary shews itself on the top, like those of a poppy, furnished with little horns, oblong, divided by membranes into several partitions and cells, in which are enclosed seeds of a very black colour, not unlike those of a leek, but very fragrant."

I doubt, however, whether the writer who compares the leaves of this plant to those of *fennel* is not decisive against Mr. Parkhurst's notion; for then, why not say at once it is the *fennel*? Yet, that it classes with the *fennel* may be admitted. Is it the *dill*? is it the *anise*? or, is it the *caraway*? the latter has in favour of it our custom of strewing it on cakes; and perhaps the anise has in favour of it its being associated with the cummin in Matth. xxiii. 23. This is so much the stronger, if the present passage be understood of a *similarity*, not of a *contrast*.

2dly, *Cummin*, signifies, without contradiction, the plant known by us under that name; and which is in general use throughout Europe. The *long-seeded cummin*, Matth. xxiii. 23.

3dly, *Wheat*, vide on Exod. ix. 32. The prophet adds, says our translation, the *principal wheat: regulated wheat, measured wheat*, say most interpreters. I rather think *protected wheat*; wheat so much valued, as to be very carefully attended to. The root of the word seems to me to imply *protection*, and so a *chief*, i.e. a *protector*; but not so much perhaps a protector, in the instance of wheat, as an article under especial protection, by reason of its importance. Can it mean *lordly wheat*? a *dignitary* among vegetables.

4thly, *Barley*, vide on Exod. ix. 32. This barley also has an epithet applied to it: the *appointed barley*: I confess I know no *natural* appointment of barley, more than of other grain. I have been told by one of our best antiquaries that barley was certainly the first corn cultivated for human food; and it appears on many of the medals of Sicily, unless that plant so represented be a *bearded wheat*. If the sense of barley *designed* for food be not accepted here, I know no better, than to take this epithet as a reference to the *beard* of barley; a kindred word appears to mean in Talmudical Hebrew, a sharp leaved herb. Can this *appointed barley* be a kind of *lieutenant* to *principal wheat*?

5thly, *Rye, cusmet*, vide on Exod. ix. 32.

As to the manners of threshing out corn, and where-in they differ, vide FRAGMENT, No. 28.

## CHAPTER XXIX. VERSE 8.

*It shall be as when a hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite.*

The poetry of this simile is obvious to every reader of sensibility; but we have had repeated occasion to observe that we, in this country, cannot enter into the feelings of those who reside where water is scarce. As the simile of the prophet is drawn from nature, the reader will not be displeased with an extract which describes the actual occurrence of such a circumstance.

"The scarcity of water was greater here at Buba-ker, than at Benown. Day and night the wells were crowded with cattle, lowing, and fighting with each other, to come at the trough: excessive thirst made many of them furious; others, being too weak to contend for the water, endeavoured to quench their thirst, by devouring the black mud from the gutters near the wells; which they did with great avidity, though it was commonly fatal to them.

"This great scarcity of water was felt by all the people of the camp; and by none more than myself.

"I begged water from the negro slaves that attended the camp, but with very indifferent success; for though I let no opportunity slip, and was very urgent in my solicitations, both to the Moors and to the negroes, I was but ill supplied, and frequently passed the night in the situation of Tantalus. No sooner had I shut my eyes, than *fancy would convey me to the streams and rivers of my native land; there, as I wandered along the verdant brink, I surveyed the clear stream with transport, and hastened to swallow the delightful draught; but, alas! DISAPPOINTMENT AWAKENED ME, and I found myself a lonely captive, perishing of thirst amidst the wilds of Africa!*

"One night, though the trough was none of the largest, and three cows were already drinking in it, I resolved to come in for my share; and kneeling down, thrust my head between two of the cows, and drank," Mungo Park's Travels in Africa, p. 145.

## CHAPTER XXX. VERSE 6.

The young lion, *labia*, vide on Gen. xlix. The old lion, *laish*, vide ib. The viper, *aphoek*, vide Job xx. 14. The fiery flying serpent, vide on chap. xiv. 29.

## VERSE 20.

*Blessed are ye who sow beside all waters; who send forth thither the feet of the ox and the ass.*

It seems wonderful that rice, which is now so indispensable a grain in Asia, Egypt, &c. should not be

mentioned in Scripture; I have thought that this passage alludes to the necessary preparation for sowing it; and therefore have extracted the manner of its cultivation from Swinburne's Travels in Spain, Letter xvii.

"In the afternoon, at the entrance of a more mountainous country, we came to the *rice grounds*, now in stubble. The process of that tillage is as follows: In winter they plough out a piece of land, and sow it with beans, that come into blossom about March, when they plough them in for manure; water is then let in upon the ground, about four inches deep. It next undergoes a third ploughing, after which the rice is sown. In fifteen days it comes up about five inches out of the earth, and is pulled up, tied in bundles about a foot diameter, and carried to another well prepared field, covered with water to the depth of four inches. Here each planter sets the plants of his bundle in the mud, in rows of about a foot distance one from another. Every stem ought to produce from ten to twenty-four fold, and grow so close that the ears may touch. When ripe, it is gathered in sheaves, and put into a water mill, where the lower grinding stone is covered with cork, by which means the chaff is separated from the grain, without bruising. The rice of Valencia is yellower than that of the Levant, but much wholesomer, and will keep longer without growing musty."

## CHAPTER XXXIII. VERSE 4.

*Your spoil shall be as the gathering of the CATERPILLAR; as the running to and fro of LOCUSTS, shall he run upon them.*

*Caterpillar, chasil.* This is not the locust, being distinguished from it, Joel i. 4. Michaelis inclines to the *chaser*. Vide Joel, and Locust, plate.

## CHAPTER XXXIV. VERSES 11, &amp;c.

*The, 1. CORMORANT and, 2. the BITTERN shall possess it; 3. the OWL and, 4. the RAVEN shall dwell in it; 5. THORNS shall come up in her palaces; 6. NETTLES and, 7. BRAMBLES in the fortresses thereof; and it shall be an habitation for, 8. DRAGONS, and a court for, 9. OWLS. The, 10. WILD BEASTS of the desert shall also meet with the, 11. WILD BEASTS of the island; the, 12. SATYR shall cry to his fellow, 13. the SCREECH OWL shall rest there; there shall, 14. the GREAT OWL make her nest; and, 15. the VULTURES be gathered.*

1st, *Cormorant*. *Kaat*, the pelican. Vide Unclean Water Birds, Levit. xi.

2dly, *The bittern*. It must be owned the company in which this second creature, the *kephud*, is placed, leads strongly to the notion of its being a bird: but see the plate of the Porcupine, on Isai. xiv.

3dly, The owl. *Jansuph*, the *ardea ibis*. This we have rather supposed might be the *bittern*. Vide on Levit. xi. It is remarkable that the Arabian version reads *al houbara*. According to Dr. Shaw, the *houbara* "is of the bigness of a capon, but of a longer habit of body. It feeds on little shrubs and insects, like the *graab el Sahara*, frequenting in like manner the confines of the desert." Goliuz interprets it the *bustard*, which answereth indeed in colour, habit of body, and number of toes, but is twice as big. It is clear that these birds differ only as large and small. Dr. Russell says the Arabian name of the bustard is *houbray*.

The *cormorant*, No. 1, and the *bittern*, No. 2, if a bird, are *water birds*; this No. and the next are *land birds*; but wild, not domesticated.

4thly, The raven, *oreb*, vide on Levit. xi.

5thly, *Thorns, sirim*, vide on Psalm lviii.

6thly, *Nettles, kemush*; Vulgate, *urtica*. We have dismissed the *nettles* from Job xxx. 7. by substituting taller vegetables; but in the present instance we have no need to adopt that principle. We therefore admit them here, as we perceive no impropriety resulting from their admission.

7thly, *Brambles, cuach*, vide on 2 Kings, xix. 9.

8thly, *Dragons, tannim*, vide on Lam. iv. plate.

9thly, *Owls, daughters of screams*, ostriches, vide Levit. xi.

10thly, *Wild beasts of the desert, tjiim*, vide on chap. xiii. 22.

11thly, *Wild beasts of the islands, aïim*, vide chap. xiii. 22.

12thly, *Satyr*. Vide ib.

13thly, The *screech owl, lilith*. This word is a source of much confusion among interpreters. The root certainly signifies *night*, and a night creature we must, in all probability, seek to answer it; but is it a beast or a bird? the prophet has mentioned several birds, in the first place; then he has mentioned several beasts; does he here return again to birds? If we had already accepted *two owls*, making this a *third*, as our translators have done, much might be said against thinking it to be an owl here; but, as no other word used seems to denote an *owl*, this bids fairest to be its import. Nevertheless, we have taken, on Levit. xi. 16. a very different word to signify an owl, perhaps even the *screech owl*; and it must be owned that an *owl* would be better placed before, among *ravens*, than here, after *satyrs*.

14thly, The *great owl, kippus*. This word also occurs only in this place, so that we have no assistance, except very little from the versions. *Owl*, it certainly is not. Some have taken it for *kippud*, the *porcupine*, but the difference between the words *kippud* and *kippus* is apparently too great to permit this: not to insist that we had *kippud* in verse 11. Bochart, dissatisfied with all opinions, seeks this creature in the serpent tribe, thinking it to be the *aconitias*, or dart serpent. A word nearly resembling

this, *kipphaga*, in Arabic, signifies to *leap*: and such is the action of this serpent. The prophet's hints respecting making a nest, and laying and hatching eggs, are nevertheless, I think, a negative to this notion: for though some serpents are *oviparous*, and may be thought to make nests to receive their eggs, which yet requires proof, I know no serpent that *hatches* them, warms them by incubation, and forwards them by parental attention. These actions are certainly those of a bird.

This creature, then, the *kippus*, will not assist us to determine the foregoing, which, apparently, is allied to it in nature. It might be doubted whether the *lilith*, following the beasts, might not itself be a beast: in which case, perhaps, the black wolf, or other nightly prowling beast, might have been intended. But if *lilith* introduce a distinct class of birds, then it must, most probably, be a *night bird*, and those which follow it night birds too. So far as appears, different kinds of owls might be called by the names *lilith* and *kippus*; and the following creature, 15thly, *daiuth*, which we have, vide Levit. xi. thought to be a bird, may be a *night bird*, hawk, also. If, then, these latter creatures may be so far of the same kind as to be all of them *night birds*, we cannot wonder that travellers give no information about them. Perhaps *lilith* and *kippus* may be so named from their cries; their voices being imitated in their names.

#### CHAPTER XXXVIII. VERSE 14.

*As a CRANE or a SWALLOW, did I chatter.*

The *crane, sus*. Bochart inclines to consider this word as denoting the *swallow*, and the second word as denoting the *crane*. He has on his side the LXX, Symmachus, and Vulgate: but against him many more versions and commentators, who, with our own, read *crane*. The root signifies *swift*, and we call one of the swallow tribe by this name. Probably, it should be read rather *sis* than *sus*, for which we have some MSS. But, have we not another word for the *swallow*? Jonathan seems to hint at a bird resembling the crane, yet not the crane itself; a water bird, with a long neck. The Arabic inclines to the swallow.

2dly, *Swallow, ogur*. Bochart thinks this should be the *crane*.

I suppose the crane, like the stork, has a facility of moving its bill, so as to rattle and chatter. Travellers in Asia have noticed this as a frequent action of this bird; and that when one has begun, the clattering of bills is repeated by all within hearing. The action of the bird, then, coincides with the meaning of the writer, and it may be that we should rather look for birds more alike in nature than the *crane* and *swallow*. Perhaps we should not go out of the crane tribe to seek them, especially as this tribe furnishes many besides the stork, which resemble the *crane* in figure and in general manners.

CHAPTER XLI. VERSE 17, &c.

*I will plant in the wilderness, 1st, the CEDAR, 2d, the SHITTAH-tree, 3d, the MYRTLE-tree, 4th, the OIL-tree: I will set in the desert, 5th, the FIR-tree, 6th, the PINE, and 7th, the BOX-tree together.*

1st, The cedar, *arets*.

2dly, The *shittah*, vide Exod. xxv. 5.

3dly, The *myrtle*, *hadass*, vide on Nehem. viii.

4thly, The *olive*, or oil-wood.

5thly, The *fir-tree*, *berush*.

6thly, The *pine*, *tidaher*; a tree so called from the springiness or elasticity of its wood, says Parkhurst. This would lead us to the *yew*, whose use in the making of bows should not be forgot by Englishmen. But no interpreter, that I recollect, has thought of this tree. One of the kinds of oak, which is most famous for bearing the galls produced by means of the puncture of insects, has authorities in its favour. Luther thought it was the *elm*, which is a lofty and spreading tree. The *fir* having been mentioned, we should not expect another of the same kind, which opposes the *sapinus* of the LXX, and in some degree our *pine*.

I would observe further, that we should be cautious of choosing trees for this situation in the wilderness, which inhabit very far north. It is probably a tree which grows on mount Lebanon. Vide chap. lxi. 13.

7thly, The *box-tree*, *tashur*; so called from its flourishing, or perpetual viridity, an *evergreen*. This might lead us to look for evergreens among the foregoing trees; and perhaps by tracing this idea we might attain to something like satisfaction respecting them, which at present we cannot. A plantation of evergreens in the wilderness is not unlikely to be the import of this passage. The contrast between a perpetual verdure, and a sometimes universal brownness, not enlivened by variety of tints, must be very great: nevertheless, we must take care not to group unnaturally associated vegetation.

CHAPTER L. VERSE 6.

*I gave my back to the smiters, and my cheek to them that plucked off the hair. I hid not my face from shame and spitting.* Observations of actual occurrences, made on the spot, are certainly most effective and confident illustrations. Mr. Hanway having expressly recorded his remarks on a scene differing little, if at all, from that alluded to by the prophet, the reader will doubtless be pleased to peruse an extract from his description.

"A prisoner was brought, who had two large logs of wood fitted to the small of his leg, and rivetted together; there was also a heavy triangular collar of wood about his neck. The general asked me if that man had taken my goods? I told him, I did not remember to have seen him before. He was questioned some time, and at length ordered to be beaten

with sticks, which was performed by two soldiers, with such severity, as if they meant to kill him. The soldiers were then ordered to *spit in his face*, an indignity of great antiquity in the East. This, and the cutting off of beards, which I shall have occasion to mention, brought to my mind the sufferings recorded in the prophetic history of our Saviour: "He gave his back to the smiters, and his cheeks to them that plucked off his hair: he hid not his face from shame and spitting," Hanway, vol. i. p. 203.

"Sadoc Aga, sent prisoner to Astrabad, his beard was cut off; his face was rubbed with dirt, and his eyes cut out; upon his speaking in pathetic terms, with that emotion natural to a daring spirit, the general ordered him to be struck across the mouth to silence him; which was done with such violence, that the blood issued forth," p. 204.

This extract not only illustrates the treatment of Jesus Christ, who was struck on the mouth, in punishment, and to silence him, but that of the soldiers who were about to examine, by beating, the apostle Paul, and who only desisted on his claiming the exemption belonging to a Roman citizen, Acts xxii. 25.

CHAPTER LI. VERSE 20.

*As a wild bull in a net. Tau or thau.* See on Deut. xiv. 5.

We know that the Hebrew word *bekar* signifies the beeve kind; the Arabic has also *bukre*, as the generic name, and *thaur*, which is applied only to the bull: this is certainly a resemblance of the Hebrew *tau* or *thau*, also to the Latin *taurus*: might not the Hebrews have a similar duplication of name? If this may be, then the figure of this *wild bull* may possibly be seen with that of the *rhinoceros*, plate, Job xxxix. But some have supposed the *buffalo* to be the *thau* of this place. Are these, when wild, caught in nets? The *buffalo* is certainly allied to the beeve kind, if not indeed a species of it. Bochart thinks it is of Persian origin, and not known in Judea so early as this prophet.

CHAPTER LX. VERSES 6, 7.

*A multitude of CAMELS and DROMEDARIES.*

1st, Camel, *gimel*.

2dly, *Dromedaries*, *bichri*; a species of camel, of a lighter make, and of speed superior to others. For its figure, vide plate of Unclean Animals. For its speed, vide FRAGMENT, No. 122.

"The dromedary, from all that I was able to learn, is only a high breed of the Arabian camel. It is of slighter make, more cleanly limbed, its bunch smaller, and, on the whole, a less ugly animal. Instead of the solemn walk of the others, it ambles with more agility, and is capable, as it is said, of going as far in one day as the ordinary camels usually go in three or four," Russell's Aleppo, vol. ii. p. 169.

The camel with two bunches is of Persian breed, *ib*.

## JEREMIAH.

## CHAPTER II. VERSE 22.

**THOUGH** thou wastest thyself with NITRE and much SOAP.

1st, *Nitre*, not the common nitre, but the salt, *natron*; for which vide Prov. xxv. 20.

2dly, *Soap*, or fuller's soap, is named in Hebrew, *berith* or *borith*, signifying the *cleanser*. It is by some supposed to be a *salt*, extracted from the earth in India, &c. called by the Arabs *bora*: this name resembles *borax*, which is a salt used as a solder to metals. But others prefer a vegetable; the LXX render *πικρα*, or *πικρα*, an herb. The ancients certainly employed vegetables, and the salt extracted from them, for the purpose of washing linen. Dioscorides and Pliny mention the *struthion* as so employed. The Persians use this plant as soap. But others are for the *kali* or *soda*, which, in Syria, is used as soap. The Turks use this plant, or its ashes, to cleanse garments; and it imparts to them a great degree of softness.

The *kali*, *soda*, *salsola kali*, or *barilla*, is called in the London Pharmacopœia, *natron*; and there seems to be sufficient reason to consider it as the *borith* plant of Jeremiah: at least it is the best known to us of those plants which possess the property of cleansing, either by themselves or their salts. In its wild state it rises about a foot in height; the leaves are long, narrow, and prickly, the flowers whitish or rose colour. It affects the sea shore, and indeed is considered as a sea weed. The best, burned into an hard mass of salt, comes from Alicant in Spain. Combined with fat, it forms soap, the cleansing virtues of which are well known in every family.

## VERSE 23.

A swift DROMEDARY traversing her way. Vide on Isai. lxi. 20.

A WILD ASS, used to the wilderness, parah. Vide on the wild ass, plate, Job xxxix.

## CHAPTER V. VERSE 6.

A LION out of the forest shall slay them: a WOLF of the evenings shall spoil them: A LEOPARD shall watch over their cities.

1st, A *Lion*, *ariak*, vide Gen. xlix.

2dly, A *wolf*, *sakah*, vide ib. The prophet seems to distinguish a species of wolf here which deserves our notice, *orsbuth*, either a wolf of the evening glooms, darknesses; or, a wolf of the desert glooms, darknesses, caverns; either of these agrees with the wolf: but may not the latter be preferable in respect to parallelism? 1st, A *lion* from the forest;

2dly, a *wolf* from the desert. The Greek interpreters translate *oreb*, Arabia, from the Arabian deserts. Vide what is said on the *sheeb*, which name, by the by, is not very distant from *sakah*, or maddening wolf of the desert, plate of hyæna, Jer. ii. 9.

3dly, A *leopard*, *nimmer*, vide on Isai. xi. 6.

## CHAPTER VIII. VERSE 7.

Even, 1st, the STORK in the heavens knoweth her appointed times, and, 2d, the TURTLE, and, 3d, the CRANE, and, 4th, the SWALLOW observe the time of their coming.

Few subjects in natural history are more interesting, than the periodical removals and returns of creatures, and among them of birds. Animals migrate, to what degree they are able; fishes migrate, through great extent of sea; but birds, by reason of their powers of flight, and the liberty they enjoy in their actions, traverse countries and distances, to which other creatures are incompetent. We cannot here enlarge on the migration of birds; but must content ourselves with determining to what birds the prophet alludes.

1st, The *stork*, *chasidah*, vide on Levit. xi. and plate of Unclean Birds.

2dly, The *turtle*, *tur*. There is no difficulty understood to occur on this word. The spouse in the Canticles is called by this name. That this bird visits the garden when spring appears, is evident, from its being one of the marks of that season: "the voice of the turtle is heard in our land," Cant. ii. 12.

3dly, The *crane*, *sus*, vide on Isai. xxxviii. 14.

4thly, The *swallow*, *ogur*, vide ib.

It is certain, by this passage, that the two latter birds are migratory; so that if we should change them for each other, as Bochart proposes, we should nothing vary the sense of this passage.

I think, however, we want information whether the *turtle* be a migrating bird. Among ourselves, I do not know that the wood pigeon migrates, and do not perceive any reason why the turtle should quit its residence in the much milder regions of the East. Perhaps this word, as here used, includes a whole genus, of which some may migrate. An English writer would certainly have mentioned the *cuckoo* among migrating birds, not the least remarkable. The following information determines the time of the cranes. Do the turtles follow them?

"The Turkish governor of Athens is called the *Vainode*. He is either changed or renewed in his office every year, the beginning of March. The Athenians say he brings the cranes with him; for these birds likewise make their first appearance here about that time: they breed; and when their young

have acquired sufficient strength, which is some time in August, they all fly away together, and are seen no more till the March following," Stuart, Antiq. Athens, vol. i. p. 10.

Hasselquist tells us, "The Arabs call the common pigeon, *haram*; the turtle, *jamara*: and the stock dove, *jorie*. The last is a bird of passage. It makes its abode in the holes of the houses around Cairo, from the time that the water is admitted into the canal of Trajan, till the time when that canal is quite dry; and it is seen no more during the remainder of the year," French edit. p. 30. If this be correct, then the Hebrew *tur* is not the turtle, or at least not the turtle only, but the stock dove.

VERSE 17.

Serpents, cockatrices, which will not be charmed. Vide on the *naja*, plate, Isai. xi.

VERSE 22.

Is there no balm in Gilead? no physician there? Why then is not the health of the daughter of my people recovered?

According to Mr. Bruce, the *balessan*, *balsam*, or *baln*, grows to the height of fourteen feet; its branches are numerous, spreading, crooked; the wood white, soft; the bark ash coloured. The leaves are small, few; the flowers white, scattered on the branches. It is a native of Abyssinia, growing behind Azsah, along the coast to the straits of Babelmandel; and, says Mr. Bruce, it was transported into Judea a thousand years before the queen of Sheba made presents of this tree to Solomon, as Josephus relates. Many of the ancient physicians supposed this tree to be the production of Judea only; and hence they named it *Balsam Judatum*, or balm of Gilead. Professor Forskal discovered this tree to belong to the genus *amyris*. He found his specimen in Arabia.

This balsam issues spontaneously from the bark of the tree; but is more commonly obtained by incisions. The *Xylobalsamum*, as its name imports, is prepared from the wood, and the *Corpobalsamum*, from the fruit. "The bark," Mr. Bruce says, "is cut by an ax, when the juice is in its strongest circulation, in July, August, and September. It is then received into a small earthen bottle, and every day's produce is gathered and poured into a larger bottle, which is kept closely corked. The *opobalsamum*, or juice flowing from the balsam-tree, at first when it is received into the bottle or vase, from the wound whence it issues, is of a light yellow colour, apparently turbid, in which there is a whitish cast, which, I apprehend, are the globules of air that pervade the whole of it in its first state of fermentation; it then appears very light on shaking it. As it settles and cools, it turns clear, and loses the milkiness,

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which it had when first falling from the tree. It has then the colour of honey, and appears more fixed and heavy than at first. After being kept for years, it grows of a much deeper yellow, and of the colour of gold. The smell at first is violent, and strongly pungent, giving a sensation to the brain like that of volatile salts, when rashly inhaled by an incautious person. This lasts in proportion to its freshness; for being neglected, it loses this quality, as it probably also does by extreme old age," Bruce, vol. v. p. 18.

The quantity procurable from one tree is very small, three or four drops from some trees, from others sixty drops; and these are the most fertile. The collecting it is consequently tedious and troublesome; and it is very rarely to be met with in purity. Lady Wortley Montague could procure but little, and that with difficulty, at Constantinople; and the experiment made by that lady on the skin of her face is not what, perhaps, many English ladies would wish to repeat. It had the effect of taking off the skin; and though the Turkish ladies said the succeeding was finer than the former, yet her ladyship was hardly persuaded into that opinion: nor does she seem to have been overpleased with the trouble it gave her, or the pleasure of the experiment. We must, however, make allowances for her ignorance of the best manner of using it; as that may be a sovereign balsam under good management, and for some disorders, which is injurious when improperly applied, or ill directed.

The antiquity of the commerce in this balsam, and consequently of its reputation, appears, Gen. xxxvii. 25. and the high opinion entertained of its salutary virtues, is evident in the passage before us. In Turkey it is in great esteem as a medicine, and no less as an odoriferous perfume, unguent, and cosmetic. Its reputation among ourselves is not superior to that of other balsams, as that of Canada, or that of Copaiba; but this may be partly owing to the adulteration it has undergone, and partly to keeping, or the effects of voyaging, &c. this at least seems to be countenanced by the virtues and uses attributed to it by eastern nations, to enumerate which would be outraging the bounds of all rational credibility.

CHAPTER XIV. VERSES 6, 7.

Yea, the hind, female stag, *ailuth*, also calved in the field, and forsook her calf, because there was no green grass, *desha*. And the wild asses, *paraim*, did stand in the high places; they snuffed up the wind like dragons, *tenim*.

1st, The Hind, *ailuth*. Vide on Gen. xlix. Naphthali, plate.

2dly, Wild asses, *paraim*. Vide on Job xxxix. plate.

3dly, Dragons, *tenim*. Vide on Lam. iv. plate.



## CHAPTER XVII. VERSE 6.

*He shall be like the heath in the desert : he shall not see when good cometh ; but shall inhabit the parched places in the wilderness, a salt land.*

What plant is this *heath* ? Hebrew, *oror*, *auraur*, or *gnoror* ; the *tamarisk*, say some, as LXX and Vulgate ; others, "a *leafless tree* ;" and Parkhurst quotes from Taylor, "*a blasted tree, stripped of its foliage.*" "If it be a particular plant, the *tamarisk* is as likely as any ; . . . the branches of these trees are produced in so straggling a manner, as not by any art to be trained up regularly, and their leaves are commonly thin on their branches, and fall away in winter." But, the question returns, can the *tamarisk* live in a salt land ? in parched places ? I would rather, therefore, seek this *oror* among the *lichens*, a species of plants which are the last productions of vegetation, under the severe cold of the frozen zone, under the glowing heats of equatorial deserts : so that it seems best qualified to endure parched places, and a salt land. Hasselquist mentions several kinds seen by him in Egypt, Arabia, and Syria.

I would also allude to what the Arabians say of their plant *murar* ; which *may*, perhaps, be applicable to the Hebrew *oror*, to whose name also it bears some resemblance. It is of a sharp taste, astringent, and when brouzed by camels, contracts their gums around their teeth, and renders them bare, and causes the lips of those animals which have eaten of it, to adhere together. It grows to the height of a shrub, Michaelis, Q. xlii.

## CHAPTER XLVIII. VERSE 6.

*Flee, save your lives, and be like the HEATH in the wilderness.* The word for *heath* is here spelled fully, as it should seem, *orur* ; which interpreters have usually rendered as they have done *oror* in chap. xvii. 6. But the LXX read *orud* [ורוד ורוד orud, or *oror* ;] "You shall be like the *wild ass* in the wilderness." This seems to agree with the *flight* recommended before ; otherwise, we must refer to the *despoiled*, or to the solitary nature of the *oror*, as already hinted on the former passage. [May *orud* be the subject intended in *that* place, also ? If so, the inhabiting a salt land, is perfectly natural. Vide wild ass, plate.]

## CHAPTER LI. VERSES 14, 27.

*I will fill thee with men as with CATERPILLARS, ialek : verse 27. cause the horses to come up as the*

*ROUGH CATERPILLARS, ialek. Vide Psalm cv. 27. where we have thought this insect might be the chaffer, if not the rough caterpillar : Scheuzer adds, "We should not be far from the truth, perhaps, if, with the ancient interpreters of Scripture, we understand this ialek of a kind of locust. Several kinds of locusts have hair, principally on the head, and some are found which have prickly points standing out. Perhaps there is an allusion to such a kind in Rev. ix. 8. where we read of locusts "having hair like hair of a woman." The Arabs call this kind of locust orphan, al-phanthapho.*

## VERSES 34, 37.

*Nebuchadnessar hath swallowed me, as a dragon, tanin, swallows water, or inhales air, when swimming. Babylon shall become a dwelling place for dragons, tanim. Vide on Lam. iv. plate.*

## CHAPTER LII.

The transportation of captives in great multitudes, the confusion, and the manners of Eastern conquerors, and victorious armies, are well described in the following extract : we need not doubt that the transportation of the Jewish captives was much like that of other nations in the same melancholy circumstances.

"M. Fornetti and I resolved to go over to Krim-Guerai, who had obliged the porte to nominate him in his place. We found the new khan at Kichela, with a part of his troops, loaded with the spoils of Moldavia, which he had laid waste. It is scarcely possible to form any idea of pillage so sudden and rapid ; and it is difficult to conceive how an army of eighty thousand men could, in seven days, overrun a great province, and carry off *forty thousand slaves, and all the flocks, herds, and tents, in which they were kept, besides an enormous quantity of other plunder.* We saw the plain of Kichela covered, as far as the eye could reach, with male and female slaves of every age, oxen, camels, horses, sheep, and utensils of every kind, piled up at different distances," Baron du Tott's Travels, p. 15.

We may believe, also, that the army of Nebuchadnezzar had its plunder, besides that carried off by the king himself ; for usually the suffering party sustains more injury from the marauders which accompany a camp, than from any regular requisition commanded by the general.



## LAMENTATIONS OF JEREMIAH.

THE *Lamentations of Jeremiah*, which form an Appendix to the book of that prophet, do not afford any thing new in natural knowledge; or different from what has been already-treated elsewhere.

## EZEKIEL.

## CHAPTER I. VERSE 4.

AS the colour of AMBER, out of the midst of the fire. The original word for amber is *chasmal*, which the LXX have rendered *electron*; not meaning *amber*, the natural production of certain countries, a bitumen found in the earth; but an artificial composition, probably of brass (copper) and gold. Vide on Ezra viii. 27. where we have hinted at this mixed metal. Among other reasons for thinking natural *amber* could not be intended here, is the remark, that in the midst of a fire that substance would soon lose its transparency, and instead of glowing would become opaque: neither could *crystal* be the substance meant, as that would gather soot: nevertheless, both these articles were called by the name *electrum* among the ancients. The Arabic version varies, reading in verse 4. *al-karabe*, amber; in verse 27. *maha*, crystal. Scheuzer is determinate for the mixed metal, as Bochart was before him. There are several kinds and degrees of it; but these we have no need to enumerate, as we cannot ascertain what kind the prophet intended.

## CHAPTER II. VERSE 6.

Son of man, be not afraid though, 1st, BRIARS, and, 2dly, THORNS be with thee, and thou dost dwell among, 3dly, SCORPIONS. We have here two words which I suspect have been misunderstood: the first is סרפם *serebim*. Parkhurst inclines to render it *nettles*, a plant which causes by its prickles a sensation of burning; as if this word, which occurs nowhere else, was related to תרב *tjerb*, to scorch. Perhaps this word may rather indicate somewhat referrible to prickles.

The second word is סלמם *selunim*, which Parkhurst supposes to be a kind of thorn, overspreading a large surface of ground, as the *dewbriar*; and it must be owned that this word is used chap. xxviii. 24. in connection with *kutj*, which in Gen. iii. 18. is rendered *thorns*; and this is the strongest argument against what I am about to propose. We have already seen that the thorny plants, from their numbers, elude our appropriation: but whether this place may be taken as decisive, is not, perhaps, easi-

ly determined. The actions attributed to these *thorns* in chap. xxviii. 20. seem hardly coincident with those to which vegetables are competent: since they seem to have *despised*, perhaps *insulted* Israel, as the words following express.

But what connection have these words with the third, *okrabim*, which clearly signifies *scorpions*, and which forms a climax to the former? We should also remark the awkwardness of the phrase, "briars and thorns are with thee." Did the prophet then cultivate them? Surely not. The word אֹת *aut*, signifies a *sign*, or *token*, of what may be expected: this is its usual import, and it may be so taken here. "Though *serebim* and *selunim* are instances, signs, similarities to what thou mayest expect, and with *scorpions* even, thou shouldst dwell, yet fear not." On considering this connection, I would inquire whether these three subjects are not all animals? and would refer to the *millepedes*, or *scolopendra*, or *galley worm*, or *great tulus*, for the first two. We know that the bite of the *scolopendra* is both painful and dangerous. They are common in hot countries; grow six inches long; consist of many joints, and an equal number of legs." "Of this animal there are different kinds: some living like worms in holes in the earth, others under stones and rotten wood; so that nothing is more dangerous than removing these substances, in places where they breed." Their legs have much the appearance of prickles or thorns.

If the second word, also, signifies an insect, of a like nature or form, whether or not what I have named above, then we see the uniformity of this passage; and the transition is easy from these to the *scorpion*, whose qualities are greatly like those of the former insects; but he is certainly more irascible in his disposition, if not more powerful in his venom; which appears to form the climax intended by the sacred writer. For the *scorpion*, vide plate, Rev. ix. [Vide Hosea iv. 16.]

## CHAPTER XIII. VERSE 11.

Say unto them who daub with UNTEMPERED MORTAR, that it shall fall. Not to pass this subject entirely without notice, though we have offered some remarks on it elsewhere, vide FRAGMENT, No. 190,

we shall annex an extract which may suggest the nature of this *mortar*, which the reader will recollect is *daubed* on the wall, by way of exterior decoration.

"Those buildings which are made of brick baked in the sun, they lay over them pounded straw to keep them from chopping in the heat. They never lay the second lay, till the first be dry, nor is the second lay to be so broad as the lowermost. Those buildings which are made of brick baked in the sun are very handsome; and after the wall is raised, the mason plasters it over with mortar made of potter's clay, mingled with straw, so that the defects of the building being covered, the wall appears very firm and close. Then the workman plasters the mortar over again with a lime mixed with Muscovy green, which he pounds with a certain gum, to render the lime mixed more glutinous; and then rubbing the wall over with a coarse brush, it becomes as it were damasked and silvered, and looks like marble. The poor are contented with only bare walls, or some coarse daubing, that costs little," Tavernier, *Travels in Persia*, p. 147.

#### CHAPTER XIX. VERSE 2, &c.

*What is thy mother? a LIONESS? She lay down among LIONS, she nourished her WHELPS among YOUNG LIONS. She brought up one of her WHELPS; it became a YOUNG LION; it learned to catch the prey; it devoured men . . . She took another of her WHELPS, and made him a YOUNG LION.*

This passage elucidates fully the meaning of the words to which it alludes: and there is neither ambiguity in their usage, nor can their application be doubted.

1st, A *lioness, labia*; this must be a *lioness*, not a lion, because it is called *mother*. *Vide Gen. xlix.*

2dly, *Lions, ariuth*. This word, having the feminine form, denotes, I rather think, not male lions, because the word has for them the masculine form, *ariim*, but rather full grown *lionesses*, creatures of great bulk and power; and this agrees well with,

3dly, *Young lions, cephirim*, rather, *strong*, male lions, at their maturity, in their prime. *Vide Job iv. 11.*

4thly, *Whelps, guriak*. These whelps may be of either sex; the feminine is used, no doubt, by custom; perhaps, too, by propriety of nature, as the number of female cubs born may exceed the number of males. One of these *whelps* was favoured by its dam, who nursed it up till it became *cephir*, a strong, powerful, rapacious, animal, capable of ravaging for itself; this being unfortunate, she took another of her *guriak*, and made him a *cephir*; and he roved among the *ariuth*, lionesses, and a *cephir* he was. The passage is clear, and may be compared to the description given by Horace, lib. iv. ode 4. of a sturdy vig-

orous young lion, trying his new teeth on a youngling surprised by him in his ravages.

Qualemve letis caprea pascuis  
Intenta, fulva matris ab ubere  
Jam lacte depulsum leonem  
Dente novo peritura videt.

#### CHAPTER XXIX. VERSES 3, 4.

*I am against thee, Pharaoh king of Egypt, the great DRAGON, tanim, that lieth in the midst of his rivers, canals, which hath said, my river is my own, I have made it for myself. I will put a hook in thy jaws, and I will cause the fish of thy rivers to stick to thy scales, and I will bring thee up out of the midst of the rivers . . . and will leave thee in the wilderness. I have given thee for meat to the beasts of the field, and to the fowls of the heaven.*

We have in several places endeavoured to give a more correct idea of the nature of *dragons*, than our translation has attempted: the *tanim* we have uniformly referred to the class of *amphibia*, and this instance, we suppose, may fairly be included. A *dragon* is a great serpent, but these words refer rather to that great lizard, the *crocodile*, than to any serpent. As we have already included *lizards* among *tanim*, *vide* the *gecko*, Deut. xxxii. we must now admit the huge *leviathan* also; and this is the passage which we should quote, in support of our opinion. As to the giving him "to be meat to the beasts of the field," *vide* on Psalm lxxiv. 14.

As the word *amphibia* is hardly naturalized in our popular language, and as it includes, in a philosophic sense, several varieties, perhaps, in such a passage as this, the word *reptile* might be advantageously substituted for *dragon*.

#### CHAPTER XXXI. VERSES 3, 8.

*Behold, the Assyrian, was, a CEDAR, in Lebanon.* The whole of this very poetic description of the cedar is well worth perusal. There is no doubt, that the word *arets* means a *cedar*; but here the prophet adds, *in Lebanon*, and our translators add the word *was*; they were aware that there is no mark of resemblance, *is*, like a cedar in Lebanon; and that they could not say, "Assur is a cedar in Lebanon:" but, when *was* Assur a cedar in Lebanon? meaning that Lebanon near Judea. We know no proof of this assumption. Suppose, therefore, we take this Lebanon according to the import of its roots, "*the snowy mountain*;" and hint at the "*snowy mountain*," (FRAGMENT, No. 14,) Caucasus. This would refer to the original station of that people, near Kedem; to the antiquity of that people, [*vide* FRAGMENT, No. 247,] and to the influence of that people on surrounding nations in early times. This conjecture agrees perfectly with the mention of the cedars in the garden of

God, Paradise, adjacent to "the snowy mountain;" all the trees of Eden, &c. who envied the cedar, Assyria. For we cannot well take this Eden, and garden of God, for any place in Syria: it seems much more correct to refer here, as Balaam did anciently, to the "trees which the Lord had planted," in that first and best furnished habitation of man.

## VERSE 8.

*Fir-trees, beroshim; chesnut-trees, oremenim.* I do not know any competent authority for this rendering. The *platanus*, or *plane-tree* is thought to be the subject intended. Milton is certainly no authority as a naturalist; but, as a poet, he places his Eve in Paradise "under a *platan*." The LXX, and Vulgate render *platanus*, a name derived from the breadth of leaf unfolded by this tree, and the extent of its branches. The luxury of shade in the East we have had frequent opportunities of remarking; and this, if any thing, must vindicate the frantic Kexes for falling in love with a *plane-tree*, and adorning it with golden bracelets. The shade of this tree fitted the place of its growth for being the scene of social enjoyment, and even of solemn sacrificial rites. Pliny, lib. xii. cap. 1. mentions some very extensive ones; and Homer describes the Grecian army as sacrificing under a tree of this kind, Il. ii. 307; Virg. Georg. iv. 146. I pay great deference to Mr. Parkhurst, who says he had had frequent opportunities of observing that the bark of the *plane-tree* peels off from the trunk, leaving it naked; and, to a root signifying nakedness, he refers the Hebrew name. I shall however observe, that this seems to me like a defect of nature in this tree, which, whether it takes place in warmer climates, or where the tree is indigenous, requires clearer testimonies than I have hitherto happened to find.

## CHAPTER XXXIII. VERSE 30.

*Also, son of man, the children of thy people still are talking against thee by the walls, and in the doors of the houses, and speak one to another, "Come, I pray you, and let us hear the word from the Lord."*

The idea which arises in the mind of an English reader from this passage, is, that the Jewish captives met each other accidentally, not by design, and seldom, not constantly; but it should be known, that in the East much traffic is carried on, and many businesses performed without doors, which our colder climate forbids. What hinders us, then, from supposing that these Jews, while engaged in their several occupations, made bargains and associations to attend the prophet's ministry, when they expected something curious or entertaining, some novelty of matter or manner? they came not for devotion, but diversion. That this *might* be their conduct the following extract sufficiently proves; while it describes the occasion of their meetings, and the class of people who were guilty of this misconduct.

"The jealousy of the people of the East renders them unwilling to receive persons with whom they have business, in their houses. On this account, the artisans work without doors, and spend the whole day in open places. The streets are full of joiners, ironmongers, goldsmiths, jewellers, &c. busy in the exercise of their several trades. Thousands of workmen come in the morning, work all day in the streets of Constantinople, and return in the evening to their houses in the country. If the same modes of life prevailed in Europe, and the greater number of the artisans and workmen about our great cities lived in the country, these would then appear much more populous than at present," Niebuhr, vol. i. p. 19. Eng. edit.

## CHAPTER XLV. VERSE 12.

*And the shekel, shall be, twenty gerahs, twenty shekels, five and twenty shekels, fifteen shekels shall be your maneh.*

The unusual manner of computation employed in this passage is very perplexing. We have already, in our introduction to the book of Numbers, alluded to it, and regarded it as one of those ancient modes of numeration, on which we desire further information. To contribute in some degree to that information, I subjoin two passages from the Greek poet Theocritus, who uses these, *perhaps*, as a mode of counting proper to rustics or country swains; a class of people which, it is well known, preserve by tradition and custom many usages, which better informed persons relinquish for later improvements. In his fourteenth Idyllium, the poet represents a lover enumerating the days since he last met his mistress: "And now twenty and eight, and nine, and ten days are past, today is the eleventh, add two more, and there will be two months." This mode of computing time might, *possibly*, arise from the return of periodical festivals, monthly, or weekly, &c. but, however that *might* be, it is not uncommon among ourselves to hear persons break into smaller portions a longer space of time than they can readily compute at once, to their own satisfaction; and then, adding them together, ascertain the whole. This is, usually, when such are in conversation, and when exercising the faculty of recollection. But we have in Theocritus, Idyll. xvii. another, and apparently a more confused manner of calculating a large number: for, enumerating the cities governed by Ptolemy, king of Egypt, the poet says;

"He has three hundred cities	-	-	300
Add three thousand	-	-	3,000
To thirty thousand	-	-	30,000
Twice three	-	-	6
And three times eleven"	-	-	33
			<hr/>
			33,339

It will strike the reader's reflection to what mistakes of final numbers this method must be subject; and it strongly corroborates the idea suggested on Numbers, that the *abacus* table was employed in such arithmetic. Perhaps it implies, too, that the manner of reading the strings of that table was not uniform; for we find in this enumeration, the *hundreds* before the *thousands*; the ten thousands, or *myriads*, in the middle; and the *units*, if *units* they be, are put last. I notice this, as I verily think the remark is of some importance, toward settling the numbers of some places in the Old Testament, and toward detecting some causes of error. I shall therefore arrange the numbers *abacus*-wise, both as placed by the poet, and as they would be placed if correctly arranged, according to decimal notation.

Hundreds	-	-	-	...	3..	
Thousands	-	-	-	-	.3...	
Ten thousands	-	-	-	-	3....	
Units	-	-	-	-	....6	Duals, 3,
Tens	-	-	-	-	...3.	
Units	-	-	-	-	....3	
<hr/>						
33,339						

Otherwise,

Units	-	-	-	-	....	3	
	-	-	-	-	....	6	Duals, 3,
Tens	-	-	-	-	...	3.	
Hundreds	-	-	-	-	..	3..	
Thousands	-	-	-	-	.3	...	
Ten Thousands	-	-	-	-	3	....	
<hr/>							
33,339							

The reader perceives at once that what would be indispensable in our manner of notation by decimals, which preserve a regular order and progress, has not been regarded by the poet, and probably was not attended to in practice: such want of arrangement might have no inconveniencies to those accustomed to it, but it has many in respect to us, at this distance of time; and the same when it came to be expressed in writing, and other symbols to be substituted. Is it at all to be wondered at, that inextricable perplexities should ensue? perplexities inextricable to those who have never seen the application of a method of computation so totally different from their own.

# EXPOSITORY INDEX, &c.

## DANIEL,

### AND THE MINOR PROPHETS.

#### CHAPTER II. VERSE 31, &c.

For some thoughts on this *image*, and its signification, *vide* the dissertation annexed to the map of "Geographical Illustrations of Scripture Journeys."

#### CHAPTER III. VERSE 1.

The *golden image of Nebuchadnezzar* has been explained, and its proportions given, in **FRAGMENT, No. 150.**

A question may be raised on the *cubit*, by which the prophet proportions this figure: if it was the Babylonian cubit, which exceeds the ordinary measure  $\frac{1}{2}$ , then this figure may be taken as 100 feet high; very nearly equal to the famous Colossus of Rhodes, which might be about 104 feet. The Colossus of Nero, dedicated to the sun by Vespasian, was still larger: it could not be less than 115 feet.

For some thoughts on the furnace into which the Hebrew youths were cast; *vide* the plate.

#### CHAPTER IV. VERSE 33.

*Nebuchadnezzar was driven from men, and did eat grass as oxen; his body was wet with the dew of heaven; . . . his hairs were grown like eagles' feathers, his nails like birds' claws.* This passage, in all probability, should not be taken too literally. That Nebuchadnezzar suffered under mental derangement, may be admitted; but those can be ignorant persons only who suppose he was changed into an animal of any kind. It is no uncommon thing for deranged persons, in our own day, to fancy themselves kings and princes, or haunted by wild beasts, or to

assume the actions of wild beasts; the same, no doubt, was the change in Nebuchadnezzar, from the exercise of rationality, to the absence of his mental powers; or rather their suspension for a time; but the change was remarkable in him, who had been a warrior, a politician, a sovereign, of no ordinary description; who had been indeed a *head of gold*: *vide* chap. i.

*Driven from men*: not from his own palace demesnes, perhaps, though certainly removed from his office; but probably attended in some secluded part of his park or garden, with proper care, till his health returned, as had been foretold. In this state, *he did eat vegetables*, such as he found around him, such as man in his savage state lives on, depends on finding as food; and sometimes grass itself: the word is not *deshu*, green grass; but one implying vegetation generally. He was, indeed, during this time, a wild man of the woods, and did not even by night always retire to his den, but, eluding his keepers, exposed himself to the dews, or mists, which fall evening and morning; nor was any care taken of his person, but his hairs and nails grew without *trimming*, to a greatly disfiguring length. The word for *eagle* is *nesher*, and for *bird* is *tsippor*; which seems to be taken generally. We have repeatedly noticed both words.

I would further remark, that we have no account of any violence committed by this fallen prince, while in his deranged state; so that we may safely, it appears, consider him as one of those milder kind of maniacs, who do no hurt, but whose minds being alienated, they wander about, melancholy, abstracted, imbecile; not violent or outrageous. This supposition agrees with the course of similar diseases in some of our greatest men. Nebuchadnezzar had been a warrior, had probably exerted his mind beyond its genuine powers; had, in short, worn out his rational faculties before his body was worn out; he had also

been a contriver, a man of enlarged capacity, as a king, as a builder, as a legislator, perhaps; and this might give the more importance to the prophecy preserved under his name. Is it uncommon for such men to become *effete*, to sink into inanity? Alas! no:

From Marlborough's eyes see streams of dotage flow;  
And Swift expires, a driveller and a show!

Nebuchadnezzar, however, did not *expire* a driveller; his health was restored to him; he resumed his dignity for a time; but his constitution was too much shattered to last: he soon bid a final farewell to his station and the world; at the same time foretelling the fate of his kingdom, as we learn from Herodotus, who also informs us, that madness was afterward called "the royal disease," by which succeeding kings of Babylon were afflicted, to the destruction of neighbouring states, and the vexation of their own subjects.

#### CHAPTER VI. VERSES 23, 24.

*My God hath sent his angel, and shut the lions' mouths.*

Daniel's deliverance from the lions is one of those remarkable circumstances which may justly be reckoned miraculous, when accompanied by others which contribute to characterize it. A mere escape from the jaws of a lion is no miracle; we have several histories to that effect; and the story of Androcles, who, having drawn a thorn from the foot of a lion, was afterward recognised by him, whether true or false, may shew the opinion anciently entertained on this

subject. I shall, however, relate a story of unquestionable truth, which happened some years ago among ourselves. In the tower of London, the dens where the lions are kept are large wooden cages, divided into two rooms, which open into each other; and the custom is every day to turn the creature into one of them, while the other is cleaning. It happened, that the man who was accustomed to feed and clean these lions, having commanded one of them to go out of the den where he lay into the other, he supposed the lion had complied, as usual, and unsuspectingly went into the den, to clean it; the lion, however, had remained in his den; and advancing up to the man, smelled him, licked him, and examined him all over; then, without hurting him, went away, and laid himself down quietly. N.B. The man had the precaution to put his hands carefully into his coat pockets, lest the rough tongue of the lion should draw blood, and the taste of that blood should excite the lion to voracity. I have this story from a lady who superintended the lions at the time, and who nursed the litters of whelps, born in the tower. Nevertheless, such an event, though remarkable, is no counterpart to the history of Daniel; it has not the justifiable occasion of a miracle, the *dignus vindice nodus*. Introduce it only to confirm what I have elsewhere stated, that a fact related is, occasionally, less the miraculous part of the history, than time, place, prediction, competition, or other circumstances which give a consequence to it; and, indeed, on which it depends for extraordinary claim to importance.

Daniel's vision of compounded wild beasts, &c. are evidently beyond the province of the naturalist. For thoughts on some of them, *vide* FRAGMENT, No. 147.

## HOSEA.

#### CHAPTER IV. VERSE 16.

*ISRAEL slideth back, as a BACKSLIDING heifer.* "Parah sorera, designs properly a cow which has been stung by a *gadfly*, *gnat*, or other insect, and is thereby rendered ungovernable: therefore the LXX have rendered this passage by the word *paroistresen*; as they rendered the *serebim* of Ezek. ii. 6. by *paroistresousi*. These two places give us occasion to speak of a little animal known to the ancient poets; which the Greeks called *oistros*, the Latins, *asilus*, or *tabanus*," [the *gadfly*.] Has the word *serebim* in Ezekiel any relation to the *sarar* of this text, as the coincident renderings of the LXX would lead us to believe. "The Arabs call *sarran*, a species of *gnat*, which particularly incommodes mankind. We read in Meninski, Lex. 2643. of "a great bluish fly, having greenish eyes, its tail armed with a piercer, by which it pesters almost all horned cattle, settling on

their heads, &c. often it creeps up the nostrils of asses. It is a species of *gadfly*, but carrying its sting in its tail." [*Vide* the Zimb of Ethiopia, &c. on the plate of the blue bottle fly.]

The above are the sentiments of Scheuzer; the reader will perceive how much they support the idea we had thrown out on the passage of Ezekiel, that the three creatures there mentioned were all of them insects.

The *gadfly* is a *flying* insect; but as a cow may be bit, or stung, by a *creeping* insect, in her legs, &c. we are not obliged to suppose the *gadfly* is the *only* insect to which this circumstance may refer; if the *sarar* may be a crawler, then its connection with the scorpion is more direct, as that creature does not fly, if it have any relation to the *serebim* of Ezekiel.

Besides the *scolopendra* to which we have referred as above alluded to, there is in the East a kind of

ant, whose bite is little, if any thing, less pungent and dangerous than that of the scorpion.

## CHAPTER V. VERSES 12, 14.

*I will be unto Ephraim as, 1st, a MOTH: and to the house of Judah as, 2d, ROTTENNESS . . . as, 3d, a LION, as, 4th, a YOUNG LION.*

1st, *Moth, osh.* Vide Job iv. 19; xiii. 28.

2dly, *Rottenness, rakab*; more properly, perhaps, a gradual decay, a kind of consumption. In Prov. xiv. 30. we read the same word, "envy is rottenness of the bones;" an eating, corroding, decaying principle, acting slowly but surely; and not only preventing the effects of nourishment, but counteracting it. This agrees well with the nature of the moth; yet as the moth is a living creature, it may admit some doubt whether a living creature, occasioning rottenness, may not be meant here; as we know that many diseases arise from worms, &c. dwelling in the body: witness that terrible cause of decay, the tape worm. Moreover, insects are thought by many naturalists to be very active and very frequent promoters of decay; they devour timber and stones, no less than garments and flesh.

3dly, *A lion, shachal.* This species we have considered as the black lion. Vide on Job iv. 10.

4thly, *A young lion, cephir.* Vide Ezek. xix.

## CHAPTER VIII. VERSE 9.

*For they are gone up to Assyria, a WILD ASS, alone by himself.* The wild ass here is *para*, for which vide the plate, Job xxxix.

The phrase *alone by himself*, is, perhaps, hardly correct: we know that the wild ass goes in troops, and a stray wild ass can hardly be intended to describe the powerful kingdom of Assyria. Nor can we well refer this solitary wild ass to Israel? because Israel and Ephraim are spoken of as they before and after. We must therefore take the word *רבו* *burar*, as coincident in some degree with the word *bar, barar*, a desert, or solitary place, not person; the phrase will then signify, "Assyria is the wild ass of his own domain, of those uncultivated regions where he roams;" which is at once correct, as to the nature of the wild ass; and agrees to the description of that power; no less than that of Ishmael as a wild ass man, does to his character, and that of the tribes descended from him, Gen. xvi.

## CHAPTER X. VERSE 4.

*Judgment springeth up as HEMLOCK, in the furrows of the field.*

*Hemlock, rash.* This word in general signifies *venom*: the comparison here is to a bitter herb, which

growing among corn, overpowers the useful vegetable, and substitutes a pernicious weed. If the comparison be to a plant growing in the furrows of the field, strictly speaking, then we are much restricted in our plants likely to answer this character; but if we may take the ditches around, or the moist or sunken places within the field, also, which I partly suspect, then we may include other plants, and I do not see why *hemlock* may not be intended. Scheuer inclines to this, rather than *wormwood*, or *agrostes*, as the LXX have rendered.

I suppose the prophet means a vegetable, which should appear wholesome, should resemble those known to be salutary, as judgment, when just, properly is; but experience should demonstrate its malignity, as unjust judgment is, when enforced. Hemlock is poisonous, and water hemlock, especially: yet either of these may be mistaken, and some of their parts, the root, for instance, may be received, but too fatally.

## CHAPTER XIII. VERSES 7, 8.

*I will be unto them as, 1st, a LION; as, 2d, a LEOPARD; . . . as, 3d, a BEAR; . . . as, 4th, a LION: the, 5th, WILD BEAST shall tear them.*

1st, *A lion, shachal*, the black lion. Vide Job iv. 10.

2dly, *A leopard, nimmer*, perhaps the hunting leopard. Vide Isai. xi. 6.

3dly, *A bear, dub.* Vide 2 Kings, xvii. 8.

4thly, *A lion, labiah*: rather a lioness, which, when having cubs, is fiercer than a lion. Vide Gen. xlix.

5thly, *The wild, creatures, of the field, the common field, distinct from the desert, shall tear them.*

## CHAPTER XIV. VERSE 7.

*They that dwell under his shadow shall return, they shall revive, as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon . . . I am like a green fir-tree. From me is thy fruit found.*

I presume the comparison here is to corn, which, though it be long buried, yet revives and sprouts; and to a vine, which, though destroyed, yet if a root of it be left, will shoot fresh stems: *q.d.* They shall start afresh in their growth, who have been protected, by being cast under his shadow; they shall revive as corn, *tagon*, shall re-grow as the vine, *gophen*, their fragrance shall equal the wine, *tin*, *wiin*, of Lebanon.

Green fir-tree, *beraash ronan*, widely spreading its branches, shewing flourishing vegetation, but yielding no edible fruit. The answer to this self-abasing description is, "I will furnish thee with fruit." For this tree, vide 2 Sam. vi. 5.

## JOEL.

## CHAPTER I. VERSE 4, &amp;c.

**THAT** which, 1st, the PALMER WORM hath left hath, 2d, the LOCUST eaten; . . . 3d, the CANKER WORM . . . 4th, the CATERPILLAR. We have here four creatures mentioned, whose original names are *gasam* גַּזָּם, *arbeh* אֲרֵבָה, *ialek* יֵלֶק, *chasil* חָסִיל; they occur again, but in a different order, in chap. ii. 25. Are they the locust in its different states? Are they different kinds of locusts? Are they different insects, appearing in succession during the same season?

1st, *Gasam* occurs also, Amos iv. 9. The Jews think it to be a kind of locust.

Bochart, vol. iii. 443. says, *Gasam* is a kind of locust, furnished with very sharp teeth, with which it gnaws off grass, corn, leaves of trees, and even their bark. The Jews support this idea, by deriving the word from *gus*, or *gasas*, to cut, to shear, to mince. This sharp instrument has given occasion to Pisidas to compare a swarm of locusts to a sword with ten thousand edges. Notwithstanding the unanimous sentiments of the Jews take this creature for a locust, yet the LXX read καμμη, and the Vulgate *eruca*, a caterpillar, which rendering is supported by Fuller, Mis. Sac. lib. v. cap. 20. Michaelis agrees with this notion, and thinks the sharp and cutting teeth of the caterpillar, which, like a sickle, clear away all before them, might give name to this insect. Caterpillars also begin their ravages before the locust, which seems to coincide with the nature of the creature here intended.

2dly, *Arbeh*. *Vide* plate of locust.

3dly, *Ialek*. If the first of these predatory insects is not a locust, then we are not under the necessity of supposing all that follow to be locusts; but may seek other insects, analogous to what is required by the prophet's description. According to the opinion of Adam Genselius, Eph. Ger. Cent. vii. *ialek* is an insect which principally ravages the vineyards: called by the Greeks *πικρὸν*, *πικρὸν*. Pliny, lib. xviii. cap. 18. calls it *convolvulus*, *volvox*; Columella calls it *volucra*; Plautus, Cistell. act iv. sc. 2. calls it *involutus*, because it deposits its eggs in the leaves, and occasions them to roll themselves up. It is well known wherever the vine is cultivated. *Vide* Psalm lv. 27; Jer. li. 27.

4thly, *Chasil*. This word in Deut. xxviii. 38. is employed to denote a consumption, or destruction, occasioned by the locust; and the Chaldee employs it to denote *ravage*, Nahum iii. 16. It appears, however, in this place to denote a ravaging insect, and one which, coming after the others, devoured what they had left.

Are all these insects to visit this land in the same year? If so, a strict attention to the times of the ravages of swarming insects, would help to clear this difficulty; the Jews say, these *four* insects should come in *four* years; but this seems hardly consistent with the hint, that one should devour what the other *had left*, which certainly leads us to the same year, though to a later season of it.

These insects are found in Egypt; for the Psalmist says, Psalm lxxxviii. 46. "He gave their increase to the *chasil*, and their labour to the locust, *arbeh*;" and, Psalm cv. 34. "He spake, and the locusts, *arbeh*, came; and the *ialek* without number." From what this *chasil* is said to have devoured in Egypt, I would not be sure whether the *neevil*, or *cockroach*, is not this insect: if it devoured the *stores* of the land, what was laid up for future service, it may well come *after* all the other ravagers; and well be called a *consumer*, as those who, on long voyages, have had the *neevils* get at their bread, can amply testify.

The LXX seem to mention four kinds of locusts, καμπή *kampé*; ακρίς *akris*; βρυχος *brouchos*; and ερυσίβη, *erusbé*: the Vulgate also, *eruca*, *locusta*, *bruchus*, *rubigo*: caterpillar, locust, chafer, rust, or blight; which last is not an animal, apparently, but a disease which attacks plants, as vines, wheat, &c. but I find some persons think it to be an insect. If four kinds of locusts are really meant here, the circumstance of their coming all in one year is truly tremendous; but we find the locust has four names, in four states: may this be the reference of the prophet? But how will this agree with other Hebrew names? *vide* on Levit. xi. 20.

I shall add the remarks following, translated from Scheuzer. Damir, an Arabian author, mentions yellow, white, red, black, large, and small locusts. Marcellus Vigilus, Diosc. lib. iii. says, "Nature has varied the locusts by an admirable effect of art. There are green, black, yellow, and mottled. Some while flying appear of a colour very different from what they are when at rest. Some have single wings, others double, others none at all, yet leap; and some possessing neither of these qualifications, only crawl. Some have long legs, others very short: in these the joints are more numerous, and nearer to each other; in those they are fewer, and more distant. Some sing, others are silent; some are heard all day long, others only during the obscurity of night. Some do no injury to man, or to the fields; but are easily taken by children: others consume and destroy the whole seeded fields of a province, and by the famine which succeeds their ravages, not infrequently expel the ancient inhabitants from their paternal residences."



## AMOS.

## CHAPTER IV. VERSE 9.

*I HAVE smitten you with BLASTING and MILDEW : when your gardens, and your vineyards, and your fig-trees, and your olive-trees increased, the PALMER WORM destroyed them.*

1st, *Blasting, shedephon.* I apprehend that this word implies blight on corn, &c. I hardly know whether this is that kind of blight which some persons think is occasioned by insects; but Scheuzer thinks, "it is that which shews itself under the appearance of a black dust, within the grain of corn; or that which in a wet season swells the grain, and blackens it on the outside, while the inside remains white. Corn thus injured has something venomous with it, and is called *ergot*, hardened, horned." Or, wheth-

er it be a kind of rust, which settles on the corn, and blights it. I have examined corn under these states, and to one of them, I presume, this word refers, but to which of them I cannot determine. They are equally dreaded by agriculturists.

*Mildew, irekun*; a dew which falls upon corn, and corrodes the grain; an injurious moisture furnished by the atmosphere, probably; and therefore not improperly called a *dew*; perhaps *MAL-dew*.

3dly, *Palmer worm, gazam, vide* on Joel.

## CHAPTER IX. VERSE 3.

*Should they hide themselves at the bottom of the sea, I would command the serpent, nachash, and he shall bite them there. Vide* Dragon, plate, Rev. xii.

## JONAH.

JONAH is among the oldest prophets whose writings are come down to us: he seems to have had somewhat of a peculiarity in his character, which we should, in the present day, call *capricious*. That Jonah, conscious of having received a divine commission, should think of evading that commission; and after much thought, should endeavour to execute his plan of evasion, is a striking inconsistency of principle: it seems to indicate a rashness of mind not easily to be controlled, a warmth of temper, which is perfectly correspondent to that irritability manifested in his subsequent behaviour. In what manner, and to what degree, this disposition of Jonah's mind might influence his language, as well as his conduct, is a speculation into which it might be of some use to inquire. If I am not mistaken, it has given a tone to his style, which discovers itself not merely in tokens of a forcible conception, but in a manner of diction not general to the other prophets. To explain this idea, observe, Jonah says, he intended to "*flee from the presence of the Lord*;" not meaning to deny the ubiquity of the Lord, but using this powerfully significant phrase, to express his proposing a long voyage; so, "*the Lord sent out a great tempest*," to express the occurrence of a storm; and we find other interpositions of Providence expressed with unusual emphasis: *the Lord prepared a great fish, prepared a gourd, prepared a worm, prepared an east wind.* There can be no doubt that whatever is *prepared*, is prepared by God in his providence; but so is the whole

course of nature, and of natural events; and while we admit this, we should cautiously distinguish between what are events *according* to the usual and customary course of things, and what, being *contrary* to the usual and customary course of things, is designed to excite peculiar attention. Nor is this all; for if we desire to understand an author correctly, we must examine and understand that style and phraseology employed by him in narrating those events which engage his pen. I am desirous of attributing to the piety of the prophet Jonah those expressions I have pointed out: I believe, with him, that God *prepares* a gourd to rise over our heads, to deliver us from grief; and that he *prepares* the worm, which destroys that gourd: but since the growth of this gourd is according to nature, and the action of the worm is according to nature, too, it would sound very strange, in our language, to attribute these to an immediate exertion of *creative* power; a direct and absolute *preparation*, by divine interposition, in the sense of calling them into being for this express purpose. But, though it would sound strange to us, it would not sound equally strange where this fact occurred: in that country the reference to Deity would be well understood, and the hearers would attribute to the phrase a sense much like what our own good people understand by the word *providence*, among ourselves. We should startle at hearing a person say, "God broke my leg," "the Lord prepared me a fever;" "the Almighty delivered me from a cannon ball:" either we should

say, *Providence* visited such an one with a broken limb; *Providence* has laid aside A.B. by means of a fever; he was *providentially* missed by that bullet:" or, if we used the former course of language, we should think it a *peculiarity*, not common speech, not the current language of the time and place; but an emphatical phraseology, somewhat raised by piety above common speech, and to be attributed to a deeper theological view of things than what could fairly be supposed of our compatriots at large; and this is exactly what I conceive to have been the case in respect to Jonah. Deeply sensible of the divine mercy, deeply grateful for the deliverances he had experienced, and deeply feeling their benefit, he has attributed every thing to God, the great Author of all things, and of all events; with the utmost propriety, in a theological view: there is no doubt, there can be no doubt, of its propriety; but then the question recurs, whether these events, thus described, differ *essentially* from natural occurrences, and how far they differ? whether they be any thing more than *interpositions of Providence*? and whether, when we have applied our usual conception of such interpositions, of such *providences* to them, we have not received them in the same sense as if the prophet were alive now, and writing among ourselves, he would offer them. My meaning is, that when Jonah says, the Lord prepared a gourd, we are not to understand the creation of a gourd, on purpose, the causing of this plant to grow where it naturally would not have grown; but, that this plant, growing in its regular and natural place, Providence pointed it out to Jonah as a shelter. In like manner, this gourd grew to its fullness of size; and the worm which struck it, was obeying merely the course of its own nature, when it corroded the heart of this vegetable; it was not a worm made expressly, at the instant, for this very purpose; nor a worm carnivorous by nature, but one whose regular food, &c. was found the year before, and the year after, in other gourds no less than in this. The blowing of the east wind also, and the intense heat consequent on it, it is no unusual occurrence: but what should we think of a traveller, who told us, that "just as he quitted Nineveh, the Lord prepared a violent east wind to beat on his head;" we should think his piety at least vitiated his taste in writing; and though nobody of reflection could possibly doubt the fact, yet the phrase which described that fact would be severely censured by criticism; and would indeed be considered as indefensible by those who wish for plain matter of fact narration, not for *emphasis*, whether poetical or theological.

These reflections on the evident temper of Jonah, and on the possible effect of that temper on his style, are intended to restore that style to its true import: for this prophet has had extraordinary bad luck among his Jewish interpreters; who conceiving that every

thing belonging to him, as well as himself, was altogether unusual and unaccountable, have extracted from his writings wonders after wonders. They have made him the son of a womb almost, or absolutely, dead; they have brought him to life again, after being dead; they have created for him a great male fish, and finding that not sufficient, they have kindly favoured this fish with a female companion: nor is this all; for to convey him safely to Nineveh, they have moved, if not heaven and earth, yet land and water; rocks and mountains, shallows and sand banks; even continents themselves, have been no obstacle; and what may almost justify some degree of anger in a naturalist, they have composed such a fish for the conveyance of Jonah as has never been seen either before or since, and who has left none of his progeny behind him, to satisfy that curiosity which such a *nondescript* cannot fail of exciting.

Whether it has been wise in translators to acquiesce so far as they have in the tales of Jewish Rabbins, is a question which we do not enter upon; whether our own translators could have done better than they did, is beyond our ability to determine; we impute no blame to them; but we say, that this subject, together with others which cannot have escaped the reader, demonstrates the necessity of an acquaintance with something besides divinity in those who read the Scriptures, even for the express purpose of drawing from thence every sentiment and idea, connected with that most important of subjects.

On the subject of the storm which overtook the fugitive Jonah, we have no occasion to discourse: that it was an occurrence of nature, overruled by *Providence* for a particular purpose, is all we need to suggest on that article.

#### CHAPTER I. VERSE 4.

*The Lord sent a great wind*, a hurricane, a typhon, as the Greeks call it, a typhonic wind, Acts xxvii. 14. [what our seamen call *tuffoon*.] This wind is a combat of two, or three, or more winds, which, rolling in vast eddies, strike a vessel most terrible shocks, raise the waters into tremendous billows, and, on land, root up trees, and destroy all before them. Such are of the nature of hurricanes.

#### VERSE 7.

*The seamen cast lots*. This is not always the word used for this action. In Prov. xvi. 33. we read of the lot cast into the lot vase, which is expressed, by *idhal*, not, as here, and in many other places, by *ipel*. This seems to suggest at least two ways of appealing to the lot; and I would not be certain that when it is said lots *came forth* to such an one, that the use of the lot vase, was not intended. We can hardly suppose that the seamen had a lot vase on board this ship;

possibly something like the throwing of dice is meant in this passage, and expressed by this word.

## VERSE 17.

*The Lord prepared a GREAT FISH, which swallowed Jonah.* This subject being miraculous, we may be dispensed with, as naturalists, from investigating it; for we know not any fish which is capable of containing a living man for three hours, much less for three days, in health and safety. The digestive process in fish is so rapid, that when one has swallowed a tolerably long prey, a prey filling his mouth, it is partly digested at the entering end, while the other is perfectly fresh; this is thought to be the reason why fish are always hungry, always ravenous. Moreover, we know no fish large enough to contain a man, except a whale, whose swallow, or gullet, is so narrow that no man could creep through it; or a shark, whose terrible rows of teeth threaten destruction to all that goes in or comes out. We shall, nevertheless, state that whales of considerable size, even 60 feet long, have been found in the Mediterranean sea; and that sharks prowl every where for prey. It is certain, too, that a human body has been found in the stomach of a shark; so that this fish can certainly swallow so large a subject; which we have no reason to think a whale can. Moreover, a whale does not feed on living flesh, as the shark does; it is by no means a voracious animal; and therefore if a *huge fish* is what is intended in this history, the shark bids fairest to answer the character required. But, if the same word may signify a *float*, generally, *vide* DAGON, plate, Sam. v.

## CHAPTER IV. VERSES 6, 7, 8.

*The gourd of Jonah* should be no trivial lesson to theological disputants. So long ago as the days of Jerom and Augustin, those learned and pious fathers differed, as to what plant it was: and they not only differed in words, but from words they proceeded to blows; and Jerom was accused of *heresy* at Rome, by Augustin. Jerom thought this plant was an ivy, and pleaded the authority of Aquila, Symmachus, Theodotion, and others: Augustin thought it was a gourd, and he was supported by the LXX, the Syriac, the Arabic, &c. Had either of them ever seen the plant? No. Which of them then was right? Neither. Let the errors of these pious and good men teach us

to think more mildly, if not more meekly, respecting our own opinions; and not to exclaim *heresy*! or to enforce the exclamation, when the subject is of so little importance as, *gourd versus ivy*.

Nevertheless, there is a just importance in this subject, as well as in others; and if "all the works of God are good, and nothing to be refused," so the most minute plant or insect mentioned in the word of God, demands our best endeavours to obtain a competent acquaintance with it; and even a scientific knowledge of it is "not to be refused." We have formerly thought that the *elkeroa*, or *ricinus*, was the *kikion* of Jonah: and we quoted from Niebuhr, those accounts of it which seem to agree with its history. This idea is supported by the major part of the Rabbins, and by a list, too long to repeat, of writers on the same side of the question. The *ricinus* is well known in the East; it grows very high, and projects many branches and large leaves. It is known, too, in the West Indies, in several of its species, and some of these have been cultivated in Europe. They were first planted in England, A.D. 1562. It is often called *palma christi*; but we must remember the probable difference between plants of the same class, which are natives of different countries.

The *ricinus* grows in a short time to a considerable height. Its stem is thick, channelled, distinguished by many knots, hollow within, branchy at top, of a sea green colour. Its leaves are large, cut into seven or more divisions, pointed and edged, of a bright blackish shining green. Those nearest the top are the largest. Its flowers are ranged on their stem like a thyrus. They are of a deep red, and stand three together.

This plant is the *kiki* of Herodotus and Dioscorides. Strabo also mentions an oil drawn from the *kiki*. There is no doubt that it is the *el-keroa* of the Arabs; and the same plant as our castor oil, which is employed as a purgative, is drawn from.

With this description agrees the account in the prophet, of its rising over his head, to shelter it; for this plant rises eight or nine feet, and it is remarkably rapid in withering, when decayed, or gathered. *Vide* FRAGMENT, No. 78.

The *worm* which struck the gourd of Jonah is called *tuloth*; which we have rather considered as a maggot, than a worm. It was, do doubt, of the species appropriate to the plant; but the name seems not to identify a particular species. *Vide* Exod. xvi. 20; Deut. xxviii. 39; Isai. xiv. 16.

## MICAH.

## CHAPTER I. VERSE 8.

*I WILL make a wailing like dragons, tanim, and mourning as the owls, daughters of screams, ostriches.*

*Vide on Lam. iv. plate, for the tannim.*

*Vide Levit. xi. plate of Unclean Land Birds, for the Ostrich.*

## CHAPTER VII. VERSE 17.

*They shall lick the dust like a serpent, nahash; they shall move out of their holes like worms of the earth; like any skulking reptile that hides in holes.* This word, it is conjectured, should be taken generally, not for worms, restrictively, but for whatever reptile inhabits the ground.

## NAHUM.

## CHAPTER II. VERSE 11.

*THE dwelling place of the lions, ariuth; and the feeding place of the young lions, cephirim; where*

*the lion, ariah, walked; the old lion, labia; the lion's whelp, gur. The lion, ariah, did tear enough for his whelps, guruth; and strangled for his lionesses, lebaat. Vide on Ezek. chap. ii.*

## HABAKKUK.

## CHAPTER I. VERSE 8.

*THEIR horses are swifter than leopards, more fierce than evening wolves; their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as an eagle that hasteth to eat.*

I do not know that I should have troubled the reader with any remarks on this passage; had I not supposed that it has been greatly misunderstood, not only by our translators, but by Mr. Harmer.

We have horsemen twice over, close together; this is one sign of incorrectness; the poetical prophet would not thus have written. We must take this as one of the many places where *peresh* denotes not horsemen, but horses of a high breed: and as to the *spreading themselves*, it does not mean dividing themselves into small parcels; but when a race horse, for

instance, in running, stretches out his fore legs, to a great distance from his hind legs, he is said to *spread* himself, to "cover a great deal of ground," and the more ground he naturally "covers," the greater is his speed. The *evening wolves*, we have already corrected into *desert wolves*. Thus understood, the passage would read more appropriately,

*Their ordinary horses, sus, are swifter than hunting leopards, nimmerim, fiercer than wolves of the desert, [vide Sheeb, plate Hyæna;] their horses of generous breed, peresh, shall spread themselves to their utmost extent in running: their horsemen shall come from far, they shall fly as an eagle, nesher, hasting to prey.* This construction avoids tautology, is very spirited, and more than that, it agrees with fact and observation.

## ZEPHANIAH.

## CHAPTER II. VERSE 9.

*MOAB shall be... the breeding of nettles, charul, and salt pits.*

*Nettles*; the same word as Job xxx. 9. which see.

*Salt pits*; not pits yielding salt, as their natural produce; but ditches, pits, barren as salt itself. *Vide* the description of Sodom, and the remarks on salt, Gen. xix.

## VERSE 14.

*Flocks shall lie down in the midst of her; all the beasts of the nations: both the CORMORANT and the BITTERN shall lodge in the upper lintel of it; DESOLATION in the thresholds. How is she become a desolation! a place for beasts to lie down in!*

1st, Flocks, not, I apprehend, of sheep or goats, but of less gentle animals; all the wild vermin from neighbouring provinces: even,

2dly, The *cormorant*, *kaat*, the pelican. *Vide* on Levit. xi. plate of Unclean Water Birds.

3dly, The *bittern*, *kippud*. *Vide* on Isai. xxxiv. 11.

The latter clause shews clearly the nature of the *flocks* which precede it, in lying down, *wild* beasts.

The word *choreb*, rendered *desolation*, is by many taken for a creature, particularly for the *raven*. The LXX, Jerom, Theodoret, and Cyril, countenance this

rendering; but incline to the *night raven*. We must identify this *night raven*, before we can determine on the propriety of their opinion: but, if the mode of spelling this word could be waved in point of objection, then we must own the raven may be admitted; as *ghoreb* is the Arabic manner of pronouncing this name, which is sufficiently near to confirm the idea of those interpreters, who render *raven*.

## MALACHI.

### CHAPTER I. VERSE 3.

*I HATED Esau, and laid his mountains and his heritage waste, for the DRAGONS of the wilderness.* Better understood, "Even Esau himself, as a nation, I did not love, equally with Israel; but placed even in his mountains, or elevated grounds, *shemamah*, and gave even his lower grounds, or his shores, where water is, to *tanuth* of the desert, such as usually abound on wastes by the sea side."

1st, *Shemamah*. I cannot help thinking that as the *tanuth* of the following clause are certainly creatures, so should this *shemamah* be; a creature which prevails and multiplies in waste and desert places. The passage usually referred to in support of the rendering *desolation*, rather confirms my suspicions, Joel iii. 19. where we read:

"The hills of Judah shall flow wine, milk; waters, a fountain," &c. all great blessings; whereas, *e contra*, "Egypt shall be *to, h, shamamah*; and Edom to the desert *shamamah* shall be." Here seems to be a distinction between these *shamamah*; and moreover, we must read *like* to a desolation, if that sense be retained; *like* to a wilderness-desolation: which the text does not express.

But the question still returns: What creature can this be? and this question is the more important, because it may be asked also, has this *shemamah* any relation to the *shemamith* of Prov. xxx. 28? If it has, then we shall have to seek a creature which inhabits the lofty palaces of kings, yet the mountains of Esau; the ardent valley of Egypt, yet the cooler hills of Edom. After thinking this matter over, with all the consideration I am master of, I would ask, whether we may take the *common fly* for this creature? It is true, this will reduce us to the necessity of taking *sebug*, a well known Hebrew word for a *fly*, either generally, to signify flies of all sorts; or specifically, for some particular species; and whichever of these be chosen, then *shemamah* may signify the other. I am aware of the difficulty this conjecture will encounter; therefore propose it only as a conjecture. *E.gr.*

The common fly *taketh hold with her hands*; this we are witness to every day in summer, and her two

fore paws are very justly called hands: the naturalist has no difficulty on that. *She is in the loftiest apartments of kings*; this is undeniable, in our own country, equally as in Judea: she is excluded from no place whatever. *The common fly inhabits Egypt*: this we are very sure of, from the united testimony of travellers. Denon mentions their incessant visitations, and even that gunpowder was exploded in a house, in order to destroy them: they were swept away in heaps; yet the walls of the room were filled with them, blackened with them as with grains of gunpowder. Do they *breed on the mountains of Edom*? This I cannot say; but I can say, that they breed on desolate places, and swarm where one should think they could find no sustenance. It is no uncommon thing to read of swarms of flies obliging persons to carry lanterns, in order to preserve the light of a candle; and many a habitation has been abandoned in a new settlement, because the teasings of the flies, and their destructive numbers, were insupportable.

I incline to think, that *sebug* means a fly of a specific species, Isai. viii. 18. "The Lord shall hiss for the *sebug*, which is in the land of Ethiopia," i.e. in the uttermost parts of the rivers of Egypt; meaning no common fly; for then, why go so far to fetch it? as flies are plenty enough much nearer at hand. To this agrees *baal-sebug*, Baal, the fly; no doubt the most considerable of the species, the prime of the genus would be selected for the Deity. Our medals, [*vide* plate, 2 Kings, i. 2.] do not, as I perceive, sufficiently determine this question for us; yet the fly they present is not the common fly. It seems to be more like a wasp; it is very sharp at the tail; its wings are pointed, not rounded; its thorax differs, and its head is unlike: in short, whatever fly this is, it is not our common fly. For the sake of distinction, I assume that *sebug* signifies the great blue bottle fly, or the flesh fly: this being large, may well be supposed, when dead, to cause the *perfumed unguent of the dealer to stink*, Eccles. x. 1. and this *shemamith, shemamah*; both words in the plural? may signify the common house fly, of whose swarms, and whose bitings no one can be ignorant. This conjecture may keep its place till somewhat better is offered; which,

if it satisfies the public, will at the same time give great pleasure to the writer of these *notitia*. The word rendered *flies* is not *zebub*, in Exod. viii. 21, 31; Psalm xxxviii. 45; cv. 31. in all these places it is *oreb*; this *oreb* is certainly the dogfly, or *simb*, [literally, perhaps, the DESERT fly.]

It might be started as a question whether the small kind of spider, which we have supposed the *shemamith* of Proverbs to be, might not also be the *shemamah* of this passage? and much might be said on the question, which is the more difficult to determine, as spiders certainly abound where flies abound, since

flies are their natural prey; nor can we receive any aid from etymology; in reference to which I shall only observe, that *shem* signifies to dispose, to set off, to adjust, 2 Kings, ix. 30. and *shemam*, more intensely, to adjust with great care; which may well express that incessant *brushing* of its eyes, &c. with its fore paws, whereby it seems to be always adjusting itself, which is so remarkable in the common fly. This is usually referred to the web of the spider, which certainly is adjusted with mathematical precision.

The *tanuth* of this passage have been considered on Lam. iv. plate.

END OF THE EXPOSITORY INDEX ON THE OLD TESTAMENT.

# EXPOSITORY INDEX

TO THE

## NEW TESTAMENT.

### INTRODUCTION.

AFTER having gone through the Hebrew writings, and noticed their appellations and descriptions of natural subjects, their applications, and their distinctions, little of the same nature remains to be done in the New Testament. This part of sacred Scripture introduces very few new articles to our notice; and those which it does introduce are seldom of prime importance to us, as naturalists. Those to which it refers, or alludes, are generally such as have occurred before in the Old Testament, and they are rarely, if ever, so well distinguished by name, or characterized by manners. For instance, in the Greek of the New Testament, a lion is a lion only, without any attention to distinguish whether it be the Hebrew *ariah*, *labiah*, or *shachal*: it may be either or neither of these, but of some other species: a viper is a viper, simply; but whether it be the *peten*, the *tseboa*, or the *tsephuon*, is not indicated by the sacred writers; who, for the most part, addressing themselves to foreign nations, and writing in a foreign language, took no pains to apply the various Hebrew names specifically. If they conveyed their meaning intelligibly, though grossly, clearly, though not scientifically, they succeeded in what they undertook; they answered those purposes which engaged their labours, and that satisfied their minds. They sought higher rewards than the applause of men; they had nobler aims than to gratify the curious: and while they little cared for the nicer distinctions of human systems, in natural things, they are explicit in remarking that those divine things, whose histories they communicate, "are written that ye may believe." Moreover,

The writers of the New Testament were men in humble stations of life, not like many of those who composed the Hebrew books, patronized by kings, promoted to high stations because of their talents; and bound, by their office, to the acquisition, or to the display, of more than common knowledge. These

were favoured with leisure, had the best models before them, could study and retouch their productions; and when they discoursed, they spake *ex professo*. No such advantages attended the apostles of Jesus: good common sense they had; sound heads, and warm hearts; but these are not all that elegance of style and regularity of composition demand, they are neither the origin of varied expression, nor of learned reference; they do not qualify for illustrations drawn from sources analogous, though distant; from allusions to the kingdoms of nature, to the productions of foreign parts, or to the scarcely understood distinctions among natural tribes, which flourished in their own country, whether vegetable or animal.

Add to this, that the writers of the Old Testament occupy a long succession of ages: what is not known in one age, occurs in another; what has not fallen under the cognisance of an early writer, has been familiar to one who, at a distance of time, succeeded in his office; whereas, the writers of the New Testament are all of one age, as well as of one country; they have all one purpose to answer, and are full of that purpose; to answer which they direct all their efforts. Are they then without allusions to the productions, the analogies, the ordinary course of nature? By no means: they refer to the properties of vegetables, to caution lest any "root of bitterness," springing up among the brethren, should poison the minds of those whom they address; they illustrate the doctrine of the resurrection, by reference to wheat, "sown naked grain" into the earth, but raised in its own proper foliage: they tell us, "star differs from star in glory;" they mention, too, clouds without water, trees twice dead; and bid us be aware of a lion, whose roarings may disturb our peace; and of those unpurified in heart and life, who, like dogs, return to their vomit, or like a sow that has been washed, to wallowing in the mire.

They did not, then, despise or condemn the study of nature: surely not; but they made it conducive to their primary, religious, intention. They well knew, that "every work of God is great, and sought out of them that have pleasure therein;" and on proper opportunities, they could reason against the worship of sun, moon, and stars, by arguments drawn from nature, which disclaims them as divinities; they could remonstrate to the branches grafted into the good olive-tree, against the indulgence of pride, or the humouring of caprice; they could draw morals from the composition of the human frame itself; could persuade every member of a Christian church to seek the welfare of others, that there be no schism in the body; for then, all members would painfully sympathize with any one which was suffering: nay, the very heart of man, the very knittings of joints and members, furnish more than one simile, and illustrate more than one point of doctrine; and that, too, with a power and a perspicuity truly admirable.

And indeed had they discouraged, in the smallest degree, the study of nature, they would have contradicted and counteracted the principles of their Divine Master himself. Who saw so extensively throughout nature as he did? who saw so minutely into nature as he did? who conveyed instruction so agreeably, by the medium of natural knowledge? who directed his auditors to observations founded on nature, so frequently as he did? who united religion and information, piety and philosophy, the study of things pertaining to God, and the investigation of things occurring in nature? who associated, improved, and enforced them as he did? What part of nature has he left unnoticed? The sun in the firmament, the stars of the heaven, yield comparisons of future glory; the

beasts of the earth, the fowls of the air, and the fish of the sea, characterize the godly and the ungodly. We are instructed by the properties of good seed, and evil seed; we are referred to similes drawn from the grass of the field, the lily, the fig, the vine, the wheat, the tare, with many others; and among minerals, to the salt of the earth, and rocks, and stones, &c. among metals, to the purity of gold, &c. in short, every part of the world yields, as it were, a tribute of instruction and improvement, under the command of its mighty Master. Let this great example prove the efficacy of learning drawn from nature: and let it never be recollected, without recollecting also who should most benefit by these instructions. Shall *ignorance* of the works, the wonders, the operations of nature, perceive the propriety of those references; the correctness and strength of those inferences, the application of those remarks, equally with a mind which has attended to the natural subjects themselves? The question needs no answer: a child cannot hesitate in determining it.

. . . . .

If we had not already considered what the Old Testament has offered, we should find abundant materials for our reflection in what the New Testament introduces to our notice; but, as we have no need to repeat our remarks, and are desirous of brevity in our observations, we shall notice principally what subjects are now mentioned for the first time; and shall consider all the books as making but one, though in distinct parts; rather than many, and requiring separations. To purposes of natural history, the four evangelists form but one book; and the epistles yield not more than may conveniently be combined together.

## MATTHEW.

### CHAPTER II. VERSES 2, 9.

#### THE STAR OF THE MAGI.

1st, THE magi call this star, "that of the king of the Jews;" and they do not inquire, *whether* he be born, but *where* he is born?

2dly, They say, that they, when resident in the East, saw this significant star. Scheuzer thinks they also saw this star during the whole of their journey; but this does not appear clearly, from their words; indeed, it seems to be no more necessary that they should see it during the whole of their journey to Jerusalem, than during their abode in that city. He thinks, they saw it by day as well as by night, during their journey to Jerusalem: if so, that journey, perhaps, was not long. This depends on the country

intended, under the term *east*. Did the Jews give this name to *all* regions *east* of Judea, *east* of the Jordan? If they did, we need not seek very far for the residence of these magi; nor did they consume many days in their journey.

3dly, The motion of this star. It is said to go before them from Jerusalem to Bethlehem, this being from north to south, it could be no planet or celestial star, they moving from east to west, neither could a celestial body have indicated a particular town or village, much less a house, by standing still over it. Its motion also was probably very slow. It was not much elevated above the earth. We read of meteors seen throughout a kingdom; and in 1719 was seen a flying fire, which was observed between Italy and Istria; and which might have been visible, perhaps, from Greece to England; yet this phenomenon



was reckoned only 14 miles above the earth. However, at this height, it would have been utterly useless in pointing out any specific object. The nearer to the earth any meteor is, the more distinctly is its progress seen, and the more decisively it may distinguish an object. We are not then to take the word *star* strictly for a celestial body, but for a meteor, not very high in the air: we ourselves may see most evenings, in proper weather, falling *stars*, or lambent *flames*, or other meteors, which in common language are called *stars*, though very improperly. A meteor of a more stationary, tranquil kind, not rapid, not very high above the clouds, perhaps hardly so high as the clouds usually float, may describe the *star* of the magi. If any person wishes to estimate this height, let him compare a narrow, contracted *halo*, or white circle, seen around the moon, with another of considerable width; and he will soon perceive how much better adapted for *marking out* any place is the lower meteor than the higher. I merely select this, because it occurs frequently: some I have seen have been but a few hundred yards in height.

This meteor, then, appears to have been an overruled phenomenon, according with the laws of nature, not a new star, properly speaking; but more effective to the purpose intended, than any star, properly celestial, could possibly be.

What other questions on this subject are usually started, rather refer to points of history, than to natural philosophy; and whatever it contains of *miraculous*, is, of course, beyond our present inquiry.

### CHAPTER III. VERSE 4.

#### JOHN THE BAPTIST.

In considering the character of John the Baptist, we must, of necessity, make great allowances for the force of that language in which his manners are described. If we determine, at all events, to take Scripture expressions *literally*, we might prove that this holy person, during thirty years, "neither ate nor drank," Matth. xi. 8. but we know that a life of the utmost abstemiousness *must* accept refection. To be properly understood, the phrase requires accommodation; so does that of Luke, "neither eating bread nor drinking wine;" meaning, not making full or hearty meals, not enjoying feasts of good cheer; but that John never indulged so far as to eat *bread*, is, I presume, no more intended there, than total abstinence is intended in the former text. But, in this passage we are told what he *did* eat, what part of his diet consisted in; that is to say, food of the wildest kinds, and requiring the least artificial preparation; such as the conveniencies, rather inconveniencies, of a desert afforded. Conformable to the nature of his food was that of his dress; which was simple and ordinary, not magnificent or luxurious: it was of

"camel's hair," *τριχων*, not, perhaps, an undressed camel's skin, as some have supposed; for a *skin* is called *deras*, not *trichon*, Heb. xi. 37. Such is the usual, and perhaps correct, representation of this passage. However, I doubt whether we are not to regard John as an Essene, whose dress was ordinary, but some part of it, the girdle, or some other, was *hairy*, according to the custom and appearance of the ancient prophets, 2 Kings, i. 8. I am far from thinking John went naked, as painters usually depict him; but, would much rather think he was clad in the coarse mantle and homely garb of the wilderness sect among the Jews, the Essenes, than in that insufficient manner which might be all a boor could procure, but which was unbecoming the son of a priest. The dress of a prophet best suited the character of a prophet; and a prophet, too, who was the precursor of Messiah, the Prince.

If his garb was homely and coarse, his fare was frugal and simple, "*locusts*:" these have been fancied by interpreters into many different things: cakes, fried in oil, tips of plants, husks, wild fruits, squilla, crabs, &c. but I see no reason for saying he restricted his diet to locusts only; he might be content with these; but are these to be had at all seasons of the year? How did he preserve them, dress them? &c. By the same means as he may be supposed to have accomplished these purposes, he might obtain other food; pulse, herbs, grain, &c. the customary diet of ascetics.

"Wild honey." Honey is of two kinds; bee honey, palm honey. Bee honey also divides into two kinds; that made by bees domesticated, which may be called cultivated honey; that made by bees in their natural state, which may be called wild honey. That wild bees make great quantities of wild honey in Judea, is unquestionable; 1 Sam. xiv. 25; Isai. vii. 15; Prov. xxv. 16. I have but one objection to this, that honey seems to have laid under a kind of exclusion, almost amounting to prohibition, by the Levitical law, Levit. ii. 11; xi. 20.

Palm honey, or honey distilling from trees, or furnished by trees, was also common in Judea; and this was no less used as food than the other. The epithet *wild* rather inclines me to this kind of honey; for that made by wild bees was less in a state of nature than that from trees. However, I think we must not take either word *exclusively*: I doubt not but John could regale on bee honey, when he could get it: and this might be his dainty, perhaps his luxury.

After what we have seen on Levit. xi. there is no need to detain the reader by proofs, that *locusts* were a food permitted by the law; and that they are still used in the East. There is, however, a tree, which bears a large pod, not unlike a broad Windsor bean: this pod I have seen, and have tasted the fruit within it, which, surely, is coarse enough. Many persons think this is the true *locust*: and the Germans call it

St. Johan's Brod. But the difficulty of proving, by competent authorities, that this tree was *anciently* called locust, is very great: nevertheless, it has been strongly attempted by sir Norton Knatchbull. Perhaps these pods are the *husks* of Luke xv. 16. on which the prodigal fed: but though they have a mawkish kind of sweetness in them, yet that does not qualify them as the honey here intended.

#### VERSE 7.

*Ye generation of VIPERS: i.e.* persons who conceal their hurtful qualities, as vipers conceal their fang teeth, and the poison in them, till the unhappy subject whom they have seized, is absolutely, and fatally, struck by them. I take this to be the true import of the comparison, as it is founded in nature; therefore greatly to be preferred to any one more specious, but fabulous.

As to the expression, *generation, brood, sons, offspring*, of vipers, the usage of the Hebrew names of relation, implies a likeness, or correspondence in character, not a descent by blood, in very many places of Scripture, where it is totally concealed in our version. *Vide* SON, CHILDREN, &c. in Dictionary, Supplement, &c.

#### CHAPTER IV. VERSE 5.

*Then the devil taketh him . . . setteth him on a PINNACLE OF THE TEMPLE, and saith to him, cast thyself down.*

Without pretending to convey an adequate idea of this subject, or meaning to attempt suggesting any conclusion on it, I shall take leave to think, that the temptations which are recorded as having assaulted our Lord, did not happen in instantaneously immediate succession; but at intervals; and that, very probably, these are only *selected*, as instances from among many. This leads to the supposition that there is no need for attributing to the devil any power of conveying our Lord's body *through the air*; or by any other *preternatural* manner bringing him to the holy city. The thought appears to me unworthy, if not profane; but, if we suppose that our Lord visited Jerusalem now, as he might have done at other times, we shall then find it advisable to inquire in what part of the temple he was placed on this occasion. To answer which, observe, that his station could not be on the roof of the temple, because *that* was full of *spikes*, and was not flat, but shelving; nor could it well be on the top of either wing, on each side of that sacred building: to these considerations we ought to add, the difficulty of getting there; and supposing that there were stairs which led to these roofs, and trap doors for going on to them, still there would remain a difficulty, how our Lord, or any other Jew, not a priest, could cross the court of the Levites and

priests, and could obtain admission into any part of that holy house: which was jealously guarded by priests, &c. purposely stationed to prevent intrusion. Other impediments, not to say improprieties, might be mentioned, on such a supposition; for the devil would certainly never tempt our Lord to an act of mere desperation; which, from the extravagance of it, was an absolute throwing away of life; what no person in his senses would have attempted, &c.

To understand this history, observe, that the word *σπov*, rendered *temple*, signifies not only the holy house itself, but its courts, and the galleries round it; the whole structure: that the word *πτερυγιον*, signifies an appendage to a building, a wing. Parkhurst takes it for a portico, "the king's portico," which was built parallel to the south front of the temple. Scheuzer repeats three notions of this wing: 1st, That of the *roof* of the holy house; this he discards. 2dly, That of a *throne*, or exalted edifice, for the king to sit in at worship. "As it was raised greatly above the body of the building, it resembled the wing of a bird; [I do not see this resemblance:] it was called the *wing* of the temple. In Dan. ix. 7. the LXX have translated *canaph*, by *pterugion*. There would not, in my opinion, be any inconvenience in taking this for the wing of the temple in our text." 3dly, A *tribune* of wood, erected every seven years in the court of the women, from whence the king read the law to the people. "This conjecture would be one of the most probable, if it could be proved that the time of the temptation of Jesus Christ coincided with one of these festivals."

The reader is now prepared to accept the word *wing*, unhappily rendered *pinnacle*, in a less *elevated* sense than before. I could almost wish to refer it to a certain *balcony*, portico, or projection, from one of the galleries which surrounded the temple court. I am aware that there seems to be an emphasis in the evangelist's language, "*the wing*," which refers apparently to *one* only; and I cannot think of a more likely place, than one opposite to the great door of the temple, and commanding a view of the whole court. Possibly the history of the death of St. James Minor, *vide* Dictionary, will illustrate this subject: "They made him go up into *one of the galleries of the temple* that he might be heard by the whole multitude, the Pharisees, &c. going up to where he was, *threw him down from thence*. He did not die of his fall, but kneeling, prayed," &c. till he was stoned and slain. Whatever we may think of this history, it is, no doubt, near enough to fact to warrant the inference that there was a *projection* in one of the galleries around the temple from whence a person could be well heard below; and that the *leaping down* from thence, to which the devil tempted Jesus, was not absolute *suicide*. We infer also, that there was ready ingress to it, and egress from it;

and that no offence would be taken at a person's entering it. Perhaps further still, this might be a convenient place from whence the worship below might be beheld, and so much of the temple as strangers might see *as a sight*; as strangers go into St. Paul's, or other churches, for curiosity, distinct from devotion. These ideas are so different from those which rise in the mind of an English reader, on the words "*pin-nacle* of the temple," that they require consideration; but, if admitted, they render the history much easier: they have readiness of approach, possibility of a plausible persuasion, the absence of desperation, the reason of the place being in the singular, and many minor facilities, which the intelligent reader will not fail to remark for himself.

CHAPTER V. VERSE 13.

*Ye are the SALT of the earth: if the salt have lost its savour, literally, become foolish, it is good for nothing, &c.*

It is probable that our Lord may refer here to salt dug from the salt lakes, the upper crust of which, having been exposed to the sun, rain, and wind, for a long time, loses its relish, and becomes merely a mass of *terra damnata*, as the chemists speak; a mere *caput mortuum*: appearing externally like salt, but possessing none of the properties of that mineral. Something of this may be gathered from Dr. Shaw's account of the mountain of salt: "Jibbel Had-deffar is an entire mountain of salt, situated near the eastern extremity of the lake of Marks. The salt is of a quite different quality and appearance from that of the *salinæ*, being as hard and as solid as stone, and of a reddish or purple colour. Yet what is washed down from the precipices by the dews attains another colour, becoming as white as snow, and losing that share of bitterness which is in the parent rock salt," p. 229. fol. ed.

CHAPTER VI. VERSE 19.

*Lay not up treasures on earth, where MOTH and RUST corrupt.*

"It seems that the two words in our text, *ὄν ses*, and *βροσις brosis*, signify two sorts of *worms*, or *maggots*, as appears by Isai. l. 9. where the LXX and Theodotus translate the Hebrew *osh*, by *ses*, but Aquila, by *brosis*; and Baruch, vi. 11. speaking of the idols of the Gentiles, says "they cannot save themselves from rust and moths," *bromaton*, where the word *broma*, or *brosis*, denotes also a kind of insect. The Greek *ses* derives manifestly from the Hebrew *ses*, or *sas*, Isai. li. 8. "The moth shall consume them like a garment." The Orientals have nearly preserved the name; the Arabs call *usset*, *uss*, a worm which erodes woollen cloths, and the bookworm also, Meninski, 3215. If any one supposes that the word *treasures*

does not include vestments, books, &c. let him note Esdras ii. 69; Nehem. vii. 70; Job xxvii. 16. et al." Menander, the Greek poet, speaking of the destructive things, says *οὐκ ἔσθ' ὅτις, moths*, "destroy our clothes;" and the apostle James expresses *moth-eaten*, by *setobrotos*; and the LXX, Job xiii. 28. express the Hebrew "eaten by *osh*," by *setobroton*.

VERSE 28.

*The lily of the fields.* I should not be surprised if this was the same flower as is designed by the bride in Canticles ii. 1. who compares herself to "a flower of the brook side;" not of a cultivated garden. But, the *white lily*, which is what we first think of, is a flower of the field in Persia; and some of its species may be so in Judea. Besides this, there is the *martagon*, *crown imperial*, and other coloured lilies; if the comparison be to the whiteness of Solomon's raiment, then certainly it never equalled the brilliant whiteness of a lily; if it be to resplendence of colours, then the mixture, the relief, the *glow* of colours, in some kinds of lilies, exceeds whatever the manufacturers of stuffs for Solomon's wardrobe could compose. May the tulips be thought of on this subject? "*The lily of the field*," was perhaps present, and pointed at, when our Divine Master suggested this simile: if so, it was certainly a *wild lily* that was intended: but we need not fear that the *wild lily* will bear every comparison with the most perfect productions of human art.

CHAPTER VII. VERSE 16.

*Ye shall know them by their fruits: do men gather grapes from thorns, acanthos, or figs from thistles, tribolon?*

For this *acanthus* and *tribulus*, vide on Gen. iii. 18. Hiller observes, Hier. p. i. p. 51. "It is neither the flowers, nor the leaves, neither size nor age, which constitute the goodness of a tree. The willow flourishes to no use; the fig-tree, cursed by Christ, was commendable only for its leaves; the elm, though very high, bears fruit, which no beast uses as food. The oak itself, when old, yields few acorns." It is a great proof of the goodness of Providence that each kind of tree produces fruit proper to itself, otherwise both men and animals might sustain great detriment.

CHAPTER VIII. VERSE 20.

*The FOXES have holes; and the BIRDS of the air have nests.*

We have elsewhere supposed, that these *foxes* are *jackalls*: and these *birds* are birds of prey: which strengthens the contrast in these verses. "The benevolent Jesus has no abiding residence; though the *ravenous* jackalls have coverts, and the *devouring* birds have nests." The word *shelter* might be

conveniently substituted for nests ; i.e. a place wherein to be under shade, as great trees, &c.

#### CHAPTER X. VERSE 29.

*Are not two SPARROWS sold for one farthing ?* The *struthion* of this text is always understood to mean the *sparrow*. We have no inducement to change the version.

#### CHAPTER XIII.

It is mentioned, incidentally, in the parable of the sower, as related by three of the evangelists, that "*some seeds fell by the wayside, and the fowls of the air came and devoured them*, though they were, as Mark tells us, "*trodden down*," by passengers. This circumstance has no difficulty in our conception of it, but it would strike an Eastern imagination more forcibly than our own : for so Thevenot informs us. "On that road I observed a pretty pleasant thing, which is practised in *all that country*, as far as Bender Abassi ; I saw several peasants, running about the corn fields, who raised loud shouts, and every now and then clacked their whips, with all their force ; and all this to drive away the birds, *which devour all their corn*. When they see flocks of them coming from a neighbouring ground, that they may not light on theirs, they redouble their cries to make them go further ; and this they do every morning and evening. The truth is, there is so great a number of sparrows in Persia, that they destroy all things ; and *scarecrows are so far from frightening them, that they will perch upon them*."

The latter part of this extract may remind us of an expression in the letter of Jeremiah, in the apocryphal prophet, Baruch vi. 70. who, reasoning that idols are not gods, says, "For as a scarecrow in a garden of cucumbers keepeth, i.e. preserveth nothing ; so are their gods of wood, and laid over, *plated* as a Birmingham artist might say, with silver and gold." The comparison of deities to scarecrows is sufficiently debasing of itself ; but to add uselessness to that idea, must needs be abundantly more striking to those who knew the boldness of the birds of their country ; which disregard these objects of terror, and "perch" upon what was designed to deter them.

The thorn of this passage is *acanthus*. Vide chap. vii.

#### VERSE 25.

##### THE TARES AMONG THE CORN.

It is not very easy to decide, whether by the name *sisanion*, the Saviour intends indifferently all plants which grow among grain, or some particular species. All that we are certain of from the circumstances of the parable is, that it is a plant which rises to the height of the corn. This agrees with the *lolium* of

Dioscorides. The Talmud calls it, *sonim* : the Turks, *sivan* ; the Arabs, *siivan*. It seems that the *sisanion* has passed from the East into Greece. Dioscorides, Aristotle, Theophrastus, &c. give it the name of *atra*, which Suidas calls, "the corruption of grain." It not only deprives the grain of its nourishment, but its seed, which Virgil calls *infelix lolium*, mingled with the meal, occasions *inebriety*, vertigoes, and often a lethargic and mortal torpidity. Theophrastus says, it attacks the head ; and Ovid says it hurts the eyes, Fast. i.

Et careant lollis oculos viciantibus agri.

This *sisanion* is usually thought to be the *darnel* of our corn fields. *Lolium temulentum*, Lin. The same herb is called *sisanion* by the Spaniards.

#### VERSE 31.

##### MUSTARD SEED.

*A grain of mustard seed ; the smallest of all seeds, yet riseth up, is greater than herbs, and becometh a tree.* The mustard of our own country is very far from answering this description ; but there is in the East a species to which, no doubt, it alludes ; it is called by Linneus, *sinapi Erucoides*. Its branches are real wood, as appears from a specimen in the collection of sir Joseph Banks. This tree may well afford shelter and shade to birds ; but whether it may equal some mentioned in the Talmud of Jerusalem, Tract. Peah. f. 20. I do not know. "There was in Sichi a mustard-tree, which had three branches, one of which, being cut down, served to cover the hovel of a potter ; and yielded three *cabs* of seed." The Rabbi Simeon, son of Chalaphthah, assures us, "that he had in his garden a shoot of the mustard-tree, on which he clambered as if on a fig-tree." Without insisting on the accuracy of this, we may gather from it, that we should not judge of Eastern vegetables by those which are familiar to ourselves.

#### CHAPTER XXII. VERSE 45.

*The kingdom of heaven is like a merchant, seeking goodly PEARLS.* The *pearl* is a gem so well known among us, as the production of a certain kind of oyster, that we have no need to enlarge in describing it. But, we may submit some instances of the great value of goodly pearls ; by way of shewing, what efforts to obtain them they might justify. Ramusio, Peregr. tom. i. mentions a pearl found in the Pearl Islands, or where the fishery is carried on in the Gulf of Bahrein, toward Persia, which was the size of a nut, and sold for 1,200 ducats. Tavernier mentions another found, 1633, at El Catiff in the Gulf of Bassora, sold to the king of Persia for 32,000 tomans. Nic Grimm saw one at the Cape of Good Hope which weighed an ounce, but was imperfect. One is mentioned as sold

for 1,000,000 ducats, Eph. Ger. Dec. II. Ann. 3. Ob. 36. This seems prodigious ; and perhaps there is a cypher too much in the account.

CHAPTER XXIII. VERSE 23.

*Wo unto you, hypocrites, for ye pay tithe of MINT, ANISE, and CUMMIN.* Luke xi. 42. *mint and RUE, and all manner of herbs.*

Little can be said on these plants : that they are translated with sufficient accuracy, is the general opinion. It may not be amiss to add, that they are not, perhaps, strictly speaking, *garden herbs* in the East, but though used as food, are rather wild than cultivated : hence the scrupulosity of paying their tithes is the more extravagant, nevertheless *rue* is admitted into the garden ; and cummin is spoken of as cultivated by the husbandman, Isai. xxviii. 27.

VERSE 24.

*Blind guides who strain out a GNAT, but swallow a CAMEL.*

In this passage there is an evident opposition between the *gnat*, which these professors of purity are said to *strain out*, and the *camel* which they are said to *swallow*. The word *konops* here used, signifies properly a small insect which breeds in wine becoming tart, or in vinegar itself : we read in Aristotle, Hist. lib. v. cap. 19. "The *wine gnats* proceed from worms, which are bred in the lees ;" and, lib. iv. cap. 8. "The *wine gnat* does not fly to that wine which is sweet, but to that which is acid." Plutarch says the same ; [but I think some insect which did visit sweet or potable wine, must be here intended.] Anatolius, Geop. lib. vi. advises to cleanse the winepress thoroughly after having used it, lest the left liquor should breed insects. The ancient Greek interpreters render those words, Amos vi. 6. which we translate, *who drink wine in bowls*, by, "who drink *strained* wine, but are not grieved for the affliction of Joseph : " this contradictory affectation of external purity, without corresponding internal sentiments, agrees well with the scope of our text. The Talmudists also mention *jabhkuschin*, or wine gnats, and Maimonides writes, de Cib. Vetit. cap. ii. f. 22. "He who strains wine, vinegar, or strong liquor, and swallows the *jabhkuschin*, the insects, wine gnats, which he has strained, is deserving of punishment." Valisneri, Dialoghi, p. 151. describes these insects. Erasmus compares this proverbial manner of speaking respecting the swallowing of a camel, to that of the Greeks "taking a statue down the gullet."

CHAPTER XXVII. VERSE 29.

*The soldiers platted a crown of THORNS, and put it on the head of Jesus : and a REED in his right hand.*

The words *acanthon*, thorn, and *calamus*, reed, are far too general to determine the specific kind thus employed by the soldiers ; we should suppose they were articles which grew not far distant. *Vide* on Judg. viii. 16.

The *calamus* was probably of the nature of a *cane*, and affected at least to answer the purposes of a sceptre ; or, perhaps, was a kind of walking stick.

VERSE 34.

*They gave him vinegar mingled with GALL.* Mark xv. 23. *mingled with MYRRH.*  
*Vide* Deut. xxix. 18.

VERSE 45.

*From the sixth hour to the ninth hour, there was DARKNESS over all the land.*

This verse divides into two parts : 1st, of the *hours* ; which, compared with those of another evangelist, John, produce a *seeming* confusion. Many modes have been suggested of obviating this ; some have supposed that John used the Roman hours ; others, that he calculated from the preparation of the passover, in which case the times would stand pretty nearly according to the following arrangement :

Jesus seized *at midnight* : at which time the preparation for the passover began in the temple.

About the sixth hour after his seizure, or after the beginning to prepare the passover, Jesus is brought before Pilate : John xix. 14. *six o'clock in the morning.*

At the third hour of the day, reckoned after the Jewish manner, from sunrise, Jesus is nailed to the cross, and the cross is erected : *nine o'clock in the morning*, Mark xv. 25.

At the sixth hour of the day darkness begins : *at noon*, Matth. xxvii. 45 ; Mark xv. 33 ; Luke xxiii. 44.

At the ninth hour of the day Jesus expires : *three o'clock in the afternoon*, Matth. xxvii. 46 ; Mark xv. 34.

Jesus is taken down from the cross, carried to Joseph's tomb, his body anointed, and spices flung over it, &c. from four o'clock in the afternoon to *six o'clock in the evening.*

The second part of this verse refers to the *darkness* over the land. What occasioned this *darkness* ?

The nature of *eclipses* is so well known among us, that we have no need to explain how they are occasioned by the intervention of the moon, hiding the face of the sun ; or, by the shadow of the earth falling on the moon. It is well known, also, that the Jewish feasts were regulated by the moon's course, and age ; and that at this time a *natural* eclipse of the sun by the moon was impossible, the moon being now at full. What was the real, secondary, cause of this suspen-

sion of the solar light in this country, we cannot easily determine. Was it a cometary body passing so near the earth as to hide the face of the sun for a time? Was it a body of clouds extremely dense? was it a foggy exhalation rising from the earth, and enveloping the atmosphere in gloom and obscurity? These, and many other conjectures might be offered, but they could only be conjectures after all. Some learned astronomers have calculated the situation of the heavens for the day of Christ's crucifixion; but this, could we ascertain it, would not solve the question.

It may be rationally inquired, whether the cause of this darkness was not in the earth, or in its atmosphere, much rather than in the sun, or occasioned by any celestial body? Is it quite certain, that the word *scotos*, used by three of the evangelists, signifies an *eclipse* of the sun? Might not such dense vapours, as our *fogs* sometimes are, *vide* on Exod. chap. x. 21. cause an *obscurity* impenetrable by the solar light, or at least very little penetrable by it? Are we bound to suppose a *pitch* darkness? I think not: and therefore, upon the whole, venture to incline in opinion, that our earth, or its atmosphere, or both, furnished the principles of that *interposing medium*, which shadowed Jerusalem, at this time, by keeping off the rays of the sun from that city, and its neighbourhood.

#### VERSE 52.

The *resurrection of the dead persons* from their tombs, is among the most extraordinary attendants on the crucifixion: that tombs should be opened by an earthquake, is not extremely wonderful; whether these tombs were buildings above ground, in rocks above ground, or were graves below ground. If they were cut in rocks, then, only those stones which closed their entrances might be displaced, and the interior chambers would admit the light of day: if they

were small buildings, then their openings were of a different kind. Perhaps they were not all of the *same* kind; be that as it might, my wish is, to restrict these persons thus wonderfully revived, to such as had lately been interred. I see no use, nor any propriety, in reckoning among them the ancient patriarchs; says Scheuzer, "Abraham, Isaac, Jacob," forgetting that these were buried [in the cave of Machpelah,] far enough from Jerusalem; as most probably also, were "Zachariah, Elizabeth, and John." As it is said that *they went into the holy city*, i.e. Jerusalem, and *appeared unto many*; no doubt they were persons well known in that city, and to those whom they visited. They must therefore have been *contemporaries*; and this reduces their number greatly, since Jerusalem could not have furnished *many* recently dead. We know, that it is equal to the Divine Power to revive twenty as two, or an hundred as one single person: but we are not to judge by what Divine Power *can* do; that principle has occasioned many errors, under the weak application of human minds; we are to determine from the narration, the expressions used, and the proprieties connected with the subject. If I saw the least use in supposing the revival of all the patriarchs and prophets, from Adam to Zachariah, far be it from me to doubt the possibility of it: but how should these be *known* in the holy city? How should even David and Solomon themselves be *known*? and if not *known*, where is the use or the effect of their being raised, and of their visits in the city? Of what advantage to the then living inhabitants of Jerusalem could be the revivification of persons whose features had long perished from remembrance? Did they announce themselves, who could believe them? who could ascertain them? And conceal themselves they could not, they did not; they appeared, says the text, unto *many*: then certainly they were acquainted with *many*, and many with them.

## MARK.

### CHAPTER VII. VERSE 22.

*FROM within, out of the heart, proceed evil thoughts ... an EVIL EYE.* It is most probable that our Lord here refers to a grudging, envious, malignant, disposition of mind, which in the countenance shews itself by a certain perversion of the organs of vision, a kind of askance look; which is much more easily imagined or noticed than described: gloomy jealousy, unallowed repining at another's welfare, are most probably what our Lord here censures. But there is in the East a very strong persuasion that an *evil eye* has power to do great mischief to the person it dislikes; and many are the precautions taken against

its effects, as quoted below. It must certainly be acknowledged that when "Saul *evil-eyed* David, from that day forward," there wanted but little to instigate his aversion into action, to the chace of his faithful servant, like "a partridge on the mountains:" no doubt the observation of a similar progress in evil in many other instances, contributed to establish the opinion of an *evil eye's* influence.

"They have a great notion of the magic art; have books about it, and think there is much virtue in talismans and charms, but particularly are strongly possessed with an opinion of the *evil eye*; and when a child is commended, except you give it some blessing, if they are not very well assured of your good

will, they use charms against *the evil eye*; and particularly when they think any ill success attends them on account of an *evil eye*, they throw salt into the fire," Pococke's Travels in Egypt, vol. i. p. 181.

#### CHAPTER XIV. VERSE 51.

"It is almost a general custom among the Arabs and Mahometans, natives of this country, to wear a large blanket, either white or brown; and in summer a blue and white cotton sheet, which the Christians constantly use in the country; putting one corner before, over the left shoulder, they bring it behind, and under the right arm, and so over their bodies, throwing it

behind over the left shoulder, and so the right is left bare for action. When it is hot, and they are on horseback, they let it fall down on the saddle round them; and about Faiume, I particularly observed, that the young people especially, and the poorer sort, had nothing on but this blanket. It is probable the young man was clothed in this manner who followed our Saviour when he was taken, *having a linen cloth cast about his naked body; and when the young men seized him, he left the linen cloth, and fled from them naked.* Joseph's garment might also be of this kind, Gen. xxxvii. 3," Pococke's Travels in Egypt, vol. i. p. 190.

## LUKE.

#### CHAPTER XI. VERSE 11.

*IF a child ask a fish, will his father give him a serpent? or, if he ask an egg, will he give him a scorpion?* Many fishes are as long in shape as some serpents are; but eels are probably the fish more particularly alluded to, as they might easily be substituted for serpents; and we see, by the figure and size of some kinds of scorpions, that they are oblong, and thick, though not white, like an egg: but the comparison probably intends a child incapable of discerning one from the other by their proportions; a *young* child, desirous, but not judicious. [*Vide* on Isai. xi. 14. plate.]

#### CHAPTER XV. VERSE 16.

*He desired to fill his belly with the husks which the swine did eat.*

St. Luke calls these *husks keratia*: this word is equivocal, and denotes those external coverings which include the seeds, &c. of vegetables; perhaps, too, the bran. Besides this, it signifies plants, and even a tree is called *keration* by Dioscorides, lib. i. cap. 159. because its fruit resembles little *horns*. Galien and Eginetus call it *keratomia*; the modern Greeks, *xylo-*

*kerata*. This tree loves warm situations: it rises very high, on a thick trunk, and spreads strong, large, and solid branches. Its leaves are wing shaped, somewhat roundish, three inches broad or more, and rather longer. Its flowers are milk white; the fruit is in pods, longer, and thicker than a finger, somewhat crooked and flat; sweet and edible.

This tree is common in the Calabrias, Sicily, Egypt, and Palestine, and near Jerusalem. It has been called *St. John's bread*, from a supposition that the fore-runner of the Messiah made this fruit his food. *Vide* on Matth. iii. 4.

Dioscorides characterizes this fruit as incommoding the stomach, and relaxing the belly, while fresh; but when dried, as strengthening the stomach, and bowels. Pliny, lib. xxiii. cap. 8. says the same. The Egyptians, according to Alpinus, extract from these pods a very sweet *honey*, which the Arabs use for a seasoning instead of sugar. This honey also is employed instead of bee honey, for clysters; and some even give it as food, to relax the bowels. It is probable, therefore, that the prodigal ate this fruit, in a time of scarcity, as we might do acorns, &c. in England. The Syriac reads *charub*; the Arabic *charuub*. It is known among us by the name of the *carob-tree*.

## JOHN.

#### CHAPTER XIX. VERSE 34.

*BUT one of the soldiers, with a spear, pierced his side, and forthwith came there out BLOOD AND WATER.*

This is an interesting circumstance: it is testified by the evangelist in solemn terms; "*and he who saw it bare record; and his record is true: and he know-*

*eth that he saith true, that ye might believe.*" Every word here is important; "and he, seeing it, *did* testify it;" i.e. immediately, either at the very time, he remarked it to some other, for observation; or, directly after the circumstance, while it was yet fresh in his mind; and now he repeats this declaration: averring his own knowledge and conviction, for your



conviction also, that ye may believe : believe what ? the real death of the person so pierced.

This wound was made in *the side* of Jesus ; whether the *right* side or the *left* side is not mentioned ; yet, according to which side it was, depends what internal, viscera, parts were wounded. The instrument also deserves notice ; it was a short lance, not a horseman's spear ; but one carried by a class of foot soldiers, who were lightly armed. The word used is *longche*, λονχη, a name given, says Pollux, to the iron head of a lance : those pretorian soldiers who carried these lances were called Longchophoroi ; by the by, here we see the root of the name Longinus, by which the soldier who pierced our Lord is called in ancient martyrologies.

These circumstances confirm the notion, that the cross on which Christ suffered was but little elevated. It is every way credible that his feet were not above twenty or thirty inches from the ground ; so that, a soldier, in piercing his side, needed neither a *long* lance, nor any great action in raising his arm : so that, what Jesus said from the cross to his mother and to John, was not spoken very loud, but in an ordinary tone of voice : yet, as what he said was certainly heard by the soldiers, he might not choose to call his *mother* by that name, lest he should bring her into trouble, as participating in his treason ; neither does he call John by his name, but says to one, "Behold thy son ;" to the other, "Behold thy mother ;" and both understood his meaning, though too obscurely expressed to be laid hold of by the bystanders, whether military or casual.

Observe the remarkable *escape* from *falsification*, so to term it, of the Scripture expression, "*a bone of him shall not be broken* ;" for the course of this lance to reach the heart of Jesus must needs have passed very close to some or other of the ribs, if not indeed between certain of them ; and had we seen the action, we should, no doubt, have supposed that some of them *must* have been broken ; but Providence

ordered otherwise ; our Lord was at such a height above the person who struck him, that probably, the stroke was under the *sternum*, or the false ribs, so as just to escape them ; while, being struck with force, it reached his heart. I think there is no doubt that it reached his heart, because the *blood and water* was furnished from thence ; the *water* from the *pericardium*, or bag which surrounds the heart, and which always contains a quantity of that fluid ; the *blood* from the heart itself, that grand reservoir of the circulating life of man. Had water only issued, it might have been thought that the point of the lance had stopped short of the heart itself ; but both water and blood were seen to follow the lance, perhaps to run down it, as an indisputable token that it was the heart which received this wound ; since no other part of the body, internal or external, could, at that moment, have furnished these two fluids, in a state of separation. It was this state of separation which rendered them so noticeable to the apostle John : this he says he saw : he was within hearing ; he was also within seeing : and we have no reason to discredit his testimony, unless we mean to deny the real death of Jesus ; which was denied by some in the early ages ; and to oppose that sentiment, John, here, in the most direct terms, asserts his unequivocal and perfect knowledge of this *decisive* fact.

#### CHAPTER XIX. VERSE 39.

Nicodemus brought a mixture of MYRRH and ALOES, about an hundred pound weight.

These ingredients, *myrrh* and *aloes*, are, no doubt, the same as we have often already mentioned in the course of these remarks. The quantity they brought has been exclaimed against by certain Jews, as being enough for 50 bodies : I think this may be doubted ; and that *several* mixed preparations, such as were used for embalmment, are included under the terms. Whether we might wish to read *decaton* for *ekaton*, 10 lbs. for 100 lbs. is mere conjecture.

## ACTS OF THE APOSTLES.

#### CHAPTER VII. VERSE 33.

*PUT off thy shoes from off thy feet, for the place where thou standest is holy ground.*

Customs of countries, and modes of shewing respect, differ greatly : though the intent be the same, yet the action varies. Among ourselves, uncovering the head is a token of respect ; in the East, uncovering the feet answers the same purpose : as we should think it strange to be required to take off our shoes, so would an Oriental to be required to take off his turban. Does this simple subject stand as an instance, that circumstances of divine worship may lawfully differ in different countries ; and that mutual allowances and forbearances are indispensable among professors of the same religion ?

We are accustomed to consider as somewhat of an hardship the direction to priests serving the altar, that they should be *barefooted* ; and Josephus says, that some of them contracted disorders, lameness, &c. in their feet and legs. The Talmud tells us, too, that there was in the temple a heated marble flooring, whereon the barefooted priests might stand, to recover the warmth of their feet. I am inclined, however, to doubt these accounts, as I think persons in the habit of going without shoes could very well walk on marble itself, without injury. This is done all the year round in the streets of Edinburgh ; and if so far north, why not in Judea, a much warmer climate ? It is still customary in the East, and the same kind of respect is paid to the presence, and to the dwelling of a superior, as was practised anciently. I say



the *dwelling*, whether the party be really at home or not.

"The poor spread the floor with straw matts, and the rich with fine carpets. *No person even enters a room, without having first put off his shoes.*" A Frenchman boasts of having "maintained the honour of his nation," by wearing his shoes in the governor of Mecca's hall of audience. It is just such another boast, as if an Arabian envoy should vaunt of tramping on the chairs of an European lord," Niebuhr, vol. ii. p. 221.

"Some Greeks had hinted to us, that the Mussulmen thought Christians unworthy of making this voyage in company with the pilgrims who were journeying to the holy city; and upon this account we should not go aboard *with shoes upon our feet*. But to be obliged to walk without shoes upon the deck was not an humiliating distinction, confined to Christians; it was a restraint to which all on board were subjected. *Nobody in those vessels but must walk upon deck without shoes,*" Niebuhr, vol. i. p. 213.

"Many of them, however, walk with bare feet upon the scorching sand, which renders their skin at length insensible," *ibid*.

It should seem, by this remark, and it is confirmed by many other writers, that it is not the *cold*, or *chill* of the places trodden on which is most feared in these countries, but the heat; accordingly, those Europeans who have lately visited Egypt, mention the *heat*, the *burning of the sands*, as acting through the strongest soles of their boots, in the most distressing manner: the marble pavements of the temples in Egypt being heated to a degree of which we can have no conception.

This accounts for the choice of the shade of trees, as places of devotion; the *coolness* of which was felt by the feet, no less than by the rest of the person.

## CHAPTER IX. VERSE 5.

*It is hard for thee to kick against the PRICKS.*

There are two questions which arise respecting these pricks; 1st, whether they mean *spurs*, intended to drive forward a horse, and used by the rider for that purpose? or, whether they mean *goads*, used by a person to drive forward the oxen, with which he is ploughing. The original word is *kenra*.

I shall submit an extract on the first notion, that of a *spur*. It has indeed been said, that the ancients did not use spurs; and to this objection Montfaucon replies:

"But the ancients had spurs; Cicero uses the word *calcar*, to signify spurs. Nay, he uses the term in a metaphorical sense, too; as "such a person wants a bridle, such another person wants a spur," to intimate that one is too slow, the other too quick; which shews that the use of spurs, according to the common meaning of the word, was frequent in those times.

Virgil describes the spur by the phrase "an iron heel," *Æneid*, lib. ii. verse 714.

Quadrupedemque citum ferrata calce fatigat;

And Silius Italicus, lib. vii. 696.

Ferrata calce atque effusa largus habena  
Cunctantem impellebat equum.

And yet, though we have many monuments of horsemen, not one of them has the least trace or mark that they wore a spur. I can easily imagine these spurs were only small *pricks* of iron, fastened to a little iron plate fixed in the shoe, at the heel; for I have seen such used by our country people: such a small iron pin, or prick, might be omitted in sculpture. The Greeks called the spur *κέντρον*; whence *ποτὶ κέντρον δε τοι λαλίζῃται τελευτῇ ἀλυσθηρὸς ὁ ἵμνος*; *the way is dangerous when you kick against the pricks*: which phrase is also used in the Acts of the Apostles: "It is hard to kick against the pricks," says our translation.

It is evidently this writer's opinion, that the *spur* is the subject intended by the word *κέντρον*; and what is remarkable, he has quoted one of those passages which are usually brought in favour of a *goad*; as may be seen in Parkhurst, from whom the following is partly extracted.

*To kick against the goads*, or *pricks*, is a proverbial expression, taken from unruly beeves, and applied to those who, by impotent rage, hurt themselves. This proverb is used by Greek and Roman writers. *Æschylus*, in *Agamemnon*, v. 1620.

Kick not against the pricks, lest thou be hurt.

And Euripides, in *Bacch*. verse 793.

I would with offerings supplicate the god,  
Rather than madly kick against the pricks.

And Pindar, in the passage quoted by Montfaucon above, expresses the same sentiment.

How mad it is to kick against the pricks!

says Terence, *Phormio*, act i. scene 2. using the word *calces*. Bochart observes, that Moses had used the same simile, *Deut.* xxxii. 15. saying, "Jeshurun had waxed fat, and kicked." The reader will now judge between the probabilities that a *spur*, for a steed, or a *goad*, for a beeve, is intended. The meaning of the passage is clear enough either way; but yet much might be said on both sides, and perhaps without effectively concluding the subject.

## VERSE 18.

*And immediately there fell from the eyes of Saul, as it had been scales.*

I have ever thought those *scales* which fell from the eyes of Paul, were the *external coat* of the eye, blasted, as it were, by the splendour of that light, which

they had been unable to endure. I would just remark here, that this is one of those *associates* with a miracle, which, though they come in the last place of the history, are yet of the first importance; because they are so many securities against delusion. No ordinary power could have dislocated the thigh of Jacob; Jacob, therefore, had a suffering conviction that no delusion had deceived him, in what had previously passed. No ordinary power could command fire out of a rock, by merely striking it with the end of a staff: Manoah, therefore, had ample conviction that no power merely human, or capable of deceiving him, had been conversing with him. No effect of fancy could deprive Zachariah of voice and hearing, while it invigorated other parts of his person. And now, when Saul, after having felt his blindness, after being fully aware of that fact, and thoroughly convinced of it, when he, being restored to sight, *saw* the scales which had fallen from his eyes, he must be more and more convinced that it was no *phenomenon* of nature which had struck him. Lightning might, no doubt, have blinded him; but could he have recovered his sight in three days, had he been so blinded? Certainly not. Would the outer coat of the eye have shelled off after such a stroke? Certainly not. Would the remaining coats of the eye have been fit for their uses in vision? Certainly not. Could other persons have been convinced of the story told of a great light seen in the way, in any better manner, than by such evident memorials of a most extraordinary visitation, and a recovery beyond all credibility, if referred to natural events only? We have, in Scripture, histories of persons blind for a time, but no such accompanying marks of recovered sight; and when disease blinds some patients for a time, the tokens of restoration are not these *scales*, not the indurated covering of the *cornea*, nor any *external* coating from it.

#### CHAPTER XVI. VERSES 13, 16.

*And on the Sabbath we went out of the city by a river side, WHERE PRAYER was wont to be made. And, as we went to PRAYER. . .*

I believe it is universally agreed, that the word *proseucha* used here, and Luke vi. 12. signifies, not the *act* of prayer, but the *place* of prayer: an edifice, or enclosure at least, adapted to the purpose of prayer to God. The following extract from Montfaucon may confirm this opinion.

"The other urn was made by Quintus Salustius Hermes. The inscription is, "*Dis Manibus. Publico Corfido Signino Pomario de aggere a PROSEUCHA. Quintus Salustius Hermes amico bene merenti, et numerum ollarum decem.*" "To the gods Manes, and to Publius Corfidius Signinus, Fruiterer on the causey of the Oratory, Quintus Salustius Hermes, hath made this Monument for his deserving Friend, and added ten cinerary urns." *Pomario de*

*aggere a Proseucha*, I construe thus, "Fruiterer on the causey of the Oratory:" one who took care of an orchard or garden, by the causey; otherwise, one who sold fruit there.

"*Proseucha* means the same as *προευχή*, that is, *prayer*; and sometimes signifies the *place where they made their prayers*, or an *oratory*, as Eusebius, Hist. Eccl. lib. ii. p. 43. and Epiphanius, Hær. 20. use the word, where he says, "The Massalians had large places for *oratories*, which they called *προευχας proseuchas*." I do not know whether we meet this word *proseuchas*, in Latin, used in this sense any where else. It certainly signifies the same as *sacellum*, *ædícula*, or *sacrarium*, places where they used to say their prayers. There are reckoned up at Rome above a thousand temples, or chapels, or oratories, where they used to go to pray to the gods; and as there was certainly a great number of temples not mentioned by writers, there must have been a great many more *proseuchas*. So superstitious a people made *oratories*, or little temples, upon the least occasion."

If then it was customary to construct *oratories* on occasions of no great magnitude, there need be no question, whether the Jews also did not construct such for themselves; and that they would wish their *oratory* to be at some distance from those of the town itself, or from those of other strangers, we need not doubt, knowing the character of that people. Josephus cites a decree of the Halicarnasseans, Antiq. lib. xiv. cap. 10. which gives the Jews liberty "to build oratories, *proseuchas*, by the sea side, according to the custom of their nation." The ancient Syriac version, accordingly, renders this passage *an house of prayer*. And we may remark, though these *proseuchas* were not confined to a station by the sea side, or by running water, yet that the *proseucha* in Luke, being on a mountain, was separated, by its distance, from the probability of pollution by its neighbours; and therefore coincides with the ideas above suggested. There is an article on this subject in CALMET.

These principles would subject this passage to the following corrections: "*We went out to a house of prayer, and as we went to the house of prayer*" . . .

#### CHAPTER XIX. VERSE 35.

*The great goddess Diana, the image which FELL DOWN FROM JUPITER.* We have several accounts of statues, whose worshippers claimed for them the honour of having *fallen down from heaven*. And very lately, the *possibility* of a nearer approach to matter of fact, and to rationality in this expression, has been shewn by a learned and curious history of stones, said to have fallen from the clouds: such have been found in various parts of the world; and, what is remarkable, they agree in character and composition, though no stone similar to them may be within great distances. Now, if one of these stones

was carved into an idol, it might be much nearer to a correspondence with the phrase in the text, than any thing which has hitherto been imagined. Unluckily, however, for this *salvo*, most of the statues said to have fallen from heaven are of *wood*, not of stone; so that were one inclined to do them the good office of vindicating their characters as *celestials*, we are, by this remark, deprived of the power. I shall give another instance of a heaven-descended deity.

At Athens the statue of Minerva Polias, protectress of the city, was of wood. Says the Scholiast on Demosthenes, "There are three statues of Minerva in Acropolis, at Athens: one of them, placed there from the beginning, is of olive-tree; this is called Minerva Polias." It was supposed to have fallen from heaven.

Pausanias gives the following account of it: "The most holy of all the statues is that of Minerva, which, by the common consent of all the townships, before they assembled themselves into one city, was dedicated in the place which is now called the Tower, but was then denominated the city, *Polis*. It is reported that this statue *fell from heaven*; but whether this was the fact or not, I shall not now attempt to prove."

By this history, it should seem that this statue was dedicated at the origin of the city: for which reason it was called *polias*, "the city goddess." It appears also to have escaped the fury of the flames, when Xerxes burnt Athens; whence its sanctity, no doubt, was considered as very great, and utterly indisputable: for so Pausanias mentions other ancient statues of Minerva, "which remain indeed entire, but are discoloured with smoke, and cannot bear a blow; for the flames reached these when Xerxes seized on the city."

*Query*, Were the original *wooden* deities the first imported images? Were they the work of princes, &c. long since deified? or, were they what the original settlers brought with them into the country? so that their origin being very remote, they, like all other extremely ancient things, were referred to the deities. The memory of their origin was lost, *ergo*, they, being saved, were the works of the gods; so that as the original natives were esteemed by later ages to be *Auctothones*, born of the earth, so these images were in like manner venerated as if they had been born of heaven. This seems to be as plausible a construction as the phrase will bear, and is supported by many considerations coincident with deep antiquity; but see another mode of accounting for the use of it by this person, in FRAGMENT, No. 127.

The reader will perceive, that Diana of Ephesus

was not the only idol whose character was endangered, if the opinions propagated by Paul prevailed; and moreover, that it was not for want of other, and *severer* subjects, that this apostle, when at Athens, selected the altar to the *unknown God*. I venture to say, we should discover more and greater prudence, propriety, and care to avoid offence, in the conduct of the apostle at Athens, notwithstanding his zeal, or rather in union with it, were we better acquainted with the actual circumstances of that city, and of himself, at that period; with the incidents and *accompaniments* of time, place, persons, and things; most of which we can describe but imperfectly, and some of which we can but conjecture inconclusively.

#### CHAPTER XXVIII. VERSE 5.

*There came a VIPER out of the heat, and fastened on the hand of Paul.*

We have in our Introduction to the New Testament observed, that little distinction of creatures is found in it. In reference to the serpent tribe, for instance, we have the words *dragon*, which is a *great serpent*; *ophis*, which is a serpent, generally; and *echidna*, which is a viper, but of what species we are not informed. Nor is this all, for unluckily, so far as natural history is concerned, the inhabitants of Malta tell us that St. Paul banished all snakes and serpents from the island; so that we must ever despair of identifying the kind, by means of its progeny. As Scripture is silent on that miracle, it may be allowed a naturalist to wish that the species had still been preserved on the island, in order that we might have shewn its deadly properties; but as the inhabitants have otherwise determined, we must submit.

Besides the words for serpents mentioned above, we have *asp*, or *aspic*, Rom. iii. 13.

There is in the Greek Anthologia, an epigram of Statyllius Flaccus, on the fate of a man who had escaped from the billows of the sea, and sleeping on the sands of Libya, was fatally bit by a viper. The poet says, "It was hard to have struggled against the waves, and to have come safe to shore, to meet there the death which he had escaped from the sea." The Maltese seem to have reasoned in a manner not unlike this, when they expected to have seen an instance of the divine judgment closely following Paul, though he had escaped from the waves.

That serpents conceal themselves in *faggots*, and among twigs and underwood, is well known; especially in countries where the cold of winter is not so penetrating as in our own.

## ROMANS.

### CHAPTER III. VERSE 13.

*THE poison of ASPS is under their lips.* This is a quotation from Psalm cxi. 4. where the Hebrew word answering to the *aspidon* of this passage is *ocashub*: we have nothing to add to what we have hinted on the Psalm, to which we refer the reader.

### CHAPTER IX. VERSE 17.

*If some of the branches be broken off, and thou, being a wild olive-tree, wert grafted among them.* The art of grafting is so common among us, that there is no need to be particular in explaining it; yet, on a passage so remarkable as the present, we cannot altogether pass it by unnoticed. It consists in the introduction of a young shoot, twig, or branch, of a particular tree, on to the stem, or branch, of another tree, allied to the former in nature, and, to a certain degree, in properties. This is one of the most skilful

operations of gardening; and it requires judgment, that the qualities of the new connection should improve and amend the flavour of the fruit expected, rather than injure it, which an injudicious assortment would undoubtedly occasion.

The simile of the apostle has these particularities in it: 1st, That a shoot of *wild olive* is grafted into a cultivated tree, which is, as he observes, contrary to nature, and he might have added, contrary to art; since art would not have chosen a *wild olive* for the graft. 2dly, That some of the natural branches of this tree were displaced, to make room for these grafts; and that there is a *possibility*, perhaps we should add an *expectation*, that these may be grafted again, on their own tree; a procedure which may be very expressive as an allegory, but which is not according to the practice of a skilful gardener; nor to the state of branches separated from their parent tree.

## I. CORINTHIANS.

### CHAPTER XI. VERSE 10.

*A WOMAN ought to have POWER on her head, because of the ANGELS.*

It may be seen, FRAGMENT, No. 142, that the wearing of a *veil*, by a married woman, as a token of her being *under power*, was the sense proposed as being intended in this passage. What was only incidentally mentioned there, we may here venture to recommend to acceptance. The *veil* of married women was called in Hebrew, *radid*, *dependency*, i.e. a sign of dependency; and this the apostle translates, *exousian*, *power*, i.e. a sign of being under power: this may safely be taken as the proper meaning of the passage: yet another thought strikes me, whether a woman *before* marriage was not so secluded, as to have *no power at all*; not over others, for the servants of the family were those of her parents, not of herself; not over herself, for this, by the laws of Greece, was forbidden from being so much as supposed; she was under the protection of her father or her brother, or her nearest kinsman, but never in her own keeping and power. For this reason, possibly, the married veil was called *power*, rather than "a token of being under power," i.e. associating rather the *superior* import of the word than the *inferior*, with this part of a matron's dress. This, I say, *may* be taken as an occasion of the name; but it does not alter the application of this part of dress: for certainly it was this *veil*, which, from its form, &c. denoted the wearer to

be, no young girl, taking on her to teach others; but a sedate, orderly matron, accustomed to regulate her household, to give them directions, and to be obeyed. As this token of her station, the apostle says, *must* be worn, it may not be amiss to observe the importance attached to this part of dress in the East. That it was not less anciently, than it is at present, may be inferred from abundance of passages in Scripture.

"All the women of Persia are pleasantly apparelled: when they are abroad in the streets, all, both rich and poor, are *covered with a great veil*, or sheet of very fine white cloth, of which one half, like a forehead cloth, comes down to the eyes, and going over the head, reaches down to the heels, and the other half muffles up their face below the eyes, and being fastened with a pin to the left side of the head, falls down to their very shoes, even covering their hands, with which they hold that cloth by the two sides; so that, except the eyes, they are covered all over with it. Within doors they have their face and breasts uncovered; but the Armenian women in their houses have always one half of their face covered with a cloth that goes athwart their nose, and hangs over their chin and breasts, except the *maids of that nation, who, within doors, cover only the chin, until they be married*. It is not to be thought strange that the women are so hid; for all over Persia, as well as in Turkey, they observe the custom of not shewing themselves to men, and that so strictly, that when a man marries, he sees not his bride until the wedding day at

night, and the Roman catholics observe the same custom. Whilst I was at Schiras, the Carmelites there married a Georgian widow to a Roman catholic, a native Schiras, nephew to the signora Maani Giverida, the first wife of signor Pietro della Valle: the truth is, I was a little surprised to see the woman present herself before the father that married her, all veiled and covered over; however, she was married in this manner. I cannot tell whether this method will be liked by our European ladies, who take as much pains to shew themselves, as the Persians to hide themselves," Thevenot, part ii. p. 93.

"This situation of the women among the Orientals occasions a great contrast between their manners and ours. Such is their delicacy on this head, that they *never speak of them*; and it would be esteemed highly indecent to make any inquiries of the men respecting the women of their family," Volney's Travels, vol. ii. p. 483.

"The *veil worn by their women* is of itself a preservative against those desires which are the occasion of so many evils in society. No man knows the face of any other woman than his wife, his mother, his sister, and sister in law. Every one lives in the bosom of his own family, and goes little abroad. The women, those even of the shaiks, make the bread, roast the coffee, wash the linen, cook the victuals, and perform all domestic offices," Volney.

We learn from the *first* of these extracts, that the Armenian married women wear somewhat of a veil, even at home, which the *unmarried* women of that nation do not. This veil, then, by whatever name it be called, is a token that the wearer is married; as our lawyers say *femme couverte*. The second extract, if referred to the history, Gen. xvii. 19. may render the inquiry made respecting Sarah, the wife of Abraham, more striking than we usually esteem it. What could Abraham and Sarah think of such a breach of customary politeness and discretion. Either the speaker was unusually rude, or unusually interesting; and this, no doubt, was the opinion of Sarah, who, hearing her name mentioned, was prompted to listen to what was about to follow. Our third extract agrees with the former; and corroborates what we have elsewhere said on the true import of our Lord's expression, "looking on a woman," &c. in strict coincidence, perhaps, to a sentiment implied in this precept of the apostle. But it was not every where that the same strictness in this respect prevailed. We may easily suppose that in remote country places, where few strangers were seen, custom might differ, and be less *punctual*; while in cities, in mercantile cities, where there was a great resort of strangers, it would be necessary to adopt greater *punctiliousness*; and this we find is fact, as travellers have observed.

"The women, living remote from the world, and being wholly occupied in the management of their domestic affairs, appear to be from these circum-

stances less shy and scrupulous than other women of the East. They make less difficulty of conversing with a stranger, or of exposing their faces unveiled before him.

"As we approached, two women came out to meet us, and respectfully kissed the arms of the schiechs, who kissed their heads in return. *They wore no veils upon their faces*; their eyes were blackened with lead ore; and they had black spots, impressed as ornaments, upon their brow, cheeks, and chin. These beauties, whose complexion was a yellowish brown, and who were almost naked, immediately asked us for *kochhel*, to blacken their eyes; and for *elhenné*, to dye their nails yellow. They regaled us with milk and butter, which had been kept in goat skins; and gave us bad bread to eat with those dainties," Niebuhr, vol. i. p. 243.

"We passed the night at Bulgosa. Several of the men of the village came to see us; and after they retired, we had a visit from our hostess, with several young women accompanying her, who were all very desirous to see the Europeans. They seemed less shy than the women of the cities; their faces were unveiled; and they talked freely with us. As the air is fresher and cooler upon these hills, the women have here a finer and fairer complexion than in the plain. Mr. Baurenfeind drew a portrait of a young girl, who was going to draw water, and was dressed in a shirt of linen, checkered blue and white," *ib.* p. 292.

"In several places in Arabia the men wear no drawers; but these, with a large shirt, are all the dress used by the lower women. In the Tehama, women of this class wrap a linen cloth about their loins, in the manner of drawers. The women of Hedsjas *veil their faces*, like those of Egypt, *with a narrow piece of linen*, which leaves both the eyes uncovered. In Yemen they wear a *larger veil*, which covers the face so entirely, that the eyes can hardly be discerned. At Sana and Mokha they cover the face with a *gauze veil*, which is often embroidered with gold. They all wear rings on their fingers, arms, nose, and ears. They stain their nails red, and their hands and feet of a brownish yellow colour, with the juice of the plant *elhenné*. The circle of the eyes, and even the eye lashes, they paint black, with a preparation of lead ore, called *kochhel*. The men sometimes imitate this mode of painting the eyes with *kochhel*; but persons of sense laugh at so effeminate a practice," Niebuhr, vol. ii. p. 236.

These extracts may account for some women whom we read of in Scripture being seen *unveiled*. Such, I apprehend, was the undress of Sarah, when seen by the officers of Abimelech and Pharaoh; and such might be that of Ruth, when she visited Boaz. But such ought not to be the state of *Christian women*, whose profession binds them to the strictest purity; at *Corinth*, which was a large city, a mercantile city, a lascivious city; a city where professors

of the Gospel were seen, as burning and shining lights ; here every decorum should be preserved, and every delicacy maintained, *because of* OBSERVERS. May this be the meaning of the word *angels* in this connection ? The word often signifies *spies* ; as James ii. 25. Rahab received the *spies, angels*, Greek ; now, what were these *spies*, but *observers*, in a looser sense of the word ? *Vide* also Prov. xiii. 13 ; Mark i. 2 ; Luke vii. 24. If this sense of the word may be admitted, which this is not the place to support, or to enforce, but merely to suggest, then the difficulties of this passage would vanish, and all its embarrassments, which have entangled the learned, would cease. It is clearly a precept of *decorum*.

#### CHAPTER XV. VERSE 36.

*Thou fool, that which thou sowest is not quickened, except it DIE. And that which thou sowest thou sowest not that body which shall be, but bare grain ; perhaps wheat, or any other grain. But God giveth it a body as it hath pleased him ; to every seed his own body.*

To *die*, here, is plainly put for *ceasing to retain present form and appearance* ; but this is not inconsistent with re-appearance, under another form : and this is strictly philosophical ; for, that matter does not *die*, perish, but assume different modifications, is a principle well known and admitted in philosophy. In the present instance, the succeeding modification is *re-nascence*, or fertility ; but every kind of grain, according to its own specific properties, the offspring resembling the parent ; which is the subject of daily observation, and open to daily remark. This is one idea of the apostle. But I apprehend there is another : “Thou sowest *bare, NAKED* grain,” grain *separated* from its stem, leaves, beard, &c. its outer coverings ; it having been threshed, &c. before it is sown : nevertheless, it rises from the earth *with* outer coverings, leaves, stem, beard, &c. according to its nature. It is sown *naked*, it rises *clothed* ; it is sown *imperfect*, it rises *perfect* ; it is sown *deprived*, it rises *improved* ; it is sown in *dishonour*,

it rises *glorious* : so, also, the resurrection of the body, &c.

#### VERSE 41.

*There is one glory of the sun, and another glory of the moon, and another glory of the stars : for star differeth from star in glory.* This is true, to the observation of the uninstructed eye ; it is true, also, to the experience of astronomers. Indeed, they are the best judges on this subject. Those who, to behold the sun, are obliged to interpose dark glasses, or fluids, blackened by ink ; while, to behold the moon, or the stars, they carefully concentrate every ray of light which they can collect, must be extremely sensible of the truth of our text. Nor is this all ; for the planets, which are commonly reckoned among stars, are certainly much brighter, and more steady in their light than the fixed stars ; while these also differ in brilliancy among themselves. They differ in brilliancy to the naked eye ; and the eye, by their brilliancy, estimates their distances. But there is another sense in which stars differ in glory ; for, through the immensely powerful telescopes of Herschel, they appear some *red*, some *green*, some *yellow*, some *white* : no bed of tulips shews greater variety of splendour. The more we know, therefore, the stronger is the import of this passage ; and the more correct do the ideas and expressions of the apostle appear, or rather those of the Holy Spirit, speaking by him.

We should remark also, that the glory of the sun is direct, immediate, native ; whereas, that of the moon and planets is reflected : they neither derive, nor impart it from themselves ; but *shine*, or rather *are resplendent, because their luminary is risen upon them*. But the glory of the fixed stars, though distant, is their own : the interval from them to us is too immense for light to render itself sensibly by reflection : if they were not suns, their light could not reach us, in activity. We have no need here to enlarge on the nature or stations of the planets, which appertain to our system ; for that, *vide* on Gen. chap. i.

## JAMES.

#### CHAPTER V. VERSE 14.

*AN OINTMENT with OIL, in the name of the Lord.* The use of oil as a medicine has lately been pretty much talked of ; and many virtues have been attributed to it. It has been said that if it be applied very early, it is of sovereign efficacy in cases of the plague ; and that persons employed in carrying oil about, do not take that disorder. I do not know how far subsequent discoveries may justify this rep-

resentation ; nor do I know how far we may suppose that the patient alluded to by the apostle in this passage might have contributed to his own malady. From the remark, “if he have committed sins, they shall be forgiven him,” one is almost induced to think, that, like the Corinthians, 1 Cor. xi. 30. certain transgressions might be followed by sickness ; to remove which, faith, and repentance, and prayer, were salutary to the mind, while the administration of oil was salutary, in a medical intention, to the person. This

idea may be true, or it may be false: it has no consequence whichever might be the fact, yet the following mention of confessing faults, of earnest prayer, of spiritual restoration, and of conversion from sin,

seem to follow more naturally, if the restoration of health to the body be connected with the exercise of corresponding sentiments by the mind.

See the use of oil, as a medicament, Mark vi. 13.

## JUDE.

### VERSE 12.

*SPOTS in your FEASTS OF CHARITY.* These *agapæ*, or *feasts of charity*, were a very powerful mean, among the primitive Christians, of cultivating mutual affection among themselves, and of gaining the good will of those who observed their conduct; which leads to an idea, that they contributed to promote the Christian cause, by leading to conversion, and by supporting the minds of young converts under the difficulties attending their situation. Pliny seems to describe these *agapæ*, when, writing to Trajan, he says, The Christians "assemble on a day appointed, to take a common and innocent repast together." And Tertullian, Apol. cap. 39. speaks of them thus: "Nothing low or unseemly is committed in them; nor is it till after having prayed to God, that the company sit down to table. Food is taken in moderation, as wanted; and no more is drank than it becomes discreet persons to drink. Each takes such

refreshment as is suitable, in connection with the recollection that he is to be engaged, in the course of the night, in adorations to God; and the conversation is conducted as becomes those who know that the Lord hears them. After water has been brought for the hands, and fresh lights, every one is invited to sing, and to glorify God, whether by passages from the sacred Scriptures, or of his own composition. This discovers whether proper moderation has been observed at the table. In short, the repast concludes as it begun; that is to say, with prayer." These institutions, even in the time of the apostles, were attended with inconveniencies, arising pretty much from a too strong sense of the inequalities of rank in life; at length, the rich invited only persons like themselves, or those who were expected to return the favour: consequently, the poor were excluded; and the whole was abolished by the Council of Laodicea, Can. 28; Synod of Trullo, Can. 74. and the Council of Carthage, Can. 42.

## REVELATIONS.

### CHAPTER XIV. VERSE 19.

*THE wall of the city had twelve FOUNDATIONS, and in them the names of the twelve apostles of the Lamb . . . And the FOUNDATIONS of the wall of the city were garnished with all manner of precious stones.*

I shall offer, in the first place, on these words, the remarks of a very observant critic, Edward King, esq. who in his *Munimenta Antiqua*, vol ii. recently published, has touched on this subject.

"The several alternate rows, or *courses* of stone and brick, as appearing in this wall, at Richborough, were by the Greeks, who lived in Roman times, called *Θεμέλιαι*, or *Θεμέλια*; and are the kind of ornaments alluded to by St. John, as being so highly beautiful, according to every one's apprehension in his days; when, in his emblematical representation of the walls of the holy city, in the prophecy of the Revelations, he speaks of such being formed of *precious stones*. The word *Θεμέλια*, is, in our translation of the passage, very improperly rendered, as far as relates to a consistency with our modern ideas, *foundations*, instead

of *courses*; and this mis-translation occasions much confusion in the minds of most persons who attempt to read the prophet's sublime description.

"Nevertheless, why these alternate rows either of brick, or of smooth flat stones, were anciently called *Θεμέλια*, or *Θεμέλιοι*, *foundations*, though the word seems now so uncouth and inapplicable in our ears, is yet apparent enough; for whoever examines Roman walls attentively, will find that most usually the broader alternate rows of rude stone, or flints, or rubble and mortar, were evidently constructed merely by having the whole mass flung carelessly into a great *caisson*, or frame of wood, whose interior *breadth* was that of the wall; and whose *depth* was that of the space between the alternate rows of bricks; and whose length was sometimes more and sometimes less, just as suited convenience; and that the parts thus reared, one at the end of another, on, and over each row of bricks, were united together afterward, merely by means of very small loose stones and mortar, thrown into the narrow space left at the ends between them. As therefore these *caissons* were removed up from one row of



bricks, or smooth stones, to another superior row, in constant repetition, according as the wall advanced in height, and were placed successively on every row; those substantial rows of bricks, regularly placed, might very well be called *Θεμελίοι* or *Θεμελίαι*, or *foundations*, because, indeed, *such* they really were, the whole way up, to those identical building frames." So far the learned writer.

The reader will now turn back to 1 Chron. xxix. 2. where he will see that we hazarded a rendering perfectly agreeable to this principle: supposing that *courses of black marble* were ranged in a pattern, together with *veined marble, white marble, &c.* and *stones of filling up*, for the internal construction. If this may be admitted, then we perceive that the apocalyptic writer had in recollection whatever was most superb or ornamental in the most magnificent construction of his nation; and one passage gives light to the import of the other.

But this is not all; for the same error which has rendered *Θεμελίοι*, *foundations*, has confused the application of *precious stones*, as employed to adorn buildings in the East. To illustrate this passage still further, and partly for the sake of Isai. liv. 12. "*O thou afflicted, I will lay thy foundations with sapphires; thy gates of carbuncles; thy borders of precious stones,*" waving what might be said on the *gates and borders*, which appear to be terms of Hebrew architecture, we shall quote a passage from Francklin's Hist. of Shah Allum, 4to. p. 212, 213. which shews the employment of such precious stones; and may stand as a comment on the representation adopted by the prophet, which usually appears to us to be a mere waste of valuable materials, an expensive luxury, without an object.

"The first object, after entering, that attracts attention, is the Dewaun Aum, or public hall of audience, for all descriptions of people. It is situated at the upper end of a spacious square, and though at present much in decay, is a noble building. On each side of the Dewaun Aum, and all round the square, are apartments of two stories in height, the walls and front of which, in the times of the splendour of the empire, were adorned with a profusion of the richest tapestry, velvets, and silks; the nobles vying with each other in rendering them the most magnificent, especially on festivals and days of public rejoicings, which presented a grand sight. [*Vide* on Esth. i. 6. plate.]

"From the Dewaun Aum we proceeded through another handsome gateway to the Dewaun Khass. This building likewise is situated at the upper end of a spacious square, elevated upon a terrace of marble, about four feet in height. The Dewaun Khass, in former times, was adorned with excessive magnificence; and though repeatedly stripped and plundered by successive invaders, still retains sufficient

beauty to render it admired. I judge the building to be an hundred and fifty feet in length, by forty in breadth. The roof is flat, supported by numerous columns of fine white marble, which have been *richly ornamented with inlaid flower work of different coloured stones*: the cornices and borders have been decorated with a freize and sculptured work. The ceiling was formerly incrustated with a rich foliage of silver throughout its whole extent, which has been long since taken away. The delicacy of the inlaying in the compartments of the walls is much to be admired; and it is a matter of bitter regret to see the barbarous ravages that have been made by *picking out the different cornelians*, and breaking the marble by violence. Around the exterior of the Dewaun Khass, in the cornice, are the following lines, written in letters of gold, upon a ground of white marble:

"If there be a Paradise upon earth, this is it; 'tis this, 'tis this!"

"The terrace of this building is composed of large slabs of marble, and the whole building is crowned at top with four cupolas of the same materials. The royal baths built by Shah Jehan are situated a little to the northward of the Dewaun Khass, and consist of three very large rooms, surmounted by domes of white marble. The inside of them, about two thirds of the way up, is lined with marble, *having beautiful borders of flowers, worked in cornelians and other stones*, executed with much taste. The floors are paved throughout with marble, in large slabs: there are fountains in the centre, which have passages to carry the water into the different apartments; large reservoirs of marble, four feet in depth, are placed in the walls. The light is admitted from the roof, by windows of stained glass; and capacious stoves, with iron gratings, are placed underneath each separate apartment."

Something similar to this appeared on the tomb of king Henry III. in Westminster Abbey, which was richly garnished with *jasper*, and other precious stones, in flower work; the traces of which only now remain, to excite our regret for their loss.

## CHAPTER XXI. VERSE 25.

*There shall be no night there.* This passage describes a residence very different from our own: once all was night, darkness, desolation, on *this globe*, which we inhabit; and in its best estate, only half of it enjoys light, the other half being in darkness. Whether it revolve, or whether it rest, this is its lot; half only can enjoy the day. If this passage describe a different world, it also describes different inhabitants. Could mortals bear perpetual day? without night for repose, for recruiting strength, wasted and worn in the activities of life? No; this passage can-



not refer to us, in our present condition ; flesh and blood cannot sustain the glory ; we must stay till this mortal shall have put on immortality, till this corruptible have put on incorruption, till death be swallowed up of life : then may we support incessant day ; the brilliancy, the ardour, the penetration of light itself, we may then *enjoy*, in degrees now utterly inconceivable ; and then, too, may the righteous themselves “ shine as the sun in the kingdom of their Father.” If any in the mean time is desirous of asking, *where* shall this be ? we must answer, with modesty, with conjecture, it may be on the globe of our sun itself that our appointed new heaven, atmosphere, and new earth, exist ; it may be in some of those regions where the telescope of the astronomer sees vast

expanses of light ; light diffused in one wide flood, in which all inhabitants are immersed. *There* glows no sun, in which light is concentrated ; *there* is no mass of light, specifically appointed to supply that important fluid ; all is incessantly enlightened ; all emits light, as well as receives it ; all is light.

The *beginning* of this department of our work was in *darkness*, in *gloom*, only partially dissipated, at best : but we close it with a subject whose effulgence is beyond our conception, whose splendour and fervour exceeds our imaginations ; and well it may, “ for eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath reserved for those who love him !”

END OF THE EXPOSITORY INDEX ON THE HOLY BIBLE.

## PART II.

# INQUIRIES AND DISCUSSIONS.

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### OF THE SITUATION OF PARADISE : WITH A MAP.

#### GENESIS, CHAPTER II. VERSE 8, &c.

THAT the situation of Paradise, which is universally placed in the eastern parts of the world, should be but imperfectly understood in the western part of the world, need occasion little wonder. We have neither memorials of our own, nor adequate information from those who have travelled into the East, to direct our judgments ; and if, in despair of further information, we presume to conjecture, conjecture is the highest to which our researches attain. Nevertheless, it is undeniable that the sacred historian has endeavoured to describe that country which was the *original* station of mankind, the seat of man in his state of innocence, with considerable attention ; and has taken a good deal of pains, that his meaning might be understood. If any reader should unadvisedly think the labours of the learned ill employed on a subject to him so uninteresting, let such an one consider, what could induce the Sacred Spirit, speaking by Moses, to employ such attention, as it is clear he has done, on this very subject : and let that consideration vindicate their labours.

Many attempts have been made to fix the *site* of the Garden of Eden. Some have placed it in Syria ; others at the head of the Euphrates, in Armenia ; and among these we had ranged ourselves. Huetius placed it lower down the Euphrates, near the mouth of that river. The Siberians told the czar Peter, that Paradise was in Siberia ; while the thought that it might be covered by the ocean, has been entertained by some, because they could not ascertain its locality on *terra firma* ; which very reason has led others to think that the Paradise of heaven was once let down to earth, but after a time was taken up again.

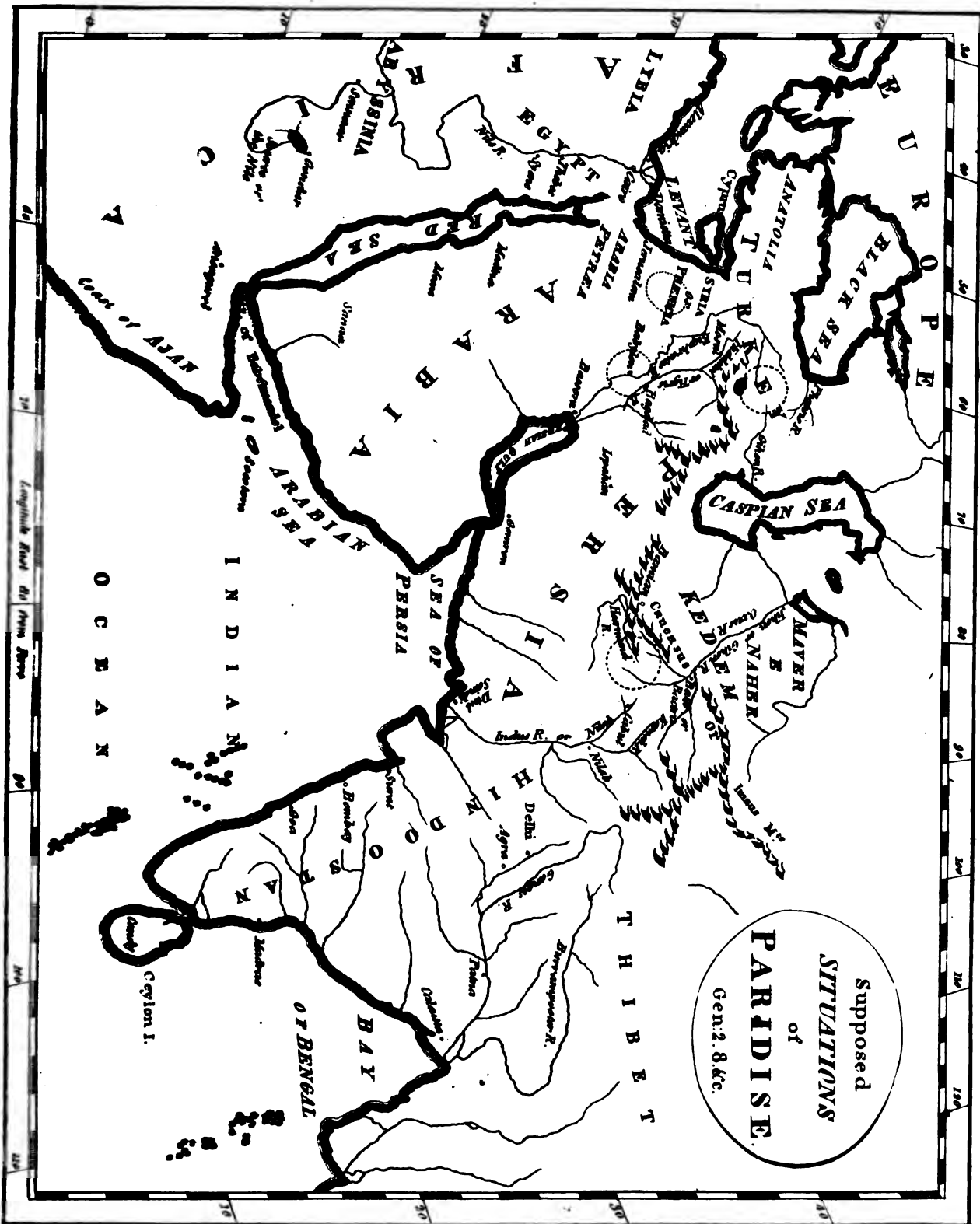
In conducting this inquiry, the first thing necessary appears to be, to ascertain the four rivers, whose courses the sacred writer describes ; and having presumed that the Euphrates and Tigris, whose situations are well known to us, were two of those rivers,

we have supposed that the other two must be such streams as approached them, either at their origin, or in some part of their extent.

We have considered it as certain, that Paradise was placed on a mountain, or at least in a hilly country, because only such a country could supply the springs necessary to form four heads of rivers, and because all heads of rivers rise in hills, and from thence their waters descend to the sea. Such a country we had found, as we thought, in Armenia, and such an elevation, or assemblage of elevations, also, as appeared to be proper for the purpose. On our principles, the Phasis was the Phison of Moses, and the similarity of sound in the name seemed calculated to confirm the opinion ; and this led us to consider the Araxes as the Gihon, whose waters are extremely rapid, and whose Greek name Araxes, like the Hebrew word Gihon, denoted the dart, or swift.

Such were our principles, and we were prepared to support them by arguments of no mean inference. when lo, forth comes capt. Wilford from his study of the Puranas, and opens at least a new source of information, to which we shall direct our attention, yet without yielding our assent, till after fair examination of it. The following are extracts from "A Dissertation on Mount Caucasus," in the Asiatic Researches, vol. vi. p. 455. Lond. edit.

"Persian authors are constantly confounding Bamiyan and Bahlac together ; the first they call Balkh-Bamiyan, and the second Balkh-Bokhara. When they speak of the metropolis of the fire worshippers, it is to be understood of Bamiyan alone, according to the followers of Buddha, and the author of the Buddha-dharmacharya Sindhu. According to Persian authors, Bamiyan must have existed before the flood ; but the followers of Buddha insist, that it was built by a most religious man called Shama, who appears from particular circumstances to be the same





with the famous patriarch Shem; and that his posterity lived there for several generations. Hence Balkh-Bamiyan is said to have been originally the place of abode of Abraham, Th. Hyde, p. 29. and 494. who, according to Scripture, and the Hindoo sacred books, removed with his father to distant countries westward."

"According to Diodorus the Sicilian, Bamiyan existed before Ninus: for this historian, like the Persian authors we have mentioned, has mistaken Bahlac for Bamiyan; which he describes as situated among steep hills; whilst Bahlac is situated in a low, flat country, and at a great distance from the mountains."

"The natives look upon Bamiyan, and the adjacent countries, as the place of abode of the progenitors of mankind, both before and after the flood. By Bamiyan and the adjacent countries, they understand all the country from Sistan to Samarcand, reaching toward the east as far as the Ganges. This tradition is of great antiquity, for it is countenanced equally by Persian authors, and by the sacred books of the Hindoos."

"According to the Puranas, Swayambhuva or Adima, Satyavrata or Noah, lived in the northwest parts of India about Cashmir."

"From particular circumstances it appears, that Satyavrata before the flood lived generally in the countries about the Indus, between Cabul and Cashmir; and if we find him in Dravira or the southern parts of the peninsula, it seems that it was accidentally, and that he went there only for some religious purpose. Even after the flood, he resided for some time on the banks of the Indus. According to tradition, which my learned friends here inform me is countenanced by the Puranas, he lived and reigned a long time at Bettoor, on the banks of the Ganges and to the south of Canoge."

"Thus, according to a uniform tradition, of a very long standing, as it is countenanced by the Hindoo sacred books, and Persian authors, the progenitors of mankind lived in that mountainous tract, which extends from Balkh and Candahar to the Ganges; we may then reasonably look for the terrestrial Paradise in that country; for it is not probable, that Adima and Adime or Iva should have retired to any great distance from it. Accordingly, we find there such a spot, as answers minutely to the Mosaical account; a circumstance, I believe, not to be met with any where else on the surface of the globe. A small brook winds through the Tagavis of Bamiyan, and falling into a small lake, divides itself into four heads, forming so many navigable rivers. *"The first called Phison compasses the whole country of Chavila, where gold is found: and the gold of that country is good: There is also bdellium and sardonyx."* The country of Chavila is probably that of Cabul: it is a very ancient denomination: for Ptolemy calls its inhabi-

tants Cabolitæ, and the town itself Cabura, which is obviously a corruption from Cabul; so the Persian name for a *shed* or *penthouse* is indifferently pronounced Cabul and Cabur. Tradition says, that Cabul was built by an ancient king of that name; and the place where he lived, is still shewn near Cabul: they generally call him Shah Cabul. Gold is found in the sands of the Indus, above Derbend, but in greater quantity about Cabul-gram, to the north of Derbend, and in the rivers which fall into the Indus from the west. It is found also near the surface of the earth in these parts, but the natives are too indolent to dig for it. The gold found in the sands, I am told, is not so pure as that found by digging the earth to a considerable depth. This country abounds with divers sorts of precious stones, such as the lapis lazuli, the yacuth or hyacinth; crystal, marble of various colours, and razor stones of a superior quality. The Phison appears then to be the Landi-Sindh, or lesser Sindh, called also Nilab, from the colour of its waters, which are deep and limpid. This river is also denominated the Nila-Ganga, or simply Ganga, by Hindoos; and it is called Ganges by Isidorus, when he says that the best assafœtida grows on the mountains of Oscobagi, at the source of the Ganges. Oscobagi is obviously derived from Jeshu-Beg, the lord Jeshu, another name for the famous Rasala or Brongus, who dwelt at Bamiyan, whose colossal statue is to be seen there to this day, and of whom I shall speak more fully hereafter. The true name of that place commonly called Ybaug, and Jyuck by major Rennell, between Cabul and Balkh, is Ai Beg, *Dominus Lunus, our Lord the Moon*. There are in its vicinity, in the mountains, several curious remains of antiquity. Jerom says also, that the Phison was called Ganges in his time. They were both perfectly right; though it is almost certain, that they understood by it the great Ganges. Hesychius says, that the Phison was thus called, because it flowed from a *fissure, gap, or mouth*. If so, this appellation is synonymous with Cophes, the ancient name of the Landi-Sindh, as will appear hereafter."

"*The second river was the Gihon, which compassed the land of Cush:*" this is the Hir-Mend; and the country is the original land of Cush of the Puranas, which begins near Candahar, and includes part of Iran or Persia. In a former essay on Egypt, I had carried too far the eastern limits of that country.

"*The third river is the Hiddekel, which runs toward, or through, the eastern parts of the land of Assur.*" This appears to be the river of Bahlac, which runs through the eastern part, and seems to have been once the eastern boundary of the land of Hassarah or Hazarah. This country extends from Herat to Bahlac and Bamiyan. From the unsettled disposition of its inhabitants, its boundaries cannot well be defined. They consider themselves as the aborigines of that country; and like the Arabs,

were never thoroughly subdued. They are very numerous and brave, but incapable of discipline. They are Mussulmen ; but retain still many heathenish and superstitious customs, at least in the opinion of their neighbours. The principal tribes are the Daicandi, Taimani, &c. the first live between Herat and Dawer : and the others toward Marv-Shajehan. This is probably the country of Arsareth of the apocryphal book of Esdras. "*The fourth is the Frat,*" of which no particulars are recorded. It is the river of Cunduz.

"It appears from Scripture, that Adam and Eve lived afterward in the countries to the eastward of Eden ; for at the eastern entrance of it, God placed the angel with the flaming sword. This is also confirmed by the Puranics, who place the progenitors of mankind on the mountainous regions between Cabul and the Ganges, on the banks of which, in the hills, they shew a place where he resorted occasionally, for religious purposes. It is frequented by pilgrims, and is called Swayambhuva-sthan : I have not been able yet to ascertain its situation, being but lately acquainted with it : but I believe it is situated to the northwest of Sri-Nagar."

"At the entrance of the passes, leading to the place where I suppose was the Garden of Eden, and to the eastward of it, the Hindoos have placed a destroying angel, who generally appears, and is represented like a cherub ; I mean Garuda, or the Eagle, upon whom Vishnu and Jupiter are represented riding. Garuda is represented generally like an eagle ; but in his compound character, somewhat like the cherub, he is represented like a young man, with the countenance, wings, and talons of the eagle. In Scripture, the Deity is represented riding upon a cherub, and flying upon the wings of the wind. Garuda is called the Vahan, literally, the vehicle, of Vishnu or Jupiter, and he thus answers to the cherub of Scripture ; for many commentators derive this word from the obsolete root *C'harab* in the Chaldean language, a word implicitly synonymous with the Sanscrit *Vahan*.

"The city of Bamiyan being represented as the fountain of purity and holiness, it was called with propriety Para-Bamiyan, or Bamiyan the pure and holy ; for the same reason the district of Bamiyan might be called Paru-desa, or Para-desa, the pure and holy country. This district is now barren, and without a single tree. The sacred books of the Hindoos, and of the Bauddhists, do, however, declare most positively, that it was otherwise formerly. Tradition informs us also, that the number of inhabitants was at one period so prodigious, that the trees, underwood, grass, and plants were destroyed. The vegetable soil being no longer protected, was in the course of ages washed away by the rains. Certain it is, that the soil in the vallies is most fertile, and the whole district such as it is now, is still a most enchanting and delightful spot. The country to the eastward of Bami-

yan, as far as the Indus, is the native country of the vine, and of almost all the fruit trees we have in Europe : there they grow spontaneously, and to a great degree of perfection. When the natives find a vine, an apple-tree, &c. in the forests, they clear all the wood about it, dig the ground, and by these means, the fruit comes to perfect maturity. When we are told in Scripture of Noah's cultivating the vine, we may be sure, that it was in its native country, or at least very near it."

We have ventured elsewhere to suppose, that the genealogy from Adam to Noah, is that of princes, &c. in the same country ; and that Noah resided before the deluge, nearly on the same spot where afterward he quitted the ark, and which had been the original birthplace of mankind, at no very great distance from Paradise : though all distinction of Paradise, as to its supereminent fertility, &c. was, no doubt, destroyed by the waters. We shall add a few words from capt. Wilford on this subject.

"The summit of C'haisa-ghar is always covered with snow ; in the midst of which are seen several streaks of a reddish hue, supposed by pilgrims to be the mark or impression made by the feet of the dove which Noah let out of the ark. For it is the general and uniform tradition of the country, that Noah built the ark on the summit of this mountain, and there embarked : that, when the flood assuaged, the summit of it first appeared above the waters, and was the resting place of the dove, which left the impression of her feet in the mud, which with time was hardened into a rock. The ark itself rested about half way up the mountain, on a projecting plain of a very small extent. There a place of worship was erected, near which is a caldron of copper of such dimensions, that one hundred maunds of food may be dressed in it at the same time. Near it is a hermitage inhabited by several Derveishes, and a little above, is a flag. The inhabitants of the country resort there occasionally on Fridays. With respect to the footsteps of the dove, they are known only by tradition, for the inhabitants of that country assert, that they have never heard of any body going up so high on account of the ruggedness of the mountain, and of the snow. The Bhauddhists, who were the first inhabitants of that country, are, I am told, of the same opinion as to the place where the ark rested ; but hitherto I have been able to procure a single passage only from the Buddha-dharma-charya-Sindha, in which it is declared that Shama or Shem, travelled first to the northeast, and then turning to the northwest, he arrived on the spot, where he built afterward the town of Bamiyan. Shama, they say, having descended from the mountain of C'haisa-ghar, travelled northeast, as far as the confluence of the Attock with the Indus ; where he made Tapasya : he then proceeded northwest to Bamiyan."

"The Pauranics insist, that, as it is declared in their sacred books, that Satyavrata made fast the ark to the famous peak, called from that circumstance Nau-bandha, with a cable of a prodigious length; he must have built it in the adjacent country. *Nau*, a ship, and *bandha*, to make fast, is the name of a famous peak situated in Cashmir, three days journey to the north-northeast of the purgah of Lar. This famous place is resorted to by pilgrims, from all parts of India, who scramble up among the rocks to a cavern, beyond which they never go. A few doves, frightened with the noise, fly from rock to rock: these the pilgrims fancy to be their guides to the holy place, and believe, that they are the genuine offspring of the dove, which Noah let out of the ark. At all events, in the numerous legends, which I have extracted from the Puranas relating to Satyavrata and the ark, no mention is made of his letting out the dove."

"The mountains of Coh-Suleiman are sometimes called by the natives the mountains of the dove: the whole range as far as Gazni is called by Ptolemy the Paruetoi mountains, probably from the Parvata or Paravat, which signifies a dove.

"The followers of Buddha acknowledge that the ark might have been fastened to Nau-bandha near Cashmir; but surely they say, the ark could not have been riding perpendicularly above this peak, and such a vessel required a vast length of cable; in short, though the cable was made fast at Nau-bandha, the ark was riding above C'haisa-ghar. According to the Pauranics and the followers of Buddha, the ark rested on the mountain of Aryavarta, Aryawart or India, an appellation which has no small affinity with the Ararat of Scripture. These mountains were a great way to the eastward of the plains of Shinar or Mesopotamia, for it is said in Genesis, that, some time after the flood, people journeyed from the east, till they found a plain in the land of Shinar, in which they settled. This surely implies that they came from a very distant country to the eastward of Shinar. The region about Tuckt-Suleiman is the native country of the olive-tree, and I believe the only one in the world. There are immense forests of it on the high grounds; for it does not grow in plains. From the saplings, the inhabitants make walking sticks, and its wood is used for fuel all over the country; and, as Pliny justly observes, the olive-tree in the western parts of India, is sterile, at least its fruit is useless, like that of the oleaster. According to Fenestalla, an ancient author cited by Pliny, [N. Hist. lib. xii. cap. 6.] there were no olive-trees in Spain, Italy, or Africa, in the time of Tarquin the eldest. Before the time of Hesiod, it had been introduced into Greece: but it took a long time before it was reconciled to the climate, and its cultivation properly understood: for Hesiod says, that, whoever planted an olive-tree, never

lived to eat of its fruit. The olive-tree never was a native of Armenia; and the passage of Strabo, cited in support of this opinion, implies only, that it was cultivated with success in that country."

In justice to capt. Wilford I ought to remark, that several among the fathers of the Christian church, belived the Nile to be one of the rivers of Paradise; and whether they have not properly explained themselves, or indeed only reported, without justly understanding their own words; or whether because we ourselves were best acquainted with it, we have been led by them to look to the Egyptian Nile as what they referred to, and this river rising far enough south in Africa, to render the application ridiculous, it has been passed over with a smile: but if the Nilab or Indus was the river they referred to, then the words assume a very different meaning; and indeed they bear a testimony very consistent with that extracted from the Puranas.

This is further supported by Alexander's writing to his mother, when pretty far east, that he approached the head of the Nile. Some from hence have thought he meant the head of the Egyptian Nile: this, it appears, would have been void of sense and probability; but, if it was the Nilab to which he referred, then it proves at least the antiquity of this name, and it shews how the fathers might become acquainted with a Nile which was not Egyptian. But why should Alexander pay such attention to this river, or why desire to explore it? I connect this with his writing, that the gods had been human persons and dwelt on earth; with his wishing to pass for a son of Jupiter, who dwelt on mount Casius; i.e. mount Caucasus, and with the well known proverbial saying, that the head of the Nile [the residence of the gods?] had never been discovered.

If the foregoing suggestions be supposable, then we find it was not the Egyptian Nile whose head *originally* and primarily was the occasion of the proverb, but there was couched under the expression an allusion to a sentiment of pagan theology; and from the various opinions to which the question of the situation of Paradise has given rise among Jewish Rabbis, and Christian divines, we see the same inquiry equally embarrassing in another form. The reason for this ignorance might probably be, the prohibition among the Hindoos of passing these sacred rivers; which, if it be an *early* appointment, might be long maintained by tradition, though subsequent circumstances have since induced them to elude it. Our Plate comprises those countries which have been aluded to as the seat of Paradise.

We observe, 1st, that the head of the Egyptian Nile is very far south in Africa; and that between this source and the Euphrates, in Asia, there is such an intervention of land and water, as renders perfectly laughable the opinion of some, that these rivers might spring from the same source *under ground*, though they appeared so distant from each other above

ground. The Egyptian Nile must certainly be excluded from among the rivers of Paradise.

2dly, The idea which wished to find Paradise in Judea, as at Jerusalem, or in Phenicia, or Syria, is evidently erroneous, as no lake thereabouts is capable of furnishing four streams from one reservoir.

3dly, The same, I think, must be said of the notion of Huetius, who placed Paradise on the lower branches of the Euphrates and Tigris: two streams above the garden running *into* it, and the same two streams below the garden running *out* of it, could never be the four *heads* which Moses describes.

4thly, The situation of Paradise, in Armenia, where the heads of the Euphrates and Tigris spring, where the head of the Araxes, and a branch of the Phasis, rise not very distant, according to the best accounts we are able to procure of that country, which yet are not altogether satisfactory, has many plausibilities in its favour. Nevertheless, there is this to be said against it, that mankind could not journey *from the East* to Babylon, if Armenia was the seat of Noah's deliverance; and if that seat was adjacent to Paradise, as we have uniformly supposed. [The reader will consider what we have said on the nature of Paradise, in loc.]

5thly, The situation of Paradise on mount Caucasus, unites all those requisites which we conceive were necessary to coincide with the Mosaic narration. Mountains furnish the sources of rivers: many rivers

rise in these mountains. Paradise furnished four rivers; four rivers rise adjacently in these mountains. Mankind travelled *from the East* to Babylon; these mountains are *east* of Babylonia. But the names of these rivers are utterly unlike those of Moses: they appear so at present; yet, perhaps, when their ancient names, or their import, as *descriptive appellations*, shall be ascertained in both languages, this may be reconciled; and this requires, and deserves, reconciliation.

It should be noticed that there are *two* rivers known in antiquity by the name of Araxes; 1st, that laid down in our map under that title; 2dly, the Oxus or Jihon; for that this river was meant to be described by Herodotus under the name Araxes, as also it is by Strabo, is rendered very probable by major Rennell, Geog. Herodotus, p. 205, 206. This Jihon, or Araxes, the Swift, is one of the rivers of the Caucasian Paradise.

Those places which have been proposed as situations of the garden of Paradise, are marked in our map by circles of dots: nobody can imagine that we mean to indicate them with any precision; we merely wish to denote that an extent of country was probably included in this highly finished Garden of Pleasure. The reader will judge on the nature, &c. of each of these countries, and will accept, as perfectly open to assent or dissent, every sentiment contained in this endeavour to assist his determination.

### ON THE FORM AND CONSTRUCTION OF NOAH'S ARK.

It has something of the appearance of romance to attempt, at this period of time, to demonstrate, or accurately to describe, the form and the construction of that very ancient edifice, the ark of Noah: it seems, at the mere mention of it, like proposing an effort of imagination, rather than a result of cool reasoning, and a matter of fact. Nevertheless, as we ventured when considering in its place that passage of Genesis where the history of the ark is related, to differ from representations customary on the subject, it may become us to support our opinion, by what may be accepted as authority. We shall place first our assistance derived from Scripture: and then shall advert to *memoranda*, preserved by other families, and other settlements, of mankind.

The ark of Noah, Gen. vi. &c. is called *tebek*, or *thebek*, or *thebet*: this name is given also, and only, to the ark of bulrushes in which Moses was preserved, Exod. ii. 3, 5. it signifies a *hollow, empty, void*: meaning, I presume, not an *open* basket, or any other *open* receptacle, but a strictly *closed, shut up*, coffer, box, or trunk; and this idea of a *trunk* is what seems most suitable to the use of it; as an infant might be securely enclosed in a trunk, and a trunk would float on the waters safely. The word *thebet* I apprehend does not designate the form, but the nature of this vehicle.

Having ventured to describe the ark of Noah, as merely a variation from the customary construction of houses for residence, and to change its character, from that of a house for standing, to that of a house for floating, we shall in the first place compare it with the ordinary houses of the East, [*vide* fig. 1. on our Plate, which is from Niebuhr's Travels in Arabia] observing, that their sides are constructed of upright supports, quarterings, of timber, and these are plastered over with clay, as this on our Plate appears to be, both externally and internally; so far our sentiments are justified by this figure. As to the application of canes, split and laid across these quarterings, as we have supposed, in loc. the usage of laths is so similar, so common among us, and the idea is so simple and natural, that merely to mention it is enough. The same may be said of the coating with bitumen. [On the subject of filling the interstices between the timbers, &c. with bitumen, it is curious enough that a patent should lately have been obtained, in this country, in favour of the very same principle, the practice of which is as old as Noah!]

We find, Gen. vi. 16. that the ark was to have "a door in the side thereof;" this is indispensably necessary, for the purpose of ingress and egress; and our figure shews, that such is the station of the door, in the houses of Arabia. Besides this, a window,



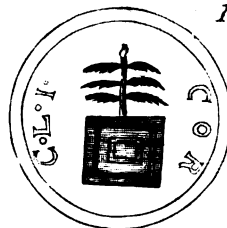
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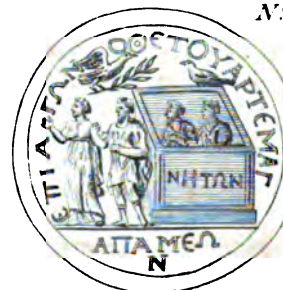
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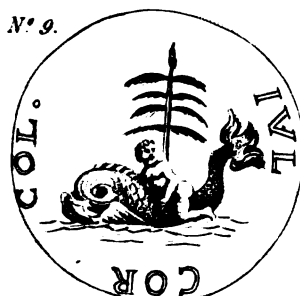
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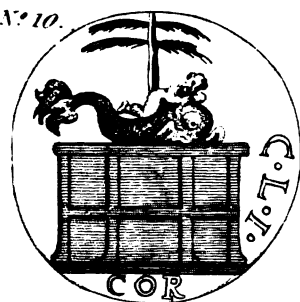
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*transparency*, literally, was made in the ark; "and in a cubit shalt thou finish it above," [literally, "even to the supports shalt thou extend it, from the risings, or, from the elevations;" meaning perhaps, "it shall extend from end to end of the ark, except where intercepted by the finishing posts, at the ends, and by those strong timbers, which running up the sides join others in the roof."] The usual situation of the windows is seen in our print; and being immediately under a projecting roof, such an opening would thereby be defended from the falling rain.

I would further call the attention of the reader, to the trunk like shape of this dwelling; which renders such an enclosure very fit to contain the infant Moses, supposing the lid, as in our own trunks, to be moveable.

Since then, we find in our figure of this house such correspondencies with the properties of the *thebet*, let us inquire what memorials of its form and construction have been in any other manner preserved to us, and how far they agree with what we have been examining.

I must at once take Dionysius, or Bacchus, for the great patriarch Noah; and, without enlarging in proof of it here, must assume that the *cista mystica*, or sacred allegorical chest, carried in the Dionysiac processions, commemorated the mean of preservation, by which mankind had escaped destruction, when suffering the calamities which accompanied the deluge. It will be recollected, that we have supposed this *thebet* only to float, hovering over the place where it was constructed; to be gradually, and even slowly, comparatively, surrounded by the water, and to be not long lifted up on the face of the flood, which was 22 feet in depth; whose earliest retirings re-settled this floating mansion on its broad basis, and its projecting supports.

No. 2. In a series of pictures, representing ceremonies in honour of Bacchus, in the Antiquities of Herculaneum, vol. ii. p. 135. we have, what so far as I know is the nearest approach to the form of the Noachical ark. A woman is carrying on her shoulder, a square box, having a projecting roof, and at the end of it a *door*. This door is a very remarkable circumstance; for it plainly makes a house of this receptacle; it cannot be a mere box for ordinary uses, as the difficulty of putting things in, and taking them out, through so narrow an aperture, sufficiently demonstrates: neither is the angular roof, and its considerable projection, analogous to the purposes of a mere box; moreover, as it is carried in a commemorative procession, it is clearly a sacred *thebet*, or trunk, i.e. that in which Dionysius was preserved. [It has no pillars to characterize it as a votive temple; neither is the doorway proportioned to the entrance of a temple; it rising into the roof.]

To illustrate the nature of these sacred trunks, I shall abstract some remarks from the notes on the volume which has furnished our subject. Oppian,

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Cyneg. iv. 253. calls the ark, of *fir wood*, which had contained the infant Bacchus, which was carried in procession by the sacred choir, *χηλὸν ἀρρητὸν*, *arca ineffabile*; "the most venerable ark;" the word *chelos* is used by Homer in this signification; and both Suidas and Hesychius say, *chelos* is *kibotos*: i.e. the ark. Pausanias, lib. vii. says, that Vulcan made a small statue of Bacchus, and gave it to Jupiter, who gave it to Dardanus the Trojan. In the sacking of Troy the portion of Euripilus was an ark, *λαρναξ*, wherein was contained this statue; Euripilus took it away; but at his first attempt to look into this ark, to see the statue, he was deprived of his senses and became insane. [Compare 1 Sam. vi. the men of Bethshemesh.] Moreover, the ark was esteemed a symbol appropriate to Bacchus; and, in his processions, idols, or other mysteries of that deity were enclosed in it. The same among the Egyptians, Clem. Alex. Strom. v. Observe further, that the LXX, in Genesis, translate *thebah*, "*kibotos*;" in Exodus they retain the word *thabin*: whereas Epiphanius, Chrysostom, Theophilus of Antioch, and others, use the word *larnax*; which is the same name as was given by the Gentiles to the ark of Bacchus. The *cista mystica* of the Bacchic rites, contained the most direct allusion to the great progenitor of mankind: when it was not the god himself, it was the virile part of him; but, sometimes, a basket of early fruit, or seed corn, was substituted; implying, that Bacchus was he who first taught mankind husbandry, [*vide* on Dagon, 1 Sam. v. plate;] and that *fertility* was his very character and essence.

Theocritus says, Idyll. xxvii. that Pentheus was pulled to pieces by the female Bacchantes, for prying into the sacred things which they took out of the *cista* to place on the altars; and Catullus says, the rites of the *cista* were celebrated in the utmost secrecy;

*Pars obscura cavis celebrant orgia cistis.*

The heathen always carried the *cista* on the shoulder; and the person so engaged was called Kistophorus, says Suidas, [*vide* Exod. xxv. 14. and *UZZAH*, in Dictionary.] It was the same, or very nearly, with the *mystica vannus Iacchi*, of Virgil, Geor. i. 166.

Our next figure, No. 3, is from vol. i. of the Antiquities of Herculaneum, p. 67. It is part of an ancient picture, representing Orestes and Pylades brought for the purpose of being sacrificed, to the altar of Diana Taurica; but discovered by their sister Iphigenia, one of her votaries: behind the figure of Iphigenia are two attendants, one holding a sprig, basin, &c. the other doing something to a trunk, which recalls to my mind very strongly, the form of the *thebet*; it is longer than it is broad, and is supported at the corners by strong posts; it has a projecting roof, and this roof is rounded at the top: whereby it agrees precisely with the Arabian house, copied in No. 1. This similarity is increased, accidentally, I suppose,

by an appearance on the side, as if it was covered with plaster; of which a part is peeled off. The *cista mystica*, or somewhat equivalent, was carried in the ceremonies of Diana; as it was in those of Ceres, and Isis: for, in fact, these deities differed in little more than in name; and as being different characters of the same divinity. The reader will observe the close conformity of this trunk, coffer, or ark, to that of the foregoing figure; except in the shape of the roof, and the absence of a door: at least on this side of it.

On the following figures, Nos. 4, 5, 6. it is proper to inform the reader, that the extremely remarkable nature of their type, and the singularity of the legend on some of them, have, ever since their discovery and publication, been considered as justifying strong *hesitations* respecting their authenticity; nevertheless, since so many as *nine* medals are known, whose types, though greatly alike, yet differ in some particulars, it seems difficult to account for their manufacture. However, we shall give up eight out of the nine, three or four being absolutely condemned as spurious, by the best judges, and shall restrict ourselves to that one which is admitted to be a genuine medal, No. 4. It is in the cabinet of the late king of France. It has been admitted by Vaillant, and having been particularly scrutinized by the abbé Barthelemy, at the desire of Dr. Combe, is, by that able antiquary, pronounced authentic. It has on one side the head of Severus, on the other a double history; representing, first, two figures enclosed in an ark, or chest; which has very strong posts at the corners, and equally strong beams where the side joins the roof: the roof moreover is angular, like that of No. 2. and it further resembles that number, by the place of its door; which is not at the *side*, whereon are letters; but must be at the *front*, where the same two figures which we see in the ark, are represented as come out, and going away from their late residence. Double histories are common on medals. I say, the situation of these figures implies the situation of the door; and *that* agrees with our former instance; so that we have in this medal a commemoration of an escape from the dangers of water, by a floating vessel. The water appears clearly enough in Nos. 5, 6. Our present business being only with the *form* of this ark, and to shew its relation, in point of construction, to an ordinary house, we might be dispensed with from remarking the birds, one of which stands on the roof of this ark; the other is flying toward it, carrying in its feet a sprig, which I conceive to be an olive sprig: whether these particulars can be, without difficulty, referred to the history of Deucalion and Pyrrha, as usually understood, I cannot help strongly doubting. Moreover, the abbé Barthelemy informs us, that the letters on the ark are, "the letter N, followed by two or three others, of which there remain only the slightest traces; or, to speak more accurately,

there is nothing but the contour of the second letter to be distinguished, which, according to different lights, appears sometimes an  $\Omega$ , O, sometimes an E." Had the forger of the non-genuine medals met with a true one, which, having these letters well preserved, he has been enabled to copy? It is certain, that he only wanted the E to appear as the third letter, to be justified in his legend; for "the first letter is N," that seems to be clear; and "there are traces of two or three others;" say of *two* others; one of which "in some lights appears to be O;" [but an E would do as well.] This O, then, is the second letter of the inscription. The Abbé admits traces of a *third* letter; and if *any* respect be due to the forged medals, if the forger had *any* prototype before him, which by the rarity, and indeed singularity, of the type, induced him to imitate it, the only reason for imitation, if *any* one of the eight repudiated instances had such a prototype, then the third letter was E. It is unwise to depend too strongly on a single evidence; but we may without imputation submit, 1st, that the patriarch was known in Grecian antiquity by the name *Noe*; 2dly, we may partly explain how it comes to pass, that *all* these medals, including the genuine one, purport to be struck at Apamea.

Philo Judeus says, De Prem. vol. ii. "The Grecians call that person Deucalion, but the Chaldeans style him *NQE Noe*, in whose time happened the great eruption of waters." *Noe* is mentioned several times in the Orphic hymns; and if there were any traces of his name among the eastern Greeks, as *Naus*, *Danous*, *Nous*, *Minous*, &c. which Mr. Bryant has clearly proved, then, there is no difficulty in admitting, that at Apamea he was called *Noe*, *Noeh*, *Noue*, or *Nous*, either of which modes of spelling his name would justify our medal.

That these medals should be referred to Apamea, will not seem wonderful when we recollect, what we have already stated, that the *LXX* translate *thebah*, "kibotos;" the apostles do the same, Heb. xi. 7; 1 Pet. iii. 20. Now there was a city named Kibotos, in Phrygia, on the river Marsyas; this city was afterward named Apamea, says Strabo, lib. xii. and there is a medal of Adrian extant, with the inscription of both names to this city, *Apameon Kibotos*, on the river *Marsyas*, Patin, Num. p. 413. *Kibotos* is not a Greek term; but apparently of Oriental origin; it may be, therefore, that a colony from the East settled here, or, that this town valued itself on preserving correctly the memorials of *Kibotos*, from whence it took its name: and this the rather, as *kibotos* signifies an ark, or repository, coffer, for things of value. In a *kibotos* were carried the sacred emblems, says Pausanias, lib. x. so that it was similar to the nature and use of the *cista mystica* of Dionysius, and Dionysius we have considered as Noah, to whom also this *kibotos* undoubtedly refers. This proves, without further enlargement, the propri-



ety of such a subject as the present on the medals of Apamea; and moreover, it reduces those who refer this type to the deluge of Deucalion, to prove that the title *Kibotos* was, or could be, appropriated to Apamea, on account of that particular event, or any commemoration of it peculiar to that city.

The reader will now consider the evidences, that the ark of Noah was no other than a large house, whose timbers, instead of going into the ground, whereby they would have been *held*, were *detached* from it, so that when it was required to float, the waters might easily "lift up the ark."

We conclude by this further argument, that if the ark had been a *keeled* vessel, it would from its magnitude have drawn so much water, that it could hardly have floated; for, as the mountains where it was built, were covered only 22 feet deep, we can hardly allow less for its draught of water; we know that many capital ships draw much more; but if the bottom was flat, then, if it drew ten or twelve feet of water, there would still be water below its bottom for it to float in. This flatness of its bottom is in perfect coincidence to the representations of our figures. How greatly this flat bottom would *ease* the construction of this machine, is best understood by those who have examined the several courses of lines, and their variations, which are employed in building a keeled vessel of magnitude.

Supposing we have said enough on the real shape and form of the ark, we proceed to suggest, that the form attributed to the *cista mystica*, the memorial of the ark, is not always that house like [*temple* like, if the reader pleases: for I consider the ancient *temples* as *memoranda* of this subject,] appearance, which we have selected: for, as ordinary baskets, of any shape, would answer the purpose, so they were usually employed; but then, observe how nearly basket work represented the construction of the ark, by its upright stems, and its crossing withes. Though I cannot adopt Dr. Geddes's notion, that the ark itself was *wicker work*, yet wicker work was certainly employed in composing those portable resemblances of it, which were designed to perpetuate its history. I have therefore given a subject, or two, in which we see the serpent, the *good demon*, entering the ark, or coming out of it: they denote pretty clearly, what was the import of this sacred utensil. Nos. 7, 8.

It is possible, the reader may not at *first* perceive the propriety of attaching so great importance to the history of Noah's deliverance, and its commemoration, as by our not unlaborious investigations we have appeared to do; but, we presume, a little reflection will justify our conduct; for, it has been long the outcry of a certain class of *reasoners* against revelation, "Bring us *facts* which all the world agree in: *facts* admitted, established by unbiassed evidence," &c. If, in answer to this, we offer to prove that the Christian dispensation is from above; we are reminded, "how

few of mankind receive it: his own nation deny the subject of it: heathen lands refuse him." If we advert to Moses, "What! a leader of a pitiful horde of leprous slaves! at most, a legislator acknowledged by a single nation! and that a stupid nation too." Well then, to prove the assertion, that Deity *has* condescended to make known its intentions to man, we appeal to the instance of Noah. Was the deluge an actual occurrence? All mankind bear witness to it. Wherever tradition has been consulted, wherever written records are preserved, wherever commemorative ordinances have obtained, what has been their subject? the deluge: deliverance from destruction by a flood: the savage and the sage agree in this: North and South, East and West, admit that their great ancestor was in danger by waters, but was saved from their power: and how saved? by personal exertion? by swimming? No: by concealment in the highest mountains? No: but by a large floating edifice of his own construction; his own construction, for this particular purpose. But this labour was long: this was not the work of a day; he must have *foreknown* this event a considerable time previous to its actual occurrence. Whence had he this *foreknowledge*? did the earth inform him, that at twenty, thirty, forty years distance, it would disgorge a flood? Surely not. Did the stars announce that they would dissolve the terrestrial atmosphere in terrific rains? Surely not. Whence then had Noah his *foreknowledge*? Did he begin to build when the first showers descended? that was too late. Had he been used to rains formerly, why think them now of importance? Had he never seen rain before, what could induce him to provide against it? why this year more than last year; why last year more than the year before? These inquiries are direct: we cannot flinch from the fact: erase it from the Mosaic records; still it is recorded in Greece, in Egypt, in India; it is registered in the very *sacra* of the pagan world, and is annually renewed by imitation, where the liberty of opinion is not fettered by the "prejudices" of Hebrew institutions, or by the "sophisticated" inventions of Christianity. Go, infidel, turn to the right hand, or to the left hand; take your choice of difficulties: either disparage all mankind as fools, as willing dupes to superstitious commemoration, as leagued throughout the world to delude themselves in order to oppose you, your wisdom, your just thinking, your love of truth, your unbiassed integrity; or allow that *this fact*, at least, *this one fact*, has testimony sufficient to establish it: but remember, that if it be established, it implies a *communication from God to man*. Who could inform Noah? Answer this question honestly: *who could inform Noah?* Why did not Noah provide against *fire*? against *earthquakes*? against *explosions*? Why against a *deluge*? why against *water*? Away with subterfuge; say frankly, "This is the dictation of Deity;" say, "Only *He* who made

the world could *predict* the time, the means, the causes of this devastation; only He could excite the hope of restoration, or direct to the method of deliverance." Use your own language: but permit a humble believer to adopt language already recorded: "*By faith, Noah, being warned of God, of things never seen as yet, in pious fear, prepared the ark, kibotos, to the saving of his family, by which he condemned the world.*" May a similar condemnation never rest on us, who must at least admit the truth of one text in the Bible; or be condemned by the united voice of all mankind, and by the testimony of the earth, the shattered, the disordered earth itself!!

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We make no apology for introducing on our Plate a couple of subjects, which at first sight may be thought not to belong to our present discussion; Nos. 9, 10. they are the delivery of the Corinthian deity, Palæmon, from danger by water [a child preserved by a cetus,] but, to apply them to our discourse, observe, that Palæmon was the Neptune of Corinth; 2dly, that Hesychius says, Palæmon was Hercules; 3dly, that (Hercules and) Palæmon was Melicerta; i.e. as Eusebius says, Prep. lib. i. Melec Cartha, "the king of the city," Tyre: the same consequently with Moloch: for which *vide* our thoughts on Baal and Moloch, Plate. This then is the Tyrian, masculine, deity, the same with Dag-on, or Seide-un, who is typified by a youth coming out of a fish, analogous to this child preserved by a cetus. We had formerly, *vide* FRAGMENT, No. 215, occasion to prove, that this fish, this boy loving fish, the dolphin, was really a ship, or boat; for no living fish would suffer a mast and bowsprit to be run into his back; and the same we observe of this fish, that it must be *allegorical*; because, a *pine-tree* well marked and distinguished, grows out of it. What can this mean? It means, 1st, that the fish was not *living*, but a *construction* of wood; which wood, 2dly, was the *pine*. Now, we beg the reader to turn to our observations in the EXPOSITORY INDEX on Gen. vi. 14. where he will see, that we have considered the Hebrew word, *gopher*, of which the sacred historian says the ark was constructed, as denoting the *pine*: and this, as forming the uprights, or quarterings, of which Noah's ark was composed. Moreover, lest the memory of what kind of wood this was should decay, a crown of *pine branches* was the reward of the victor in the

Isthmian games, celebrated in honour of Neptune, i.e. Palæmon. Pines also were planted in the Stadium, and around his temples. [*Vide* the story of Semiramis hid in the pine-tree, FRAGMENT, No. 271.] This subject then corroborates our ideas on the subject of the ark of Noah. But, in the next number on our Plate, we have the same representation, with a very material addition; no less than the *very ark itself*, on which reposes the fish with the pine-tree issuing from its back, and the child sleeping on it in full security. Of this ark, only the square front face is seen; but this has a kind of foot, at the bottom of each quartering, whereon it rests, and is divided into *upper* and *lower* stories, by a cross beam. Is not this remarkably analogous to our description of the Noahical preserver? Is it not almost strictly coincident? It is true, the roof is flat, for were it angular, it would not correspond with the situation of the dolphin. But, without pushing this argument further, it results, that the fish is a *symbol* of the preserving ark, in construction of which the *pine* was the wood understood to be employed. This is not all: we said, [*vide* 1 Sam. v. Plate,] on the deity *Dagon*, the same as *Palæmon*, q. *PALÆ*, i.e. *old*, *m'AUN*, the *ancient AUN*, a very expressive name; that when the *symbolical fish* was employed, we were not to expect a representation of the ark also; yet, in this very medal, we have both ark and fish; contrary, most certainly, to every rule of allegory, yet not the less applicable to our illustration of the history: for, if we combine these ideas, the fish, the ark, the pine-tree, and the child, what is it, but a deliverance from extreme danger by waters; nay, even a renewal of life, by means of a floating preserver? And what else is our explanation of Dagon?

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No. 11. Venus, i.e. the prolific power, receiving an infant from a dolphin, which has preserved it from the waters. See the very same idea in the plate of Dagon, No. 3.

No. 12. A square chest, or ark, *kibotos*, with the pine-tree issuing from it, as before from the fish; proving, that the fish and the ark are of the same character, and may freely be substituted one for the other.

These medals are all from Vaillant's Coins of the Colonies.

## THOUGHTS ON THE SUBJECT OF EARLY WRITING,

AS IMPLIED IN THE INSCRIPTIONS ON THE BRICKS FOUND IN THE RUINS OF ANCIENT BABYLON.

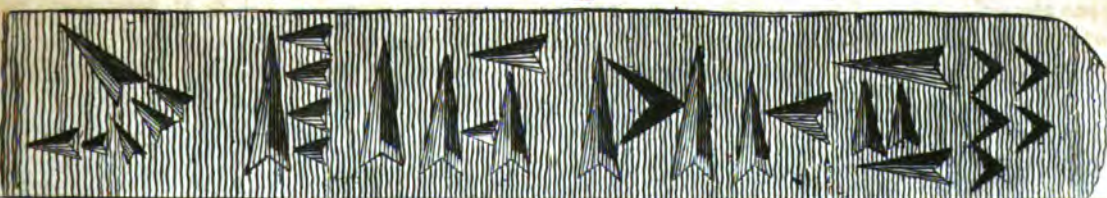
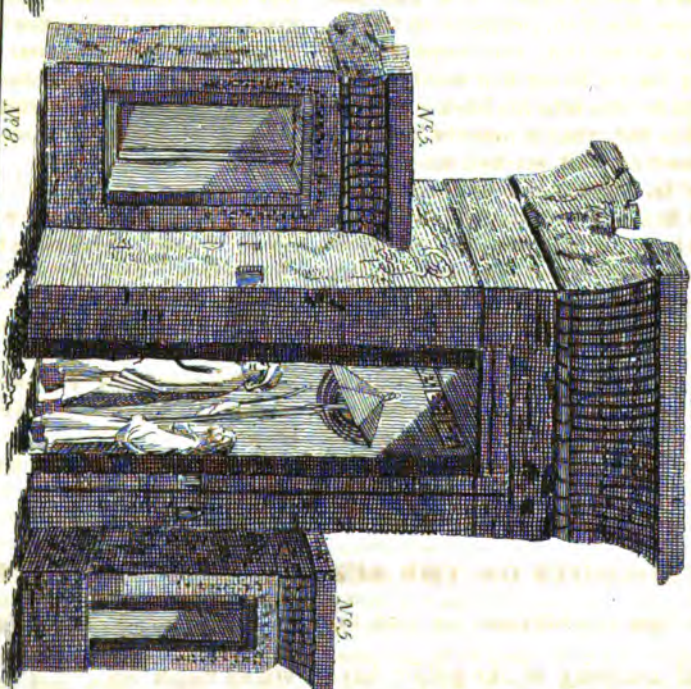
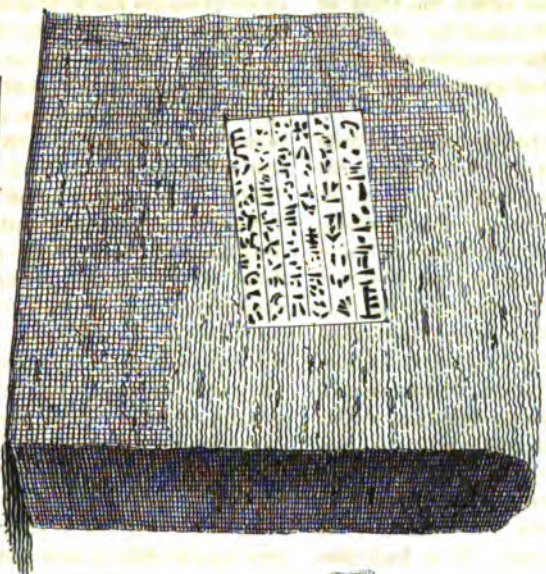
THE attention and curiosity of the public have lately been strongly excited by an article which connects very intimately with part of the historical records preserved in Holy Scripture; I mean those

bricks found on the spot where we have reason to suppose the tower of Babel, or at least some part of ancient Babylon, formerly stood. Several of these bricks have been brought to London, by order and



ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥

*f*<sub>2N</sub>







under the direction of the East India Company. I have felt myself the more interested on this occasion, because I have frequently ventured to suppose, in my private reflections, that there actually are extant, by the providence of God, various confirmations of historical parts of the sacred writings, which are not usually adverted to, but which, when properly considered, add strong collateral evidence in establishment of that department of the Bible; and not only so, but they enable us to understand the manner and the terms of the Bible accounts of such or such events to very great advantage.

It would be deviating too much from our purpose to detail the mode of procuring these bricks; I shall therefore take for granted that they are authentic and genuine, and then proceed to compare what we know of them with the Mosaic account of what seems to be their history.

Moses tells us, Gen. xi. 3. that mankind journeyed from the East; they found a plain in the land of Shinar, and dwelt there; and they said one to another, 1st, let us make brick; 2d, and burn them thoroughly; 3d, and they had brick instead of, 4th, stone; and 5th, slime they had for mortar. They afterward proposed to build a city and a tower, which in process of time was called [the city I suppose] Babel, and afterward was known by the name of Babylon.

The first question is the situation of the place. Now we find on the river Euphrates, about three miles above the present city of Hillah, an immense mass or mound of earth, so large that it has usually been mistaken for a hill: and this the rather, as it has trees of various kinds, and some of great magnitude, growing on it. At the foot of this hill, and round about it, are remains of vast edifices, composed of two sorts of brick: one, the common sort of the country, hardened by having been dried in the sun; the other hardened by having been baked in the kiln. Those which are only sun dried, are placed in the interior and less noticeable parts of the structure; and those which are baked, are placed wherever a better appearance or more solid construction was desired. Bricks of this kind are now, from time to time, fetched away in carts, &c. and are used for the purposes of building, in the country around. Thus, according to the Mosaic history, there being no quarries within easy reach of the tower of Babel, its builders used brick instead of stone: which, for so large and magnificent an edifice, is extremely remarkable, such structures being usually of the most costly materials.

The second article is, that whereas bricks are usually bound together by mortar, when combined in building, these bricks are bound together by *bitumen*, the *slime* of our translation. The word in the Hebrew is occasionally rendered *pitch*, but should be *bitumen*; as when the mother of Moses *pitched* his ark, &c. because, *pitch* being a production from the pine-tree, which is a native of cold climates, as Norway, &c.

where no such tree grew, they could have no *pitch*; but their *bitumen* was a natural production, rising from the earth, and flowing into what was called *pits*, from whence it was procured by labour. Those pits which furnished the bitumen employed at Babel, besides such as the country yielded on the spot, which might be considerable, are situated at the town of Ait or It, about six or eight days journey up the river, so that it was easily floated down to Babylon. Now the courses of bricks, which are at present extant, and laid in bitumen, such as the pits above mentioned supply; and every four or five courses of bricks has also a layer of reeds between the bricks, of which Moses makes no mention, but which seems to imply that marshes, &c. had prevailed hereabouts formerly, from which these reeds were cut. This narration therefore of sacred history is fully justified by what we now find in the situation and construction of the buildings alluded to, though at present in ruins.

After this slight sketch, by way of introduction, we come to the bricks themselves, which have been exhibited to the Royal and Antiquary Societies, &c. and at sir Joseph Banks's in London. They are composed of a yellowish clay, somewhat redder in the centre; they are three inches thick, and in length and breadth rather exceed twelve inches; so that they resemble that kind of brick called among us, I think, "paving tiles," or twelve inch tiles. This should seem to decide the question, whether anciently men were larger in dimensions than they are at present, since no doubt the same considerations of readiness for being held in the hand, of being placed, &c. and of weight, &c. were then attended to as now; and the inference is, that the builders of Babel, though robust and active men, yet were of much about the same powers as the same laborious class of mankind in the present day.

But the most extraordinary part of these bricks is, that *impressed on them* is a series of characters in several lines, which was evidently struck while the clay was wet. This discovery is of great consequence to us, as biblical students; because, many Christian divines have held, that writing was communicated by God to Moses, when on mount Sinai, and this has lately been strongly insisted on. But we must observe, that Moses does not intimate any thing of this kind; rather, on the contrary, by mentioning a particular species of writing, "like the engraving on a seal," he distinguishes, by reference to an art well known, and he admits of other kinds. The editor of CALMET has supposed, that the seal which Judah gave to Tamar was inscribed, and that the purchase deeds of Abraham needed but a few technical *to have and to hold's* to render them creditable to a modern attorney, on the art of filling a sheet handsomely. Now, if writing was known in the days of Abraham, if it was also known to the builders of the tower of Babel, then we approach so nearly to the antediluvian ages,

that it becomes a very interesting question, whether it was not known also before the flood? For, we have no mention of any incident between the flood and Babel, which was likely to be its origin; and if writing was practised before the flood, then we may safely believe, that Noah was acquainted with it, and would preserve it, as the value of the art must render it too important to be lost. This, if admitted, cuts off at once all those traditionary conveyances of divine truth, which some have supposed from Adam to Moses, thereby leaving the principles of that truth exposed to the variations and perversions to which tradition is always liable. But, if we suppose that divine truths, divine worship, divine knowledge, were preserved by writing, then we see that those whom we call patriarchs, as Abraham, &c. had, like ourselves, the most authentic *memoranda* to guide their faith; we see too that the ancient promises, when once registered, might descend to them, and from them to us, *verbatim* as delivered; and, in short, that they also had those permanent memoirs which left them at no loss on the subject of past events, or of future expectations. If they had writing, they had divine books, comments too, no doubt, and thus they were capable of knowing perfectly the references of their services, their sacrifices, their hymns, their music, &c. and in short of performing their sacred rites with the same solemnity and interest, as men of God in later ages, David, Solomon, or the prophets.

This subject leads us to think, that the antediluvians had more of the means of grace than we are aware of. In the days of Enoch "men began to call on the name of Jehovah," in a manner perhaps more solemn, more united, than formerly. Perhaps the Holy Scriptures, then extant, were even read to them; perhaps Enoch left in writing his prophecy of the coming of the Lord with ten thousand of his saints; perhaps Noah was a preacher of righteousness by other ways than by personal admonition merely; and perhaps too the sons of violence, on whose account the waters of the flood came upon the earth, were warned, were entreated, were adjured, even by the most effectual remonstrances, by remonstrances calculated for the most salutary effects.

Such are the consequences of admitting that the bricks now shewn are those of the *original* tower of Babel; but we ought to recollect that this tower had, as it were, *two* origins; one soon after the flood, when the foundations were laid and the superstructure advanced; but the whole scheme not completed according to the primary intention of its builders, by reason of those dissensions among them which produced their confusion and dispersion. The second origin of this tower, to which it is *possible* these bricks may be referred, was when Nebuchadnezzar undertook to finish it, and to render Babylon the seat of his glory. A question therefore arises, whether these inscriptions might not be struck at this latter

time, this re-edification? The answer depends on ascertaining in what part of the building they are found; if in the foundations of the tower, then no doubt they are of great antiquity; if on the superficies and *finishings*, then they may be of later date. It appears that, "to come at the bricks, *it is necessary to dig into the earth*;" the relator also seems to mention walls level with the bed of the river, as well as perpendicular to it in their course, and "*subterraneous canals*." Moreover, I suppose, we ought to distinguish between the *tower*, which was finished to a certain degree by the original undertakers of the work; and the *city*, which perhaps was little, if at all, inhabited: for we find Moses saying they proposed to build both a city and a tower; and that the tower was in some degree perfected, is certain from the astronomical observations made there, and examined by desire of Aristotle, whose earliest date is nearly coincident with that recorded in the Mosaic history: [I think the difference is less than 50 years.]

As eastern tradition universally attributes the use of letters to the antediluvian ages, it may be presumed to have had some foundation for the notion; and there seems to be no cause why those who could invent certain arts mentioned by Moses, might not invent that of writing also. The testimony of Josephus too inclines to this side of the question.

Assuming for the present that this writing is of deep antiquity, we proceed to remark on it, that it is one simple element, wholly composed of a single point, like a nail, or the head of an arrow, placed in various combinations: in fact, this has been called "the nail-headed character," and it seems to be as a character, a very simple thought, but of very arbitrary application. The next question is, whether each combination expresses a complete word; and the third is, the manner of reading it, whether it should be read from the left hand to the right, like our own writing; from right to left, like the ancient Hebrew, &c. or from top to bottom, like the Chinese.

As I have made it a kind of rule in my life to consider nothing as desperate, and as the course of knowledge is progressive from one thought to another, I hope the reader will excuse my digressing so far, as to suggest a hint on this subject, which hereafter somebody else may improve, and another somebody may complete.

The reader will observe on our Plate a collection of characters so closely resembling those of the bricks, that they may fairly be taken for the same, at least as to principle; these are, as delineated on the spot by Le Bruyn, from the ruins of Persepolis; or at least what is understood to have been a palace of the ancient Persian kings; and the application of these may reflect some kind of light on the nature of the former, from which I venture to say, they are more or less distant transcripts.

To determine the manner of reading these characters, we have given No. 1. which is a view of three inscriptions; these are evidently meant to be read *horizontally*, since such is their situation in a wall. Now a public inscription in a wall would be useless, unless posited as meant to be read. These are clear instances; an instance equally clear is given in No. 2. in which we see three inscriptions laid *horizontally* inside of the portico. One of these inscriptions we have given at large in No. 3. where it appears to be beyond a doubt *horizontal*; as in short are all those given by Le Bruyn, except as we shall notice hereafter.

But we further remark, that the inscription No. 3, must begin to be read from the left hand; because, every line commences *full*, and *even*, to this beginning, but no two lines end at corresponding points; so that this irregularity must mark the termination, not the commencement of the lines. This leads also to the inference, that these inscriptions are poetry; because, had they been prose, they would naturally have filled up each line, and carried the sense to a following, whereas poetry would allow only so many words in any one line as completed the sense intended, and each line must begin afresh for itself. The blank spaces, therefore, at the end of each line, being variable, they lead to the inference, that the writing is at least controlled in its dimensions by poetical measures. This is precisely according to the custom of the East; and, that poetry was practised before the flood, appears by that example of it, which Moses has preserved in the address of Lamech to his wives Adah and Zillah. I think this instance clear; yet to confirm it, I have given No. 4. which shews the endings of the lines in another inscription. In this example, too, the lines begin in a determinate manner, but end with considerable variations. The same is the fact with respect to the others.

There is yet another remarkable application of these characters, which is shewn in No. 5. i.e. that they go not only along the tops of these windows, but down their sides; and not entirely down their sides, whereby they could be suspected of commencing at the bottom, but they clearly commence from the top, and take their course downward. One of these, and of the actual size, is given in No. 6. The appearance of this, I think, determines that they are not signs of syllables, or mere letters, since nobody would write letters *singly* down a wall; but they are complete sounds, and combinations of sounds; i.e. words, or signs of ideas, and therefore each by itself is expressive, and according to the order of their course is the current of the information they contain.

The result of our speculations is, that this character is extremely simple in its form, and is varied in its sounds, inflexions, and powers, by its position: that it is to be read *horizontally*; from the left hand to the right: and that it denotes words, not syllables.

The close of these hints should inquire the probability of our expectations, or hopes, of reading this character. I cannot here say all I might say; but shall only suggest, that it was undoubtedly legible, and well understood too, when Persepolis was built. If this palace dates from Cyrus, then it affords a gleam of hope, that the memory of what was popular in the days of Cyrus may have survived, since we have writings of a much older date; witness Moses and David, and many of the prophets, to say nothing of ancient Greek writings. If the date of Persepolis be referred to the Persian kings, known by the name of the Arsacidæ, as some incline, it may raise our hopes still higher, that what was intelligible long after Alexander, will have been preserved by some good fortune or other: and as we now read many alphabets, such as the [East Indian Sanscrit] Palmyrene, Phenician, &c. which fifty or sixty years ago were totally unknown to us, and their information was shut up from us, so it should seem to be far from desperate, that the inscriptions at Babylon, by means of those at Persepolis, may be decyphered, and communicated to mankind.

It may be serving some inquirer to add, that in the seventeenth volume of the Philosophical Transactions, there is a plate of inscriptions copied from Persepolis, and some Arabic writing, which has greatly the air of a derivation from the arrow headed character. A translation of the Greek inscriptions on that plate, may probably appear, restored according to my reading of them.

.....

Having thus attended to the immediate subject of our inquiry, it may not be amiss to hint at what information, in respect to the science of communicating ideas by signs, i.e. writing, may be gathered from ancient authors. The ancients in general referred every excellent thing, of which they could not discover the origin, to "the gods:" and if we properly understand their words, they were right in this reference. "The gods," in the language of deep antiquity, did not mean so much the deities, or supreme celestial powers, as those great patriarchs to whom, out of a fond and overweening respect, after ages attributed divinity; human personages promoted, as it were, to be gods, and venerated as such by their descendants. On this principle, the first gods we know, or can know, are the patriarchs Noah, and his sons Shem, Ham, and Japheth: our inference is, that to refer writing to "the gods," is to ascribe the practice of it to the second progenitors of mankind.

If we examine this notion more closely, we shall find that each tribe of descendants claimed its respective head as the author of this art. The Hebrews speak of Shem as a teacher, who taught religion, &c. to Isaac, son of Abraham; and the Egyptians claim for Ham, or at least for his son Thoth, the honour of instructing them in religious rites, and of inscribing historic *memoranda*, on pillars of stone, or on masses of clay, i.e. *terra cotta*.

As I think it probable that the reader may admit this idea in the instance of the patriarch Shem, I shall attend somewhat further to the evidence for the practice of this art among Gentile nations.

Plato, in Phædro, expressly attributes the invention, practice ? of letters to the Egyptian Thoth, the Hermes, or Mercurius Trismegistus, thrice-great, of the Greeks; but Thoth is understood to have been assistant and secretary to his father Mizraim, and Mizraim was son of Ham. *Vide* Diod. Sicul. lib. i. cap. 8, 35; Euseb. Prep. Ev. p. 36. But from whence did Thoth receive these letters? for I take for granted that he did not invent them. Some authors attribute the invention of letters to the country of Syria, as Diodorus Siculus, lib. v. cap. 43. reports, who says, "as to those who affirm that the Syrians are the inventors of the letters which they transmitted to the Phenicians, who brought them into Greece with Cadmus, it is replied, that the Syrians did not really *invent* letters, but only varied the forms of some of their characters." This disagreement may be reconciled, by remarking, that ancient authors did not always correctly distinguish between Syria and Assyria; so that it may be very true that the Syrians only changed the forms of letters, while the Assyrians may have invented them: and this clears the sense of the passage; for, how should the Syrians transmit letters to the Phenicians? Were not the Phenicians themselves Syrians? But, understand Assyrians, and all is right; moreover thus understood, there is no contradiction between Diodorus and Pliny, who says, lib. vii. cap. 56. "*Literas semper arbitror Assyrias fuisse; sed alii apud Egyptios à Mercurio, alii apud Syros repertas volunt?*" Letters were *always*, i.e. from the earliest ages, extant in Assyria, as I have thought; though some refer the invention of them to the Egyptian Mercury, [the Thoth we mentioned above;] others to the Syrians: i.e. the Phenicians, as appears from what follows. I think, therefore, that we only follow the current of evidence, if we infer, that Thoth in Egypt, received the knowledge of letters from Assyria, where they had *always* been extant, says Pliny; and this leads us to ascribe to them at least as early a date as the building of Babel, in Assyria, since Thoth and Mizraim must have been contemporaries with the undertakers of that edifice; and thus we are brought to "the gods" again, or the early second fathers of the human race.

There is yet another thought to be added: we are informed that Thoth wrote inscriptions on *pillars*, no doubt of stone; but others say, of clay, i.e. meaning, some pillars were of stone, others were of clay hardened in the fire; and this, if it were proved, but the circumstance can only be glanced at here, would probably be found to be the very same procedure as that to which our Babylonian bricks have been subjected, that is to say, an impression made, stamped? on the clay while moist, and render-

ed permanent by induration of the brick. I shall only refer to one author on this article at present. Eusebius, in Chron. says, "The remains, or records of Thyoth, Thoth, were inscriptions on *pillars* [ΣΤΗΛΩΝ, *πρὸς διαλεκτῶν καὶ προγραφικῶν γραμμάτων περὶ χαρακτῆρισμένων*] written upon in the sacred language, and in sacred characters; and Agathodemon translated them, out of the sacred language into the Greek tongue, in sacred letters." These pillars were in caves, &c. i.e. temples, in rocks, grottoes, &c. places at once sacred and secure, such as are now extant in India.

I hasten to undertake the desperate cause of a passage in Josephus, Antiquities, lib. i. cap. 2. which has usually been treated as no better than fabulous by learned men; where he says, "*The posterity of Seth, having been forewarned of the deluge, erected two columns* [ΣΤΗΛΩΝ] *one of stone, the other of brick, on which they recorded their discoveries in astronomy, &c. The column of stone is still extant in the land of Seirath, or Syrias.*"

Observe, 1st, this conduct before the flood was exactly the counterpart to that of Thoth after the flood, who wrote on pillars of brick and stone; it therefore is by no means incredible as a matter of fact. 2dly, The ancients having confounded very frequently the names Syriad, Syrias, with Assyria; understand this Seirath or Syrias of Josephus, as denoting Assyria, and this will agree with what Manetho relates, apud Euseb. et Syncell, that "Thoth had engraved sacred characters on columns erected in Syriad:" understand Assyria here also, and the evidence of letters being, *semper*, as Pliny speaks, *always* extant in Assyria, is greatly confirmed. 3dly, In our history of the deluge, in loc. we have assumed principles which are perfectly coincident with the preservation of columns of stone or brick during that great catastrophe; nay, I see no impossibility that temples, like those of Egypt, might survive it, and if it be true that the celestial observations, recorded on their ceilings, refer to an antediluvian state of the heavens, let no one fear for the divine authority of Moses, but only endeavour correctly to understand his narration. Lastly, by taking Syrias, Seirath, Assyria, &c. for countries still further east than that we usually call Assyria, we may come to what was designed by Diodorus and Pliny, as well as by Josephus and Manetho, for *there* are actually extant recesses, grottoes, &c. i.e. temples with devices, which, perhaps, when examined, may prove *historical*, and which, for aught that appears to the contrary, may have even survived the deluge, in the land of the first establishment, and the after re-settlement, of mankind: such is the language of tradition respecting them, and such *may* be their character, though we cannot at present prove it, for want of sufficient information and documents.

We must again repeat, that this can be only a sketch, a mere occasional sketch, on the subject of

the antiquity of writing; if we proposed a dissertation, we might press into our service the assertion of the Jews, that certain of the Psalms were written by Adam, by Enoch, &c. the traditions, &c. of the East, as to the numerous volumes written by the an-

tediluvian patriarchs; the remark that the poetry of Lamech could no way be so well preserved as by writing; with many other hints and inferences, which we are constrained on this occasion to suppress.

## ATTEMPTS TO ILLUSTRATE THE HISTORY OF MELCHISEDEC, AND TO DETERMINE HIS PERSON AND DIGNITY.

[FOR THE PLATE, SEE THE MAP OF THE SITUATION OF PARADISE, GENESIS II. 8.]

THE reader will observe in various parts of this work, that we have hinted pretty strongly at the propriety, perhaps the necessity, of placing the province of Kedem very far east in Persia; indeed at the eastern extremity of that empire. We beg him now to turn to the map of the "Situation of Paradise," Gen. ii. where he will find the Paradise of the Bramins, marked by a circle at no great distance from the province of Mauber el Nahr, or, "beyond the river," from whence we are told by Joshua, the original stock of the Hebrew nation came. [*Vide* on the "Map of Geographical Illustrations:" init. Acts xxviii.] If we take a Caucasian mountain, for the mount Ararat of Scripture, where the ark rested, and consider the necessary progress of inhabitants to the parts of the world west of those mountains, we shall find that a considerable portion of mankind, in various times, and probably during several ages, had been accustomed to migrate from thence toward Syria and Egypt. It will then be no wonder, if among them, we are to include the fathers of the Hebrew nation. Abraham himself did no more than he observed to be done by multitudes before him; and when the proper time was come, he also, as they had done, quitted the place of his birth and primary settlement, to enjoy a country, where he also should be the founder of a dominion. We are sure then, that Abraham was not the first who left Kedem in expectation of future settlement. Nor, in all probability, was he the last; he did what he had seen others do, and others did what they had seen him do. But, we know that he had authority, divine authority, communicated to him, we shall beg leave to say communicated to him, by means of the great patriarch Shem; from whom he was descended, and who also visited the same country to which Abraham had been directed by his authoritative prediction.

The object of the following hints, is, to prove that Shem quitted Kedem, to travel west; that he came into the west, and there was known under the name of the "King of Peace," or of Melchisedec; and that to this patriarch we are to refer what is said in Scripture, in relation to that "priest of the Most High God." I shall not stay to prove the travel of Shem, into the west, though there is historical evidence of that, but shall rather infer it, by proving him to be

the person known as Melchisedec, who was established, as is admitted, in the countries adjacent to the Levant. It is necessary to collect what is reported of this personage, and to justify its application, as we mean to apply it.

Let us, in the first place, combine the scattered rays of tradition, which are, for the most part, collected under the article MELCHISEDEC, in Dictionary.

### FIRST TRADITION.

Epiphanius tells us, that the whole land of Canaan fell to the posterity of Shem, according to a division made by Noah himself; the posterity of Shem enjoyed it a long time, but were dispossessed by the posterity of Ham: [so far we consider this tradition to be correct; and it is partly supported by the promise made by Shem to Abraham, as we have supposed, in the name of God, that he would multiply him into a great nation, in a country where he had competent authority. The following part of this tradition we shall re-consider hereafter.] Those kings who had subdued the kings of the plain, and kept them in subjection during twelve years, were the descendants of Shem; and had only ruled as they were justly entitled to do, over the intrusive sons of Ham. See also Jarchi in Gen. xli. 6. fol. 13. p. 2. col. 2.

### SECOND TRADITION. PARENTS OF MELCHISEDEC.

1st, The father of Melchisedec was the sun; the mother of Melchisedec was the moon, Epiphanius, Heres. tom. i. p. 468.

2dly, The father of Melchisedec was Eraclas; the mother of Melchisedec was Asteria, or Astaroth, ib. iv. 2.

3dly, Melchisedec was born of unclean parents, Jud. quid, ap. Sixt. Senens. lib. v. Annot. 90.

4thly, Melchisedec is "without genealogy," because the earth had opened its mouth, and had swallowed up all his relations; says Athanasius, Epiph. Heres. lv. p. 472; lxvii. p. 711.

### SCRIPTURE HISTORY OF MELCHISEDEC.

Gen. xiv. 17. "And the king of Sodom went out, [from whence? certainly from a place where he had taken refuge: was this place Salem?] to meet Abraham, on occasion of his joyful and triumphant return

after his victory over Chedorlaomer, and the kings who were with him: the king of Sodom went out to the valley of Shaveh [the valley of equalising] *that emphatically called, the king's valley.* And Melchisedec, king of Salem, brought out [the same word in its root, as that used respecting the king of Sodom,] from his royal residence, no doubt, *i.e.* Salem, bread and wine. Now, he himself emphatically, *was* priest of the Most High God. And he blessed Abraham, and he, Abraham, gave to him, Melchisedec, for consecration, or sacred uses, tithes of all which he, or his people, had taken from their enemies.

Psalm cx. Jehovah hath sworn, and will not retract; be thou the priest to perpetuity, on my appointment, according to the manner, order of Melchisedec.

Heb. v. 10. Thou art a priest in perpetuity, according to the order of the priesthood of Melchisedec, who, in the days of his flesh, applied himself with prayers and supplications, to the power that could deliver him from death; with strong, efficacious, cryings and tears; and was graciously heard. By reason of his piety, his filial piety, he exemplified obedience. [So the Syriac version reads this passage.] Now this Melchisedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him: to whom, also, Abraham gave a tenth part of all his spoils, being first, by interpretation, *king of justice*, or righteousness; and then again, *king of peace*: *απατηρ*, fatherless; *μητηρ*, motherless; pedigree-less, genealogy-less, having neither beginning of days, nor end of life; but assimilated to the Son of God: continues a priest perpetually. Now consider what a great personage this was! to whom our father Abraham himself, of whose greatness we are nationally so fond, gave the tenth of all his spoils; and who received them by right of office and dignity. Levi, who in the Jewish establishment receives tithes, paid tithes on this occasion . . . And Melchisedec, who has no right by [Levitical, or other priestly] pedigree, not only received tithes, but exercised the most solemn part of the priestly office, by giving an authoritative benediction to Abraham; as being unquestionably Abraham's superior. Now, in the Levitical priesthood, men who are well known to be mortal, receive tithes; but, in that order of priesthood, he received tithes of whom it is witnessed, believed on general and allowed report, that he is now living.

From these allusions to the life of Melchisedec, we learn, 1st, That he had undergone deep distresses; had implored the preserving power to interfere on his behalf, and had been heard. 2dly, That he exemplified great filial piety and obedience. 3dly, That he was not a priest by due course of official descent; *i.e.* not by birth, but by appointment. 4thly, He was a king. 5thly, That the Levitical priesthood is very inferior to his; as, 1st, It is comparatively modern. 2dly, It has not equal dignity, wanting royalty. 3dly, It often changes hands, and sometimes is held by not very holy persons. 4thly, It extends only to

a single small nation: and does not officiate for mankind in general.

We may now endeavour to shew how these particulars agree in the person to whom we have referred them.

The *first tradition* says, "Canaan fell to the lot of Shem." In *FRAGMENT*, No. 19, we read, that Satyavarman, Noah, gave Japheth the north of the Snowy Mountains, and Shem the south. Now certainly, both these patriarchs had the east and west, as inspection of our map will readily determine; since Europe itself, the acknowledged residence of Japheth's posterity, is west of Caucasus. Canaan therefore, though west, yet being south of the latitude of Caucasus, Japheth's allotment being north, fell to the share of Shem.

Of the *traditions which respect the parents of Melchisedec*, the first and second are the same; for Eraclas, the ancient Eracles, or Hercules, was beyond all doubt the sun; but so many later personages assumed, or received, this glorious title, that the original application of it was forgotten, even by the learned; and certainly the person whom it primarily denoted, was utterly unknown to the generality of those who adored him: even Cicero "wishes they could tell which Hercules it was whom they worshipped." Macrobius tells us expressly, so does Nonnus, and so does Plutarch long before, that the Bel of Babylon, the Con of Egypt, the Apollo of Greece, and in fact all the deities of the heathen, terminated in the sun, or Helios.

But the reader may observe, that we refer these divinities to a person, no less than to a power, and many things said in reference to one of these distinctions, are true of that distinction only; but may not be applied to *either* indiscriminately. A hint or two may prove that Helios is not, restrictively, the solar body.

1st, Helios was said to have traversed the vast ocean in a boat, which Oceanus lent him.

2dly, Porphyry, apud Euseb. P. E. lib. iii. says, the Egyptians, to describe Helios, represented a man in a float or ship, supported by a crocodile.

3dly, Jamblichus says, "the emblem of Helios was a man on a lotus, in the midst of the water; and a woman on a lotus, was Selene, the moon." Now the lotus was emblematical of preservation from a flood; because in the inundation of the Nile, the broad leaf of this plant rises with the water, and never is overwhelmed, never is drowned. Hence the Egyptians placed Helios on a lotus in the water; and said, that he arose on this plant in the form of a newly born child. [Vide the medals on the Plate of Noah's ark, and their explanation, Gen. vi.] These particulars identify Helios with Noah; and thereby ascertain the true father of Melchisedec, and of Shem, in the same great restorer of the human race.

The mother of Shem was, 1st, the moon, 2dly, Astarte, or Astaroth. It is unnecessary to prove that Astaroth is the moon. It is admitted. We have

seen that Selene is the moon on the lotus, in conjunction with Helius. The crescent typified the ark, the "receptacle of all mankind," and hence it was worn by Isis, &c. In short, this particular so naturally follows the former, that we shall not enlarge in support of it.

These traditions, we find, mutually confirm each other: it is true, they have been so hidden under the allegories of mythology, that the learned, startled by their uncouth appearance, have rejected them, at first sight, without concerning themselves to penetrate into their true meaning, or to determine their true reference. Nevertheless, they have undoubtedly preserved the memorial of an undeniable fact.

Melchisedec, say the Jews, in our third tradition, was born of "unclean parents;" I do not see how this affects his natural descent; but if referred to his priesthood, to which he derived no claim from his birthright, I apprehend the notion is correct; though extremely uncouthly expressed: he was certainly deficient in the Levitical requisitions of birth and parentage . . . Athanasius says, "The earth had opened her mouth, and had swallowed up all his relations:" why then, he must be either Noah, Shem, Ham, or Japheth. Noah, he certainly was not: Japheth was established too far north, it is not likely to be him: Ham it *might* be, but very feeble reasons are those which support his pretensions; his character is utterly irreconcilable with the dignity, both royal and sacerdotal, of this illustrious comparison to Jesus Christ. It follows, that Shem is the person to whom we must look; and this tradition, thus understood, agrees perfectly with our reasonings already stated; and is augmented to certainty by those which we shall shortly submit to the reader.

We turn now to the Bible history of Shem, who was, we know, a person of piety *after* the deluge, as appears from his behaviour to his father, Noah, when Ham, his brother, had exposed, and abused him. Most probably, therefore, he was of the same pious disposition *before* that catastrophe: his name, which appears to have been given *before* that event, signifies *settled, steady*; and, as Noah was "a preacher of righteousness" to the antediluvians, we may think the same of his son Shem, who succeeded in the priesthood.

That dreadful event which was coming on the earth, was certainly foretold to Noah; and if to Noah, to Shem, who also contributed to the preparation of the ark. As a person of piety and sedateness, he could not but look forward with apprehension; and we may most surely conclude, that both Noah and his son would deprecate and deplore the judgment they awaited. I say, the piety of Shem prompted him, under these trying circumstances, to address, with prayers and supplications, and strong cryings and tears, that celestial power which was able to save him

from death, in which he was the very counterpart of our Lord Jesus; who, foreseeing his descent into the silent tomb, as Shem foresaw his enclosure in the floating tomb of the ark, prayed, "if it were possible, let this cup pass from me;" but in the issue, as Shem in obedience entered the ark, so did Jesus enter the grave: "nevertheless, not my will, but thine be done." Shem was saved, and revived: so was Jesus; one from the ark, the other from the sepulchre.

We have elsewhere [*vide* FRAGMENT, No. 155,] explained the allusion of the apostle Peter to the ark of Noah, in reference to the death of Jesus; and now we find the apostle Paul alluding to the same event, and with the same intention. Add to this, the time which Shem lay enclosed in his ark; part of one year, the whole of the second year, and part of a third: to complete the comparison to Jesus, who, like Jonah in the sea, lay part of one day, the whole of the second day, and part of the third day, in the heart of the earth.

The ark, we are informed, discharged its inhabitants on the mountains of Caucasus; from whence the patriarch Shem travelled, as Abraham did, to the land of Canaan, and here he was known as a royal priest; being, first, *king of justice*: and who could more properly exercise that office? was he not the father of the population among whom he dwelt? supreme in dignity, by origin? To promulgate laws, or apply them, to direct in matters of jurisprudence, to combine the dignity of the magistrate with the affection of the patriarch, to promote the welfare of those communities who were his posterity, who could be more proper than Shem? He was truly the "king of justice." Moreover, his tribunal was adjacent to his residence, in "the king's valley:" and wherefore was this called the king's valley? but because, here sat the king; and here, according to the duty of a king, he administered justice, righteous justice. q. "The royal valley, for despatch of public and official affairs."

With this character the other name by which this valley was known, coincides accurately; for the word *shuah*, or *shaveh*, as our translators write it, signifies, "*to equalise, to liken to, to compare*," i.e. to adjudge after comparison made: so we find it used, Prov. xxvi. 5. "Answer not a fool according to his folly, lest thou, *teshuah*, be compared to him; and after comparison, be judged to resemble him." Prov. iii. 15. "All things thou canst desire are not to be, *ishuo*, compared in judgment to wisdom." Isai. xl. 25. "To whom will ye compare me as an act of judgment, and decision, says the Holy One?" So, Lam. ii. 13. "To what shall I compare thee, determine thy resemblance as an act of judgment, O Jerusalem?" In these places, the word implies, to draw a conclusion, after well considering a subject: to compare for the purpose of determination.



Some lexicons, however, insist on the sense of *equalising*, to render equal, for this word *shaveh*: but this will amount to the same as the former; since a person, whose office it is to judge, should consider all applicants as equal; and if any have suffered injury, should *compensate* that injury, till the compensation equals the damages; in fact, he should enforce *equity*; which implies discrimination and comparison. This would characterize "the king's valley," as "the valley of *equitable compensation*," of rendering equal justice to all: which is the same in effect with the former sense.

The foregoing sentiments glide very easily into the character of the king of peace: no doubt he was king of the city of *Peace*, Salem; but besides this, peace was his delight. When young he had been valiant, but now he was for peace: as a patriarch, as a judge, as a priest, as a king, he was for peace: it is probable too, that he drew not the warlike sword, nor constructed defensive walls; for I rather suppose that it was the custom of these great, these venerable patriarchs, not to dwell in cities, *i.e.* walled cities. Abraham dwelt in tents; so did Isaac and Jacob, and so did thousands of others; as thousands, and ten thousands do at this day; and that Shem lived in tents, appears every way probable: 1st, because Noah his father did so. 2dly, Because Noah says "He shall dwell in the tents of Shem," the handsome, perhaps even, the official tents. [*Aheli, vide* FRAGMENT, No. 206.] 3dly, The migratory life customarily led by these patriarchs, in visiting, and regulating the different districts of their dominions, demonstrates that tents were the fittest dwellings for their purposes. Much has been said in inquiry, where this city of Salem stood: but Melchisedec is not called king of the city of Salem, it might be a district, not a city. I infer then, 1st, that his personal character and disposition were pacific: 2dly, That his dwelling, where he now pitched his tents, was called by the name of *Salem*, peace; and this might become its appellation, because such was the well known character of its royal inhabitant.

We suppose, therefore, 3dly, That Salem, afterward Jebus, and Jerusalem, was the residence of Melchisedec. The name Jerusalem, denotes the "vision of peace;" or, "the possession of peace;" *q.* the place where peace was expected to be seen. Josephus, *Antiq. lib. i. cap. 10.* gives this account: but it seems to follow yet more authoritatively from Psalm lxxvi. 2.

Our reasons in support of this supposition, are, 1st, Jerusalem is in the way from Dan toward Sodom, &c. which way Abraham was now travelling, toward the homes of his retaken captives. 2dly, The name of Jerusalem, in the adjacent countries, has been "the Holy City," throughout an antiquity much deeper than our inquiries can extend; which leads to the conclusion, that before it became the seat of justice and worship among the Hebrews, it had been esteem-

ed *holy*. 3dly, Which character it resumes, without difficulty, as without competition: for Gibeah, &c. which were seats of authority and sanctity, yield to its prior claims. 4thly, These claims might be well known to Moses, who mentions, twice at least, "a place which the Lord had chosen to put his name there," Deut. xii. 4; xvi. 11. 5thly, Something very like allusions to this matter, are introduced by the prophet Isaiah, ii. 3. and what is very extraordinary, the prophet Micah also inserts the same, *verbatim*, chap. iv. 2, &c. which raises a suspicion, that both drew from the same source; and that, in this instance, they have preserved an oracle of deeper antiquity than themselves: besides, the passages become much clearer, if we suppose that they compare past times and events, with succeeding times and events.

And it shall be in the new series of days,  
The mount of the house of Jehovah  
Shall be chief over the head of the mountains,  
And shall exalt itself over the hills:  
And all people shall flow unto it!  
Even many peoples shall go toward it,  
And shall say,  
"On; and we will go up to the mount of Jehovah,  
To the house of the God of Jacob;  
And he shall teach us of his ways,  
And we will walk in his paths:  
In like manner as from Sion has gone forth his law,  
And the decision of Jehovah from Jerusalem:  
Yea, it judged among great peoples;  
And corrected powerful people, though remote;  
And they beat their swords into ploughshares;  
And their spears into pruning hooks:  
People take not the sword against people;  
Nor do they thereafter learn war.  
But they sit, each chief, under his vine,  
And under his fig-tree, and none alarms."  
To such effect hath the mouth of the Lord of hosts decided.

This oracle describes exactly the blessings produced by the judicial interpositions of a king of justice and peace: it certainly attributes to Jerusalem a character which combines at once policy and sanctity, effectual over nations, great, yet submissive; and remote, yet obedient. It is not the only ancient oracle Micah has preserved: *vide* chap. vi. 15.

Moreover, this train of reasoning, if admissible, is confirmed, by our statement of the incidents, 2 Sam. v. 6. EXPOSITORY INDEX, where we supposed, that through an understood sanctity of their town, the Jebusites refused David's residence there: what superior principle could induce them to refuse the reception of their king? I may add here, though perhaps not so properly placed as it might be, that "the king's valley" was, as we have seen, adjacent to Salem, and was the place of judgment: now, it is current among the traditions of the East, that in the "valley of Jehoshaphat," shall be the universal judgment; whence



could arise this tradition, so probably as from its having been *anciently* the seat of general decision among surrounding nations? *i.e.* looking *backward* and *forward*, at the same time; as we have supposed is the effect of the prophecy quoted above.

The name Jehoshaphat signifies "judgment of the Lord;" and the valley of Jehoshaphat, is that through which the brook Kedron runs; which I also suppose is the "king's dale," to which Melchisedec came out from Salem to receive Abraham.

Since then, so many particulars unite, in determining the locality of these places, I shall consider what has been said as decisive, and shall resume the consideration of the history.

The king of Sodom came out, suppose from under the protection of Melchisedec, at Salem, and Melchisedec himself came out to meet Abraham in his triumphant return; toward this sacred magistrate, and this sacred fane, Abraham on his part, directed his steps, when desirous of acknowledging his obligations to Almighty God, for his success; and of paying his homage to the authorized representative of "his shield, his exceeding great reward:" I mean, when he intended publicly to manifest that ascription of glory to God, which is at once duty and honour in a warrior.

When informed of Abraham's approach, his great ancestor advances to the edge of his station; to his tribunal; there receives him, accepts the homage of his descendant, congratulates him on his victory, confirms the divine promises of blessings to him and his, and with solemn dignity imparts whatever of benediction an old man's heart could wish. But not to receive without making suitable returns, he treats Abraham and his followers with distinguished hospitality; bestows refreshments while receiving trophies, and enjoys no less what his guests partake, than what they present. Such is the benevolence of this king of peace!

This mingled triumph of Melchisedec and Abraham, affords other arguments that Melchisedec was Shem. On this we ought to observe, who the invaders were, whom Abraham had defeated? they were all of them descendants of Ham: Hamites from the east of the Euphrates, or from north of Canaan. As, 1st, Amraphel, king of Shinar: Shinar was the district where Babylon stood, and the Samaritan version renders "king of Babel:" a kingdom unquestionably Hamite. 2dly, Arioch, king of Ellasar, probably the same as Tillasar, Isai. xxxvii. 12. thought to be in Armenia. 3dly, Chedorlaomer, king of Elam, *i.e.* Persia. 4thly, Tidal, king of nations, *gofim*, in the Samaritan version called "Sulfan over el Hamim," or the Hamites. This is in direct opposition to Jarchi: but the authority of the Samaritan version, and the nature of circumstances, justify the opposition: for what can be more natural, than to suppose that Abraham and Lot, and Shem too, would choose to dwell among their own kindred;

that the king of Sodom, where Lot dwelt, took refuge with Shem, because he was his sacred progenitor: observe also, that idolatry is not charged on this country, at this time; though other sins of the grossest nature are. Idolatry we know prevailed among the Hamites; yet from this crime, Shem had influence enough to preserve his posterity hitherto. This accounts also, why one, a Shemite, who had escaped, came and told his kindred Shemite, Abraham, the Oberite, *i.e.* who came from Ober-el-Nahr, of what had happened; and it illustrates the promptitude of Abraham to take arms, in conjunction with some fellow Shemites, to attack the Hamites; and, having beat them, to return triumphantly to their great ancestor Shem, by his ministry to present their acknowledgments to that Jehovah, who was their father's God, as well as their own, by profession, and by descent.

Besides the reason why Abraham visited Shem in triumph, we see why Shem takes so great an interest in his victory, which had cleared the country from such invaders; why he blesses Abraham, and treats him with such distinction; why the tithes of the spoils taken are presented to Melchisedec; why the tribunal in the king's valley is selected for the solemnities of the occasion; why Abraham takes nothing from his kindred, the kings he had delivered; and, in short, why this history is preserved in the sacred records, as being one of those remarkable events which posterity ought to be acquainted with.

These hints lead us to contemplate this venerable patriarch, Shem, whom hitherto we have rather considered as a king, in the character also of a priest: and that a priest of no ordinary description. We may notice his qualifications for this office; but we must not reckon among them that of natural descent; for the apostle tells us, he was "fatherless and motherless," that is, as he immediately explains himself, "without pedigree" genealogy-less. This was an insuperable blemish in a Levitical priest, and incapacitated such from priestly privileges, *vide* Nehem. vii. 65. Besides this, it may be said, in conformity to the import of the tradition, that Shem had neither father nor mother, in the *postdiluvian* world; but was of the former world, and people; and that *now* pedigree, descent, was reckoned *from him*. I prefer, however, the Levitical idea: and suppose the apostle uses priestly terms, to express the absence of claim to the priestly office by descent, according to another expression of the same sentiment, "he whose pedigree is not reckoned from them, the Levitical orders received tithes;" and this is the very application of these terms, "fatherless and motherless," in Euripides, *Trag. Ion. act i. v. 110. also act iii. v. 837.*

But how was it that Shem had no right by descent to the priesthood? It is customary to put him *first* in enumerating the sons of Noah; for we usually

say, "Shem, Ham, and Japheth;" and, in FRAGMENT, No. 19, I had asserted this, as the proper station of Shem, according to the authority of the Indian Puranas: but it really is very remarkable that there is the same confusion in the Indian records as in the Mosaic; and Shem is sometimes spoken of as the *eldest* son of Noah, sometimes as his *second* son. This coincidence is extremely curious, and leads to important consequences, especially in connection with some other errors of a like nature. I take the fact to be, that Japheth was the *eldest* by birth; whence his name, and his double portion as befitted his birthright. But Shem being appointed to the priesthood, received an official precedence, and being accustomed to this, he is, in consequence, named, among his own descendants, at least, *before* his brother Japheth, though not born before him, nor naturally entitled to this distinction. The sentiments of CALMET, art. SHEMA, in Dict. are, that Shem was the second son of Noah; and the numerous classes of learning and duty, which the Jews attribute to him, may be seen in that article. They are as well political as sacred.

We have now, I believe, considered all those particulars which have usually been thought perplexing, except that one which is admitted to be the most perplexing of all: what can be intended by *perpetual, unchangeable*, priesthood? by his *still living*? by the power of an *endless life*? how can one man be a priest to perpetuity? what is this unchangeable

priesthood? unchangeable, by reason of the continued life of him who possesses it? Providence has kindly interposed, to help us in answering this question also: and when our usual stores of learning are exhausted, has opened fresh repositories from whence to disentangle this hitherto embarrassing inquiry.

In what sense is it said of Shem that he is living? Observe, the apostle uses a word which does not imply strict demonstration of this: but a report which is generally believed: "it is witnessed," not by myself, nor by any person to whom I refer confidence: but, *it is admitted*, which I think may be taken as the import of the word used. But how is even this to be justified? I must answer by producing from the Puranas the following extract; for no one in our part of the world would ever have imagined the contents of it.

NOAH. "Atri for the purpose of making the Sacred Vedas, known to mankind, had *three sons: Books.* or, as it is [elsewhere] declared in the Puranas, the Trimurti, or Hindoo Triad, was incarnated in his house. *The eldest* called

SHEMA. SOMA, or the Moon in a human shape, was a portion, or form, of Brahma. *To him the sacred isles in the West were allotted. He is still alive though invisible, and is acknowledged as the chief of the sacerdotal tribe to this day,*" Asiatic Researches, vol. v. p. 261.

Every word of this testimony is important, and it agrees with the western reports of Melchisedec: the comparison is striking.

*Shem the eldest son of Noah.  
Melchisedec's mother was the moon.  
He was priest of Most High God.  
The land of Canaan fell to the posterity of Shem.  
Of him it is witnessed that he liveth.  
Consider how great this man was:  
Superior to Levi, superior to Abraham.*

*Soma the eldest son of Atri,  
Was the moon in a human shape.  
Was a portion, or form, of Brahma.  
To him the sacred isles in the West were allotted.  
He is still alive, though invisible.  
He is acknowledged as chief of the sacerdotal tribes.*

In short, the parallel is exact: and assists us even beyond what appears at first sight. No wonder now, that this great patriarch was king of peace, and too sacred a character to be molested by war: nor that Abraham, and in him Levi, paid tithes, &c.

The multiplicity of names for the same person in the East is notorious: Vishnuh has a thousand: Siva also has a thousand: other ancient characters in proportion: so that we are not to doubt of Atri's being Noah, on account of any dissimilarity in the names. The name Soma is known as Sem, or Shem in other writings: indeed the LXX constantly use Sem, or perhaps Sēm.

We cannot avoid making several inferences from this curious history, thus brought to light, from a far country: as,

1st, The apostle says, many things might be uttered respecting Melchisedec; but they were hard

to be understood: this seems to hint at various reports concerning him, which, not improbably, were known among those Hebrews to whom the writer addressed his epistle, "it is witnessed," not by Scripture, but by report, as you know.

2dly, This may shew the propriety, and the bearing of the Psalmist's expression, "a priest for ever," to perpetuity, like Melchisedec; like him, who is still alive, though invisible; and chief of the sacerdotal tribe, though not acting as such now in a public capacity, [but thought to continue his office in heaven itself.]

3dly, The priesthood of Shem continuing to be exercised in his person during 500 years, suggests almost naturally, an idea of perpetuity; but, no doubt, it was transmitted from him to some one of his descendants; so that *the priesthood itself* was considered as unlimited, endless. Who was his successor, in whom

this dignity survived? Was Adonizedek of his posterity? was he also king and priest? or was he, not *Melech*, king, but only *Adoni*, lord, of Zedek, i.e. by conquest? &c. Did any of Shem's family remain in Salem? if so, consider the character of Araunah, in connection with what we have hinted on the sacredness of Jebus, or Salem, 2 Sam. xxiv. 23. where he is called "king," and offers to David a royal present: but David *stipulates expressly* for purchase, &c. as if he were dealing with an equal, in some respects, at least.

4thly, The access of Abraham to the Divine presence by means of this royal priest, and the communications this patriarch might make to Abraham, deserve our notice. When Abraham was divinely directed to quit Kedem, was Shem the messenger? When he offered up Isaac, was it near the Salem of Shem? When Rebekah inquired of the Lord, was it by Shem? did he inform her, "two nations are in thy womb," &c.

Was Shem the only person reported to enjoy *endless life*? did rumours of a translation like that of Enoch, or that of Elijah, circulate concerning him? [What could those brethren mean, who reported concerning the apostle John, that he should not die? What knowledge had they of "witnessings" resembling their report, in other instances?]

It may be proper to say a word in justification of the chronology of Shem's life: that patriarch lived, by the shortest computation, till Isaac was 50 years of age: but, other computations add 40 or 50 years to his life. At the shortest period, however, he outlived his father Noah, 152 years: and his son Arphaxad, 61 years; consequently, no chronological difficulty attends the principles we have been considering.

If it be asked, but why does not Moses in Genesis, or the apostle in the Hebrews, call Melchisedec by the name of Shem? we may answer, because he was much better known at that time, and in that country, by his title of "king of justice." I say he was *better* known: for though we find him called Shama, Sharma, or Soma, in India, yet that name has not been preserved in the West. *Melech* signifies *king*; admitting this title of office, we observe, 1st, Sanchoniatho, a Canaanite, or Phenician writer, places together Misr and Sydyc; the first is referred to the father of the Mizraim, Egyptians: of the second, he says, "Sydyc found out the use of salt;" not, as I suppose, the *culinary* use, but the *religious* use of salt: for that salt was used as an oath, *vide* FRAGMENT, No. 155, and this *sacred* use of salt, combines perfectly with the character of Melchisedec, as king of justice, and judge of all around him. The name Sydyc is evidently the Hebrew *sedek*, justice: and so Philo Biblius, translating Sanchoniatho, renders, *δικαιος*, "the just." Moreover, Bochart says, p. 784. The Orientals called the planet Jupiter by

the name Sedek, in honour of Shem; as appears by the old Jewish writings. Indeed, that Jewish tradition considered Shem, as being the same with Melchisedec, we learn from the Targums of Jonathan, and of Jerusalem, the Midrash Agada, as cited by Rabbi Solomon: and the cabalists in Baal-haturim. Now, if this was an article well known and admitted among the Jews, we see at once the reason why it needed no elucidation; probably too, the inhabitants of Jerusalem would have been highly offended with any doubt on the subject, or any question whether the Salem of this king was their own Jerusalem. Is there any allusion to the title of this king, in 2 Sam. xxiii. 5; Isai. xli. 26; Acts iii. 9; vii. 52; James v. 6?

The apostle tells the Hebrews, that he had much to say concerning Melchisedec; but it was of very difficult interpretation: it is evident, the writer himself understood his subject: but he refrained; because it was too recondite, and could only be comprehended, and relished, by consummate learning and intelligence. Moreover, if Peter has this passage in view, when he mentions, using the same word as the writer to the Hebrews, "things hard to be understood," in the writings of the learned apostle, which he also unites with complaints of those who are "unlearned and unstable," considering these things, we ought to be very cautious in our *determinations* on the subject: but it will not follow that British Christians, who are further advanced in the doctrines of their religion, than the half Judaizing Hebrews, may not study with advantage those *deeper* matters which the prudence of the apostle withheld him from entering at large into.

It is but fair to apprize the reader, that the principles we have been discussing, lead to very important consequences: for, as we have elsewhere thought, that the art of writing was extant, even in ages so early as that of the Abrahamic migration, and this art being confessedly among the priestly duties, it will follow, that Shem might bring into the West, and there communicate to Abraham, and to others of his family, &c. the then extant parts of that volume which we esteem sacred. He might, indeed, communicate much other information, and further predictions; but it may be, that only those which referred to the land allotted to Abraham and his posterity, are come down to us: those referring to other nations being less assiduously preserved. This has great effect on the authority of that system of which Moses was the minister. It supersedes tradition; and does not allow of any interval of time wherein the books written could become obsolete, or even difficult to a skilful linguist, like Moses, &c. This accounts also for the knowledge spread in Canaan, that this country was authoritatively, i.e. divinely, allotted to the Hebrew nation, &c.

We have seen the kings, *east* of the Euphrates, war against those of the *west*; in later ages we see Nebuchadnezzar, and other kings of Nineveh, and Baby-

lon, war against even Egypt, and overrun it, by the same way. Did the ancient Palli, or shepherds of India, conquer Canaan and Egypt: and of this people was that "king who knew not Joseph?" Admitting this supposition,

Observe, how it justifies that passage of the Mosaic writings which has been thought demonstrative against their being written by Moses: "the Canaanite was then in the land," meaning the *original* natives of Canaan, not their *conquerors*: and if the reader will keep in mind, in perusing Scripture history, that Canaan was peopled by a *mixture* of the descendants of these natives, and of those of their conquerors, at various times, he will find reasons for attributing actions to one of these classes of inhabitants which would be very improper if attributed to another. For instance, if we suppose *Rahab* the *zoneh*, not *kedeshah*, harlot; *hostess*, at most, to have been one of these Canaanites; we see how she might wish to delude the Palli king of Jericho: how her faith led her to believe the appointment of Canaan to the Hebrews, in which all Shemites surely acquiesced; "I know that the Lord hath given you the land," &c. See also why some Canaanites might be left undestroyed in Judea, if not unmolested, &c.

Observe, how sacrificing the *beave* kind was "an abomination to the Palli Egyptians; that animal being sacred in India to this day. This explains also the respect paid to the Nile, and the sanctity of that river, it being assimilated to the Indian Ganges; and being characterized as holy in the Indian accounts of it, such as they now appear.

Observe, that the *Praw*, or *Parau*, of India, the *Porus* of the Greek writers, is the same as the *Parho*, or *Pharaoh* of Egypt.

There is also another passage of Scripture, on which this principle sheds considerable light, a passage which has been a very thorn in the sides of commentators, "out of Egypt have I called my son;" or, "when Israel was a child, then I loved him, and called my son out of Egypt."

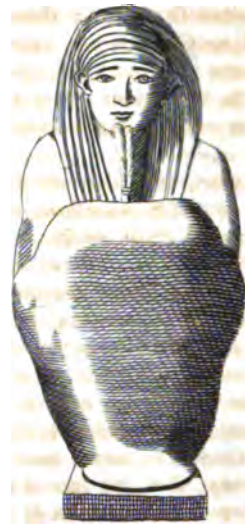
Observe, how the comparison stands between Israel and Christ. Israel was sent down from Canaan into Egypt, by Divine Providence; and during the residence of Israel in this country, the Palli overran Canaan, conquering all before them: but Israel escaped this destruction, being safe in Egypt; though in process of time the Palli conquered this country also, whereby Israel became subject to many adversities even there, to slavery and to severity. In like manner Jesus, being sent by Divine interposition into Egypt, escaped the bloody fury of Herod; being in safety, though certainly accompanied by many inconveniences. Israel was brought up out of Egypt, safe, undestroyed; so was Jesus: the parallel, therefore, is complete; since both were preserved for future services, according to the Divine appointment. What

can more clearly justify the evangelist's *accommodation*? As to this conquest of Egypt, by the Palli,

A passage from captain Wilford's Puranic history of Egypt, seems to allude to such an event; "Sharmastan received its name from Sharma: his descendants being obliged to leave Egypt, retired to the mountains of Ajagar, in Abyssinia, . . . Forced to emigrate from Egypt, or compelled to seek refuge in the mountains, during the reigns of Sadi and Rahu; they are said to be a quiet and blameless people, to have subsisted by hunting wild elephants, of which they sold the teeth, and ate the flesh," p. 66. "The children of Sharma travelled after the building of Babel, from the Euphrates to Egypt," p. 68. Asiatic Researches, vol. iii. This accounts for the ready journey of Abraham to Egypt, where he went among his own kindred: also, how the same language obtained in these countries. The same of Jacob. It eases the suddenness of Joseph's promotion also, he being of the same Shemite stock. In after ages, it shews in some degree, whence arose the interest of the queen of Sheba, in Solomon's grandeur, and her desire to institute the same worship, &c. she being also a Shemite. But we cannot enlarge on this.

Observe, also, how this abates the charge of wanton cruelty in Israel toward the people of Canaan; for it was not so much the truly *ancient* Canaanites, against whom Israel fought, as against the same Palli nation in Canaan, which in Egypt had so barbarously treated the Hebrews. Since, then, those in Egypt had behaved so cruelly, we need not doubt, that their compatriots in Canaan practised the same enormities, and were justly punished for them. Nor should we forget, that, as we have seen the Hamites and Shemites war against each other, in the days of Abraham, so the same rancour was continued among their posterity: for Israel was a Shemite people; but the Palli were Hamite. This gives a reason too for the conduct of Moses, in "refusing to be called the son of Pharaoh's daughter;" as that would have been exchanging his Shemite descent, for a Hamite adoption. It shews, too, how he "preferred before all the riches of Egypt, the reproach of the expected Messiah," who was to issue from the family of Shem, according to the predictions made to Shem and to Abraham. It shews, too, with what truth, though mingled with falsity, the Gibeonites deluded Israel, by pretending to be from a far country, and exhibiting those signs of remote residence, which might well enough have become their ancestors. It shews, too, what, and who, were the Philistines, who so long maintained themselves against Israel; not Cretans, not Greeks, exclusively, but the descendants of those Palli, who, inhabiting the sea coasts, could always be recruited by means of their ships. Nor let us forget, that this shews too, the reason why the deities of In-





TERAPHIM. *LARES.*



dia and of Philistia were the same; though in length of time Egyptianized, or Grecised; and this adds to what we have elsewhere said, on the expectation that our researches in India will clear many other obscurities, by tracing their causes to the fountain head of observation.

We may include, also, that this shews the reason of the Jewish hatred to the Samaritans in later ages; for these were a colony of Palli, or Hamites, brought from the east of the Euphrates, and settled where the Shemite Jews claimed paramount property.

To follow this train of reasoning to its extent, would be too much for this opportunity; what we have said, opens so many new appearances, that it is proper they should be examined, before we proceed further. If it be found, on candid inquiry, that these ideas are erroneous, they can have done no harm as yet; if, on the contrary, they be found agreeable to truth, they will, under the direction of Providence, be investigated, and their veracity acknowledged; till at length, that information which we have been labouring to communicate, has its proper influence, in relieving the *sacred oracles* from that burden of human error, under which sundry parts of them have been long disgraced, if not mutilated, depressed, if not destroyed.

The reader will consider the foregoing as specimens of those statements which might form part of our intended "Connection of Sacred and Profane History:" it is, indeed, an abstract of two essays, composed for that work, but which we have taken this opportunity of submitting to the public, for various reasons; not the least of which is a desire of gathering those opinions on our principles, which their novelty, at least, may expect. We are aware that our suggestions are directly opposite to those which are current among the learned, and in particu-

lar to those of the very erudite Mr. Bryant; that gentleman supposes to be Shemite kings, those whom we have taken for Hamites: he supposes the shepherd kings from India, or Palli, to have been expelled Egypt before the sons of Jacob entered it; but we presume to think that circumstances accord much better with our own principles than with his. It is not to be expected that in this abstract all our authorities, or all our observations, can be given on subjects like the present. Much remains to be done, and Providence will engage *somebody* to do it, whether or not that *somebody* be ourselves.

In times so long antecedent to what regular histories are come down to us, we are necessitated to accept the services of the meanest assistants, tradition, allusion, hyperbole, and hieroglyphics: wherever a trace of truth appears, however faint, or its aspect however unpromising, there is our attention, and often our anxiety, directed. Long, very long, is the true sense of such obscurities, before it can be seized or appreciated by the mind; that a truth is enveloped under such concealment, is often a persuasion, or a perception of the mind, long before the nature of that truth is discovered; and when the nature of such a truth is fortunately brought forth to open day, the application of it remains for yet protracted consideration; and who can ensure his mind from viewing truth itself under an obliquity which may render it deceptive? Let then these difficulties engage us to accept with candour the labours of those, whose efforts are thus directed: being well aware, that, under the blessing of Providence, the honour of illustrating holy Scripture is to be expected only from diligence and impartiality, from a talent given, not for concealment, but for employment: but which, nevertheless, though exerted with the utmost care and sincerity, is not therefore infallible.

#### TERAPHIM: LARES. GEN. xxxl. 30.

On this subject we remark in the first place, that under the article TERAPHIM, in Dictionary, several suggestions of learned men are offered: each of them has something plausible; and, indeed, each has advanced somewhat toward being right; though, it may be, the sentiments of no individual have attained entire success. We can hardly avoid desiring the reader to peruse that article, before we submit our reasonings on this subject.

On the word *teraphim*, we adopt the idea of Selden, that *teraph* is a Chaldee pronunciation of the Hebrew *seraph*; such being a very common variation between the two dialects; but then, we do not suppose the word *seraph*, which signifies *burning*, denotes here what is usually understood by it, a superior rank of holy angels; but rather, according to its natural import, a *fire*, or heated *subject*: that is to

say, a *terra cotta*, or baked clay subject, one which had undergone considerable degrees of heat, in the furnace, or kiln; as the custom still is, to harden, by baking, models of clay, china, &c. We accept, therefore, the idea of a burnt-in, or hardened by fire, or even fire proof subject, as the import of the term *teraph*, or *seraph*, when applied to figures capable of sustaining that process; whether models of clay, or casts of bronze or other metal which have passed the furnace.

We also adopt the idea that the *teraphim* of Laban were his *dit penates*; his household gods; those powers who, in his opinion, protected his dwelling, and under whose auspices he desired constantly to dwell, as Jurieu supposed.

Under this view of our subject, we inquire, 1st, What were the *penates* of antiquity, and their offices?

2dly, What were their forms, or figure? 3dly, We shall conclude by considering those passages of Scripture, where the word *teraphim* occurs.

N.B. We ought to observe that the word *teraphim* is plural, or dual, implying *two teraphs*; but whether more than *two* we shall not determine.

#### OF THE PENATES OF ANTIQUITY.

The gods penates, lares, or genii, were pretty much confounded one with another. Lares are sometimes called genii of places; but it seems rather desirable, to restrain the lares to the care of houses; or perhaps more strictly still, to the care of domestic concerns: penates to the care of the house, or of houses in general: and genii to places; whether in, or out of, houses, &c. I believe this to be correct: but it is not always observed in antiquity, for we have inscriptions *Jovi et Geniis loci*, where genius evidently imports the protecting power; the same as the lares and penates; for so other inscriptions are varied to *Jovi et Laribus*, or *Jovi et Penatibus*. Genii were also taken for the manes, or departed spirits of the dead. Apuleius, speaking of the demon, or genius, of Socrates, tells us, "Genius is the soul of the man, liberated, and disengaged from the confinement of the body:" these were anciently named in Latin *lemures*: from these *lemures* those who take care of such as dwell with them in their house, [or are of their descendants, supposed to reside in the paternal habitation] and who are kind and pacific, are called "familiar lares." St. Augustin says nearly the same as Apuleius. Some have called them tutelars, *tutela loci*; and the Greeks seem to have used the titles indiscriminately, *Θεοὶ σφετεῖς, κατοικοῖ, οἰκόμενοι, ἐγγεῖς, ἀντοί, ἰδίοι, μύχιοι, πατῶν*: "gods, the lares, domestic, born in the places, aborigines, defenders or protectors of houses and property, dwelling in the most secret, or private, secluded, parts of the house, paternal gods." *Vide* Dion. Helicarnass. lib. i. p. 54.

The lares then were house protectors, and beneficiaries to the domestic, private, and internal residence, and to the residents within such dwellings.

When the young boys were grown up, and quitted their *bullæ*, or balls, which as amulets, or talismans, hung from their necks, they suspended these *bullæ* to the images of the lares of their houses, as Persius tells us,

*Bullaque suocinetis hribus donata pependit.*

And Petronius says, "Three boys entered, clothed in white tunics; two of whom placed on the table, lares, adorned with *bullæ*; the third, turning toward them, with a cup of wine, cried, "Ye gods be propitious to us," *dii propitii*.

To the same effect, Coriolanus, taking leave of his

mother, his wife, and his country, concluded his address by these words: "farewell, O gods, penates! O paternal lares! O genii! who occupy this place, farewell," Dion. Helicarn. lib. i. *vide* also lib. viii.

The number of domestic gods was gradually increased, till every god of every kind, if he were but placed within the habitation, was considered as a tutelary deity: and what Suetonius says of Augustus, seems to imply, that he had a spacious apartment in his palace, for his *dii penates*. "A palm-tree," says he, "sprouting up between the joints of the stones, before his house, he ordered it to be carried into the court of the penates gods, and took great care to promote its growth."

There were also deities supposed to be exclusively attached to certain cities and places; these are the proper *tutelary* deities. The idea occurs in Scripture, 1 Kings, xx. 23. "Their gods [of Israel] are gods of the hills, and not of the vallies;" let us therefore fight them in the vallies, where they have no power; and then we shall defeat Israel. I mention this, merely in passing, to shew how nearly the same sentiments were maintained in Europe as in Asia; but shall not enlarge on it here. For an instance of the manner of *evocating*, or calling out, tutelary deities, from their cities, &c. *vide* article DEVOTING, Dictionary.

#### OF THE FORM OF THE LARES.

The lares, or penates, were figured under the form of that animal, the dog, which most faithfully takes charge of the house in the absence of the proprietor; because, such protectors of a dwelling, should be like a faithful dog, kind, gentle, and benevolent, toward the members of the family, and toward their inmates, friends, visitors, &c. but fierce, angry, and jealous, toward strangers, or enemies. Moreover, they should know the house, and premises, and be at no loss in superintending their charge. Other properties wherein lares should resemble dogs, are recited by Ovid, Fast. 5.

*Servat uterque domum, domino quoque fidus uterque est,  
Compita grata deo, compita grata cani,  
Exagitant et lar, et turba diania fures,  
Pervigilantque lares, pervigilantque canes.*

If then, a dog was adopted, to signify the protecting lares, we may be sure it was not a common dog, but rather, as is said, with respect to Anubis, a dog's head on the human figure; and we learn from Plutarch, that the Romans had this idea very strongly; they not only supposed their deities accompanied their dogs, but they represented them clothed with the skins of dogs: whence in Quest. Rom. No. 51. he asks, why the lares, called properly *prestiti*, [watchers] are covered with the shag, [or skin, &c.] of a dog? Ovid tells us they were called *prestiti*,



Quod præsent oculis omnia tuta suis.

because they looked sharply about them, to take care of what was committed to their charge. Nor let any deity despise this office, for even Jove himself is reckoned among the lares: hence we have *Silvano domestico*, and in like manner, *Jovi domestico*, "To Jove the domestic god:" and on this principle the puzzling inscription, *SILVMIO DOMESTICO*, may be read distinctly, *DEO SILV-ano M-agno JO-vi DOMESTICO*.

Among the Egyptians, the lion as well as the dog, was esteemed a watchful protector: whence we have in Horapollus, i. 18. "When the Egyptians designed to represent a vigilant man, or watcher, and also a guard, φύλακα, they formed a lion's head;" which custom, perhaps, arose from the report that the lion, as other of the cat kind, sleeps with his eyes open: in fact, we have several statues, as it were, in a sleeping-watching posture, *velut nitentium*, winking, or blinking, which are thought by some, to represent the god Petto; by others, they are referred to the Belphegor of the Moabites, of whom Vossius, Maimonides, de idol. iii. 2, &c. and Selden have treated. That the Egyptians adored human figures with animal heads, but especially with lions' heads, is witnessed by Tertullian, Apol. 16; Minutius Felix, Oct. 28; Athanasius, contra Gentes, p. 20; Arnobius vi. 10. and Porphyry de Abstin. iv. 7. and their priests in their public processions wore the skins of such animals, and paid other adorations to them.

It will easily be supposed, that gods represented *winking*, were rather sitting than standing: and sitting, as observed in FRAGMENT, No. 113, was much rather the fashion for gods than standing, or walking; in fact, sitting was an attitude of residence, of dignity, of receiving service, not serving; and this in eastern countries, and under a sultry sun, formed a strong distinction between the object of worship, and the worshippers devoted to its honour.

We have thus stated what was the attitude of the domestic gods of Rome, [the same of Greece] and of Egypt: the same we shall find was that of the Syrian deities, which brings us nearer the immediate subject of our consideration. Such, at least, was the attitude of the famous Palladium of Troy; which was an image of Athene, usually understood to be Pallas or Minerva; but rather an allegory of guardian Providence, or thus; "Athena was daughter of Chronus," i.e. vigilance is produced by time; *Experientia docet*: [but properly, Chronus was one of the patriarchs saved in the ark, and Athene was his descendant.]

Apollodorus, Bibliotheca lib. iii. cap. 11. intimates that Athene herself shaped the image of the Palladium. Herodian, and Servius, hint that this image was of wood; as Herodotus says, the ancient Egyptian statues were. And Tibullus says the penates were originally of wood; when faith was better kept

than afterward, but this implies the poverty, not the piety of a country.

Tunc melius tenere fidem, quam paupere cultu

Stabat in exigua ligneus aede Deus.

Lib. i. Eleg. ii.

The Palladium, besides sitting, had the legs joined together, which is a striking similarity to the Egyptian statues; Apollodorus says, *τοὺς ποσὶ συμβεβηκός*, leg-united; the legs not separated. *Vide* the statue of the Colossus, Plate of Nebuchadnezzar's Image, FRAGMENT, No. 113.

Heliodorus also, iii. p. 148. says, the Egyptians made the statues of their deities with conjoined legs, as if united, *τῶν θεῶν Αἰγυπτίῳ τῷ πόδε ζεύγοντες, καὶ ὥσπερ θνήσκοντες ἰσῶσιν*: "to indicate," says he, "that their deities do not travel, or move by walking, but glide through the air." So Virgil describes Venus when discovered by Eneas,

*Et vera incessu patuit Dea.*

"Smooth sliding without step."

Milton.

Herodotus relates, iii. 37. that Cambyses, entering the magnificent temple of Vulcan, at Memphis, ridiculed the image of that god, because it resembled the Pateci of the Phenicians; i.e. it was like a pigmy, *vide* FRAGMENT, No. 322, and plate.

In confirmation of what we have said that the deities of the Trojans were represented *sitting*, we refer to Dion. Helicarnassus, who says, "in a temple near the Forum Romanum were two Trojan deities, which were two young men *sitting*; armed, each with a spear: the sculpture was extremely old. We have other statues of the same gods in the old temples, which are all in the military habit." [The reader will recollect the *Dioscuri*.] The Trojan penates, says Varro, as quoted by Macrobius, were carried by Dardanus from Phrygia into Samothracia: Eneas brought them afterward from Troy to Italy. The Phrygians named their *penates* "the great gods; the good gods; the powerful gods; and paternal gods:" *Θεοὶ πατρῆες*. *Vide* the inscription on the plate of Baal and Moloch, FRAGMENT, No. 108.

We should observe too, that Lycophron calls the Palladium *Φοινικεῖαν θεῶν*, "the Phenician goddess;" meaning not so much the Philistines, who make so conspicuous a figure in Scripture, under the kings of Israel, as the Phenicians, or Canaanites, an early colony from Egypt, or from India. And, indeed, I think it admits of doubt, whether, as Lucian says, Herm. 44. "The Egyptians [were the first who] expressed sentiments, i.e. symbolized, by means of men figures with heads of dogs, and lions, instead of letters and words:" and more generally as Lucian expresses himself, iii. 222. and Tacitus, Ann. xi. 14. "*PRIMI per figuras animalium Egypti sensus mentis exprimebant*." We ought however to note, that this manner of compounding the figure, has been thought to be

the origin of creature worship ; because the bestial part, having, when in union with the divinity as a symbol, acquired a sacredness, it was thought to retain that quality, when it was separated from its original stock, and so became an object of worship also. *Vide* Warburton and Dorigny.

Thus we have described the *dii penates* of the Romans, the Greeks, and the Egyptians : and have traced them to Phenicia, and to Syria : [and to India.] On the strength of these connections, we shall assume, that similar in form and manner, &c. were those of Chaldea ; and shall now proceed to examine the notions which Scripture attaches to the *teraphim*.

No. 1. Rachel stole her father Laban's gods, *teraphim*, Gen. xxxi. 30, 34. Consider these as the *dii penates* of Laban ; and we perceive their importance to him, the reason why he lays so much stress on their loss ; and why he ends the climax of his complaint against Jacob, by "wherefore hast thou stolen my gods ?" we see too by our Plate, the probable size of these *teraphim* ; so that Rachel might easily convey them away, without the knowledge, or participation, of Jacob, and could with great security wrap them up, or cover them in the bundle, &c. made by the necessities which she carried in her *cur* or *car* ; and which, being large enough to conceal them, yet a very unlikely thing to be employed as a covering for them, and Rachel only sitting on *that*, whereon Laban knew she had rode so long a journey, he little supposed they could be secreted under, or in, such a conveyance. N.B. If Eneas carried off his *dii penates* in a box, called expressly a *lararium*, Rachel might easily carry her *teraphim* in a basket. *Vide* the plate, &c. of the *cur*, or *car*, Gen. xxxi. 34.

I only suggest further, that Laban seems to have searched with too much diligence to have left any suspectable vehicle unexplored ; nor could he readily have supposed that Rachel sat on his gods with that excuse upon her which she pleads to her father : and which was no doubt sufficient to deter his search.

No. 2. We read, Judg. xvii. 5. that "Micah had a house of gods," so we have seen Augustus have a whole apartment of *penates* ; he had also "an ephod and *teraphim*." I apprehend that by inspecting our Plate, on which the figures, Nos. 3, 4, 5. are of bronze, we have pretty nearly the "molten image and the graven image," which the founder made for Micah ; and probably, the expenses of making two such figures of silver, together with their appurtenances, might easily cost in those days, two hundred shekels of silver, verse 4. which at 2s. 4d. each is about 23l. The importance attributed by Laban to his *penates*, applies to and explains the urgency of Micah, who like Laban pursued after his gods, and who risked his life to procure their restoration.

No. 5. As to the "speaking" attributed to these images, we should remember that anciently there

were many oracular statues, nevertheless, I question whether these *teraphim* were *especially* more vocal, by office, than others : the expression, Zech. x. 2. "the *teraphim* have *spoken* vanity," may be referred, generally, to the expectation of their protection, and of the good fortune attached to them : *q.d.* "they have failed in sending rain, and showers ; much was hoped for from them, but they have disappointed those hopes : their patronage has been deceptive, illusive, useless :" all which, might be without any powers especially vocal being attributed to them.

No. 3. In 1 Sam. xix. 13. we have a history, in which the *teraphim* bear a considerable part. "And Michal took ~~HE~~-*teraphim*, and the phrase is not only *he-teraphim*, but *AT-HE-teraphim*, the *very teraphim*, themselves, and placed them, not in the bed," but literally, on the *mithah*, or duan, [FRAGMENT, No. 12.] and the cushion which used to lie at the back of the duan, and which was made of goat's hair, she took, *o*, from its head, or heading, i.e. it used to lie at the head, or upper part of the duan, but she moved it from thence, placed it lower down, and wrapped, enveloped it, in a covering of clothes, as if to encourage proper warmth in a sick person ; at the same time spreading the goat's hair stuffing so as to resemble human hair. Michal pretended that David lay there sick ; and the pillow being about the size of a man, and resembling, as much as she could make it, under its covering, a man drawn together by sickness, it passed for such, at first ; but was detected on close inspection. What then did Michal mean, by placing the *teraphim* on David's bed ? 1st, to commit him as the person who usually slept there, to the protection of her household gods ; 2dly, to procure a reverence, and security for the place, from her father's agents : as she probably foresaw her father would not respect even her female privacy, [*vide* FRAGMENT, No. 25.] But that these *teraphim* were not the size of a man, should appear, from the consideration of the difficulty of moving such heavy goods, from the conspicuous idolatry they would have demonstrated in the family, from the consideration that the cushion would answer the purpose full as well, and was much more manageable, and from the time it would have occupied to have effected such a contrivance ; whereas, on our principles, the whole might be done in an instant, and the story shews there was not an instant to be lost.

These considerations militate against supposing the *teraphim* to be the size, or nearly the size, of a man ; not to insist on the evident construction of the text, which those who refer the word מְרַשְׁתִּיב מֵרַשְׁתִּיב, translated "for his bolster," are obliged to trespass against, by referring a word in the singular, *his* bolster, to a word in the plural, *teraphim*, which our rendering avoids, by referring this word to the head place of this bolster, or cushion, and thereby takes the *o*, from, in its true, and usual construction.

This is not the place to enlarge on it, but, I fear we must add to Saul's other imperfections, a pretty strong adherence to idolatry : as we find in his family the names of *Ishbaal*, *Mephibaal*, &c. and, that Michal, his daughter, used teraphim herself, and, possibly, thought these were the only things her father would respect. There was need, therefore, to displace this family from the throne, and to introduce a man "who should perform the whole of the Divine will."

No. 4. We read, 2 Kings, xxiii. 24. that Josiah put away the teraphim, together with magic, wizards, and familiar spirits, and all other sins that were sufficiently open to be discovered, "spied," in our translation : which shews the most thorough reformation possible to the king's power was attempted, and we may hope was greatly accomplished by him.

No. 5. As to the king of Babylon's consulting his teraphim, Ezek. xxi. 21. it is no wonder he should pay such attention to his household gods : perhaps, as it referred to the success of his expedition, this may be illustrated by what Virgil relates of Eneas : at least the representations of Virgil may shew how greatly the *penates* were respected anciently : and what confidence was placed in them.

*Ædibus in mediis, nadoque sub ætheris axe,  
Ingens ara fuit ; juxtaque veterrima laurus  
Incumbens ara, atque umbra complexa penates.*

*Æneid ii. 515.*

Uncovered but by heaven, there stood in view  
An altar ; near the hearth a laurel grew ;  
Doddered with age, whose boughs encompass round  
The household gods, and shade the holy ground.

*Dryden.*

*Nox erat, et terris animalia somnus habebat.  
Effigies sacrae divom Phrygiæque penates,  
Quos mecum a Troja mediisque ex ignibus urbis  
Extuleram, visi ante oculos adstare jacentis  
Insomnia, multo manifesti lumine, qua se  
Plena per insertas fundebat luna fenestras ;  
Tum sic adfari, et curas his demere dictis.*

*o'J*

*Æneid iii. 148.*

The statues of my gods, for such they seemed,  
Those gods whom I from flaming Troy redeemed,  
Before me stood, majestically bright,  
Full in the beams of Phœbe's entering light.  
Then thus they spoke,——

And we find they gave him advice of the course he was to take in his future wanderings. He also knew them to be his ancestors, by their portraits,

*Talibus adtonitus visis, ac voce deorum  
Nec sopor illud erat ; sed coram agnoscere vultus,  
Velatasque oomas, præsentiaque ora videbar——*

I saw, I knew their faces, and desisted  
In perfect view, their hair with fillets tied.

No. 6. The most difficult passage, perhaps, is Hosea iii. 4. "The children of Israel shall abide many days without a king, and without a prince, and

without a sacrifice, and without an image, *matsibeh*, which [FRAGMENT, No. 166.] might refer to a monument of a covenant sacrifice, or pacificatory agreement, and does not necessarily imply an image, and without an ephod and teraphim." Here, 1st, not only the teraphim are associated with many good things, but, 2dly, the connecting "without" being omitted, they seem to be particularly united with the ephod ; as in the instance of Micah. That Israel should be without covenant monuments, and without household gods, seems perfectly concordant ; but that the loss of their teraphim, should be suggested as a punishment, seems rather strange ; unless the passage may mean, without public rites, of appointed religion, and without even their favourite rites, of private superstition ; they shall be wearied even from this, which has got so strong hold of them, and which certainly their captivity in Babylon was little calculated to eradicate, and which as it should appear from this passage, they still continued. It implies, probably, a depth of distress : not even their household gods shall be thought of by them.

The Jewish superstitious notion "we are the sons of Abraham, Isaac, and Jacob," is strongly referrible to the principle of *penates*, as gods, saviours, protectors ; and some of the Rabbins have said things relating to Abraham's preserving all his posterity from hell, which exceed by far whatever of protection the ancients attributed to their paternal deities.

.....

We are now, I presume, ready for inspecting our Plate : Nos. 1, 2. are two views of an Egyptian Isis, in the attitude and character of a household god ; sitting, as if she designed never to remove from where she has taken her abode. Nos. 3, 4, 5. are three views of an idol, which answers to the description of a household god ; it is sitting ; it has moreover, an animal's head, which may be taken either for that of a dog, or that of a lion ; it looks sufficiently watchful, and formidable for either. No. 6. is an Egyptian figure, in which the head is clearly that of a dog : and upon the whole, I suppose, the dog's head was mostly adopted, at least by the commonality, or rustics," &c. Possibly, the lion might best please the military, as uniting vigilance and fierceness, while the dog best pleased the peasantry, who knew by experience the value of that animal.

The reader will observe that Nos. 3, 4, 5. are the size of the original, which is a bronze, in the royal collection at Herculaneum, vol. vi. p. 352. The size, attitude, nature, &c. of these idols, seem to assimilate them very strongly to the Chaldean *teraphim* : and as such they may be considered. We do not know of any really Chaldean or Babylonian antiquities existing ; and therefore are obliged to content ourselves with the nearest approximation in our power, which in the present instance appears to be sufficiently satisfactory, and which we now submit to the acceptance of the reader.



### CAMEL'S FURNITURE. GENESIS xxxi. 34.

Among those passages of Scripture which demand a knowledge of local peculiarities to render them intelligible, we may justly reckon this, where we read that Rachel purloined the *teraphim* of Laban, her father, "and put them in [or into] the camel's furniture, כְּרִי *becur*, allied to the Latin *carrus*, or to our *curricle*: or *becar*, allied, perhaps, to our word *car*, *carriage*, and sat upon them," [or, over them] *i.e.* upon the camel's furniture, which contained them: and she apologized to her father for not rising in his presence by pleading "the custom of women:" which deterred Laban from completing that scrutiny in which he had persevered to this instant without exception of place or person.

Mr. Harmer, vol. i. p. 446. thinks this *camel's furniture* was "the *hiran*; a piece of serge about six ells long laid upon the saddle; . . . it is used as a mattress when they, travellers, stop for the night in a place, on which they lie, and their wallets serve for bolsters." This idea he confirms by sir J. Chardin's MS.

Had that ingenious author adverted to the etymological signification of the word here used, he would have perceived, that *car* signifies any thing round, or of a rotund form; and therefore, that the *coune* mentioned in his text, and sufficiently well described by

him, as being a hamper like a cradle, carried on the back of a camel, one on each side of him, having a back, head, and sides, like a great chair, *vide Thevenot*, part i. p. 177. was much more likely to be the *car*, of this passage in Genesis, than any wrapper, formed into a roll.

To justify this assumption, our print shews one of these *cars*, placed on one side of a camel; and the reader will please to suppose such another is placed as a counterpoise, on the other side. This is copied from Mr. Dalton's prints of Egyptian figures. His description of it is as follows:

"In this print is shewn the manner of travelling of aged or infirm pilgrims, in double wicker work seats, placed so on the back of a camel, as to be equally poised, each side being alike, as another person sits in the same manner on the other side; with the store hampers under each seat, so filled as to preserve the even balance. Ofttimes four persons go on one camel, in similar shaped seats, two on a side, sitting fronting each other."

Dr. Pococke describes them in the same manner, comparing them to "an uncovered chaise, or chair, which is more convenient [than some kinds of litters] as they can sit, and extend their legs, if there is only one in it. Under the saddle of each camel is a coarse

carpet, to cover them by night," vol. i. p. 188. This coarse carpet is the *hiran* of Mr. Harmer.

The reader will observe in our print, 1st, the *hiran*, or length of coarse carpet cloth, or serge, placed on the back of the camel. 2dly, The round basket, which projects over his side, and which is fastened. This contains the necessaries for the person travelling. 3dly, The person seated, in much the same manner and attitude, as is usual on the *divan*; or as he would be seated, if at home; so that his usual posture is little or nothing varied. 4thly, The covering over all, which, like a kind of roof, keeps off the rays of the sun, the effect of rain, &c. The whole is made of wicker work, for lightness.

This subject gives rise to several reflections; as, 1st, The riding in vehicles of this kind, is, according to Maillet, Lett. p. 235. a mark of some distinction: for, speaking of the pilgrimage to Mecca, he says, "ladies of any figure have litters, others are carried in chairs made like covered cages, hanging on both sides of a camel; and ordinary women are mounted on camels, without such conveniencies, after the manner of the Arabian women, and cover themselves from sight, and from the heat of the sun, as well as they can, with their veils."

2dly, If Rachel journeyed in such a vehicle, then she was treated with some distinction; and though not like a person of the first consequence, yet, not like one of the ordinary Arabian women, or of the lower class: but, as circumstances would justify, in a medium state, with respect to accommodation. We may readily suppose that Leah, and perhaps Jacob's other wives, had conveniencies of the same kind. N.B. This supposition has its influence on the meeting of Jacob and his family with Esau; in which it should appear that all Jacob's family without reserve were on foot, as appearing before their superior: i.e. the *acknowledged* elder brother of the family, Gen. xxxiii. 5, 6, 7.

3dly, In reference to the circumstances of the history. This basket is always understood to contain those necessaries which the traveller may need during his journey: and, when women are the travellers, those conveniencies which are adapted to their situations. If then, we consider the situation assumed by Rachel, and compare what is included and inferred in the law, Levit. xv. 26; xx. 18. et al. which considers as unclean, and as set apart, separated from domestic intercourse, as well the person, as her conveniencies, "whatsoever she sitteth upon," whatever she has touched, &c. we shall see the propriety of Laban's keeping at a proper distance, not from Rachel only, but from the whole of that vehicle whereon she was seated. It appears too, that while journeying, this situation was as much retirement, "separation," as Rachel could well assume, or as could well be expected from her. *Query*, as Rachel died in child-

birth, Gen. xxxv. 16. while on a journey, was it not in one of these same conveyances, [which might be rendered very *private*] so that the same vehicle as had been the scene of her prevarication, became also that of her punishment?

[I presume that Rebekah, Gen. xxiv. 64. travelled in one of these *cars*; though it be not specified in the text: "she lighted off her camel."]

4thly, The size of this *car*, or basket, has an inference in regard to the size of the images, *teraphim*, which it concealed; for certainly they were not so large as to fill the whole of it, themselves only: they were not put in *openly* by Rachel, in the sight of her family; but were doubtless wrapped and closely folded in many *envelopes*, for their better secretion and security. This consideration then reduces them to a small size; a size which adapts them to be conveyed, with other things in their company, *adroitly* into the *car*, and safely when in it; without detection, either by means of their weight, or their magnitude. And this contributes essentially to justify the statement we have given in reference to the *teraphim* of Michal, 1 Sam. xix. 13. which certainly, if they resembled the *teraphim* of Rachel, as is likely, were not of a size, or proportion, to be mistaken for a living man. *Vide* the plate of *Teraphim*, Gen. xxxi. 30.

5thly, A word which appears to be only the duplicate form of this word *car*, is employed by the prophet Isaiah, lxvi. 20. and is unluckily rendered by our translators, and by others, "*swift beasts*:" they shall bring your brethren . . . on horses . . . and in chariots, and in litters, and upon mules, and upon [literally, in] *swift beasts*; כרכיות *becarcaruth*; now this word is doubled here, because, as we have observed, these *cars* are swung one on each side of the camel, therefore are plural, and a word in the plural form best denotes them. Moreover, it is said, they shall be "brought for an offering," exactly then, as pilgrims now go to Mecca; from one of whom our plate is taken. This leads to the conclusion that vehicles of this form and construction, were used in religious processions, in the days of Isaiah, as they now are, in the countries, and among the people, to whom he refers.

N.B. This justifies the idea of Vitranga, against Mr. Harmer.

By way of ascertaining the size of the *teraphim*, which we have supposed to resemble the *dii penates*, we have given from a gem, the group of Eneas carrying his father Anchises, who holds the box in which he conveyed away his household gods, or the *palladium*: this box is not large. And further, we have given a caricature delineation of the same subject from an ancient picture in Herculaneum, wherein Eneas and his family are represented as dogs: in this also the *lararium* is but small; and might easily be furtively conveyed away, among other things, in a *car*.

There are two gems in the Florentine Gallery, plate xxx. vol. ii. which represent the same subject, and so nearly the same figures, that I have no doubt they are copies from some famous group of statuary, representing this incident of the flight of Eneas : from one of these our plate is copied. The reader will recollect that the Romans drew their origin from Troy, from whence Eneas is carrying off his father and his divinities. In fact, Eneas and Anchises his father, were deemed little, if any thing, short of pro-

tecting deities at Rome, and therefore the caricaturing them under the form of *dogs*, though it shews what liberties the ancients took with their deities, yet is not the worst character to which they might have been assimilated ; as the dog was a proper emblem of the *penates* gods ; and a customary allusion to their offices. *Vide* the plate of Teraphim, Gen. xxxi. 30. and Virgil's Eneid, &c. as alluded to on that subject.

### NAPHTALI. GENESIS XLIX. 21.

NAPHTALI IS A HIND LET LOOSE :

HE GIVETH GOODLY WORDS.

THAT this passage requires illustration, will be evident, from a slight examination of its grammar, or inquiry into its meaning. Naphtali is a *hind* ; a hind is a *female* deer : *he*, the sign of the *masculine* gender, giveth goodly words. Naphtali is here both masculine and feminine ; but, in what sense, or to what purport, is it said of a deer, whether male or female, he giveth *words* ? And how are these words *goodly* ? When did a deer speak ? and speak, too, with propriety and elocution ? What idea has the reader annexed to this passage ? where is the unity of the whole, or the propriety of the parts ? how does this allusion correspond with nature, or with the subsequent situation or history of this tribe ?

We receive but little assistance, if we turn to the versions, ancient or modern. The Vulgate, one of the Greek versions, the Persian, the Arabic, concur in this rendering. The LXX, Bochart, Houbigant, Durell, Dathe, Michaelis, render "Naphtali is a spreading, terebinthine, tree, giving beautiful branches." This renders the simile uniform ; but the allusion to a tree seems to be purposely reserved by the venerable patriarch for his son Joseph, who is compared to the boughs of a tree. Now Joseph would be assimilated to an *inferior* object, if Naphtali had been compared to a parent tree before him ; which repetition of idea is every way unlikely.

Those who support the Hebrew points, and the opinion of the Massora critics, *i.e.* the present reading, support the former version, which is according to them. They say also that the idea of a tree is too general, and not specific enough to become the characteristic of a tribe ; since fertility, &c. which it implies, belonged equally to all the tribes, Gen. xlv. 21. And this has engaged later interpreters to identify this tree as the terebinthine.

It is certain, also, that the Hebrew *איל* *ail*, is the usual name for a stag. The Greeks seem to have changed this word, by prefixing a hard sounding letter, *D*, *dial*. Hence Hesychius says, *Διαλ την ελαφον*

*Χαλδαιοι* : The Chaldeans call a deer *Dial*. The Arabs write *jial*, *igial*, &c.

Having seen, though but slightly, the embarrassment of interpreters, let us try what assistance we may derive from natural history, toward explaining this passage.

1st, I conceive the word *ail* may be like our word *deer*, *i.e.* applicable to either sex, though custom may usually have appropriated it to one sex : as we do not always correctly, in common speech, distinguish the sexes of domestic animals, sheep, goats, horses, dogs, &c. or of wild animals, rats, wolves, bears, &c. So our word *deer* does not denote the *species*, as we have several kinds of deer, nor the sex, &c. So the Greek *elaphos* denotes a deer, *i.e.* either a *stag* or a *hind*. The Latin also looks the same way ; *dama*, a deer, a fallow deer, whether buck or doe : and Dr. Shaw, Travels, 414. 4to. understands the whole *genus* of deer, as included in the word *ail*, though this *genus* comprises many *species*. Our own professed naturalists accommodate themselves in their writings to this manner of expression. Goldsmith has a division "Of the *Cow* kind ;" under which he includes *bulls*, no doubt ; but Pennant is worse still, for he has a division "Of the *Ox* ;" under which he includes both *bulls* and *cows*, which is certainly improper, since *bulls* or *cows* are not *oxen*, neither are *oxen* *bulls* or *cows*, but mutilations produced by art.

2dly, The word rendered *let loose*, *איל*, imports an active motion, not like that of the branches of a tree, which, however freely they wave, are yet attached to the parent, but an *emission*, a *dismissal*, a *sending forth* to a distance ; in the present case a *roaming*, roaming at liberty. N.B. This word, as it does not agree with the actions of a tree, or of its parts, militates against the rendering proposed by Bochart, &c.

3dly, *He giveth*. This word may denote *shooting forth* : it is used of production ; as of the earth, which shoots forth, yields, her increase, Levit. xxiv. 4. So trees shoot forth branches, Psalm viii. 7 ; Prov. xii. 12. and so to *place*, *set*, or *appoint*.

4thly, *Goodly words*. We have seen that other versions render "beautiful branches," and we shall





NAPHTHALI. GENESIS Ch. XLIX. ver. 21.





acquiesce in their idea. The word rendered *goodly*, signifies *majestic, noble, grand, magnificent*; and the word rendered *branches* radically signifies to *diverge, to spread forth*. The whole passage, translated on these principles, will read thus,

Naphtali is a deer roaming at liberty,  
He shooteth forth noble branches [majestic antlers.]

N.B. The English word *branches* is applied to the stag, with exactly the same allusion as the Hebrew word: the French say *bois*, wood, for a stag's horns.

To justify this version, observe, that the horns of a stag are annually shed, and annually reproduced; they are ample, according to the plenty and the nutritious quality of his pasturage, or are stunted in their growth, if his food has been sparing or deficient in nourishment. Buffon reasons at length on this subject, Art. Cerf. "There is so intimate a relation between nutrition and the production of the antlers, &c. that we have formerly established *its entire dependence on a superabundance of nourishment*. In animals in general, and in the stag in particular, this superabundance shews itself by the most evident effects; it produces the horns, the swelling of the throat, the accretion of fat, &c. After the first year, in the month of May, the horns begin to shoot, and form two projections, which lengthen and harden, in proportion as the animal takes nourishment. . . . This effect [of nourishment] appears especially on the summit of the head, where it manifests itself more than every where else, by the production of the horns. . . . Another proof that the production of the horns arises wholly from the superabundance of nourishment, is the difference which is found between the horns of stags of the same age, of which some are very thick and spreading, while others are thin and slender, which depends absolutely on the quantity of nourishment; for a stag which inhabits a plentiful country, where he feeds at his will; where he is not molested by dogs, or by men; where, having eaten quietly, he may afterward ruminate at his ease, will always shew a head beautiful, high, and spreading; palms large and well furnished; the stem of his horns thick, well pearly, with numerous antlers, long and strong; whereas, he who inhabits a country where he has neither quiet nor nourishment sufficient, will shew but an impoverished head, few antlers, and feeble stems; *insomuch, that it is always easy to determine, by examining the head of a stag, whether he inhabits a plentiful and quiet country, and whether he has been well or ill fed.*"

Now direct these remarks to the prediction of Jacob: "Naphtali shall inhabit a country so rich, so fertile, so quiet, so unmolested, that after having fed the full, on the most nutritious pasturage, he shall shoot out branches, i.e. antlers, &c. of the most magnificent, and even majestic magnitude." Thus does the patriarch denote the happy lot of Naphtali;

not directly, but indirectly; not by energy of immediate description, but by inevitable inference, arising from observation of its effects. In fact, the lot of this tribe was rich in pasture, and "his soil," as CALMET observes, "was very fruitful in corn and oil." So that we have both correct verbal propriety, and subsequent fulfilment of the prophecy, in favour of our interpretation of this passage. In support of this opinion I shall add further,

That the residence of Naphtali was a beautiful woodland country, is generally understood: it extended to mount Lebanon, and produced fruits of every sort. Moses says, Deut. xxxiii. 23. Naphtali shall enjoy abundance of favour, and be filled with the blessings of the Lord. Josephus, de Bello, lib. iii. cap. 2. speaks highly of the fertility of Galilee, which comprised the lot of Naphtali, and, de Vita sua, p. 1017. he reckons two hundred and fourteen towns in this province.

We consider the source of the Jordan as rising in Naphtali; and from the name of the city near which it rose, Paneas, which is thought to originate from the deity Pan, we may perceive the nature of the country; for Pan, as the god of rural economics, delighted in woodlands, forests, groves, &c. Accordingly, William, archbishop of Tyre, in his History of the Holy Wars, lib. xviii. cap. 2. informs us, that there was around this city a vast forest, called in his time the forest of Paneades. It was adapted to feed and fatten flocks; and a prodigious number of Arabs and Turcomans, after a convention of peace with Godfrey of Boulogne, by permission of that hero, entered and resided in this forest, with their flocks and cattle; among which, says the historian, there was an infinite number of horses.

This forest extended even to mount Hermon, as the writer last quoted observes; and he supposes it to be a part or continuation of the famous forest of Lebanon. It needs little proof that a country, thus described, was likely to yield abundance of nourishment, adapted for deer, and even a superabundance, which might display its prolific effects in the growth and magnitude of the horns, and their branches: so that this country might *literally* fulfil the patriarch's blessing, which is not always to be expected in *figurative* and prophetic language.

It should not be forgot, that at about one mile distant from Paneas, stood Laish or Dan, of which it is expressly remarked, the inhabitants dwelt therein careless, quiet, and secure, Judg. xviii. 7. which implies a plentiful country, to say the least.

Of the adjacent district of Kesroan, which Volney tells us is similar to this side of mount Lebanon, Le Roque says, p. 220. Nothing equals the fertility of the lands in Kesroan: mulberry-trees for the silkworms; vineyards, whose wine is excellent; olive-trees, tall as oaks; meadows, pasturage, corn, and fruit of all kinds. Such are the riches of this agree-

able country, which besides abounds in cattle, large and small, in birds of game, and in beasts of chase. So beautiful a country, situated in a climate which I think is the mildest and most temperate of Syria, seems to contribute, in some manner, to the kindness of disposition, to the gentle inclinations, and to the praise worthy manners of the inhabitants.

He proceeds to say yet stronger things of the inhabitants of that country, whereof he is particularly speaking; but I presume what has been offered to the reader is sufficient to justify the patriarch Jacob in allegorizing the character and the situation of Naphtali, under an allusion to a deer, rather than to any wild beast of a savage and ferocious nature, as he does some of his other children.

It is supposed, that, in the allegory, the branching horns of this deer denote fertility in children; and it is remarked, that though only four sons are reckoned to Naphtali, when he went down to Egypt, Gen. xli. 24. yet his tribe at the Exodus numbered above 50,000 men. I need not add any remarks on the maintenance, and even increase, of this population, when settled in a country such as is above described.

N.B. In Buffon, the reader may see the connection of this idea with those already suggested.

I presume now to conclude, that we are under no necessity of recurring to the simile of a tree, in order to reduce this passage to clear and simple meaning: still less are we obliged to retain the mistaken rendering of our public translation, which presents us

with an *impossibility*, and a *contradiction*; especially, while we have such evident marks of verisimilitude and propriety, in favour of the sentiment and translation we have proposed.

#### EXPLANATION OF THE PLATE.

A. Is the head of a *hind*, or *female* deer, which sex *usually* has no horns; though some have been found with small horns; probably from ample feeding. The attitude of this figure is listening, but braying at the same time.

B. Is a stag of four years old; at which period he is well able to seek his own provision, and to roam at large in the forest. The antlers, with which he is furnished, are now in fair condition, and not unequal to those of the generality of his age and species.

C. Is the head of a stag, which, from having fed at pleasure in one of the forests of Germany, has acquired very large antlers, very thick stems, very broad horns, and so spreading, that the points they form amount to no less a number than *sixty-six*. Let him, then, stand as a proof of the effects of liberty and plenty, like the son of Jacob, to whom he forms an object of comparison.

NAPHTALI IS A DEER ROAMING FREELY IN THE FERTILE FOREST;

And, by the effect of plentiful feeding,  
SHOOTING OUT AMPLE ANTLEERS!

N.B. These figures are from Ridinger, a famous German painter of animals.

#### EMPLOYMENTS OF SLAVES IN THE EAST. Exodus v.

THE Plate before us is copied from a design annexed to "A Voyage to Barbary, for the Redemption of Captives." It was drawn by capt. Henry Boyd, while in a state of slavery; and therefore may be considered as authentic: if it boast no great elegance as a design. I doubt, the captain found it too correct as a representation in point of fact.

It shews the employments, the treatment, and the condition, of those who have had the misfortune to fall into the state of slavery among the Moors, and is fairly applicable to the whole of Africa: I think it corresponds with the state to which the Israelites were reduced in Egypt, and as such I offer it to the reader.

The employment of slaves, as appears by our Plate, is, building in its various branches; as, attending the furnace; which, I suppose, is for the burning of lime, in this delineation; sifting the materials for making mortar; which mortar is not of that kind to be laid between bricks in their courses, but of a mixture to be poured into frames, &c. there to set, and harden, and form the wall itself. After the ingredients of the mortar are sifted, they are well beaten to-

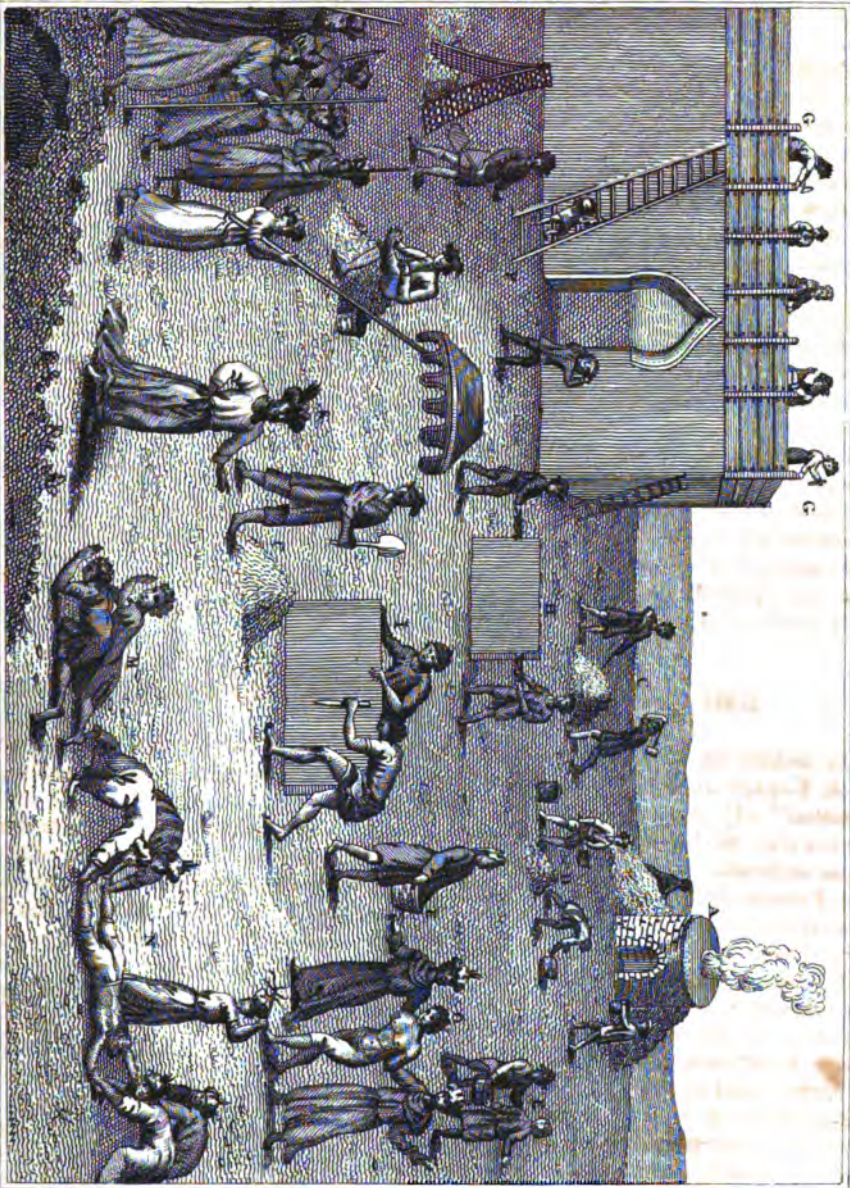
gether, and intimately commixed, by constant exertion and labour, continued incessantly, during many hours.

This mixture is then carried in baskets, to those who pour it into the cases for its consolidation; the workmen beat it firmly into its place, and when it hardened, they remove the boards from around and apply them elsewhere, as wanted in the continuation of the wall. Others of the workmen are employed in hewing stones, and preparing them for the stronger parts of the building: such as the corner entrances, openings, &c.

A. The *furnace*. This is the only delineation of an Eastern furnace which I have yet met with. I suppose its construction is for the purpose of burning lime; because I do not see how it is applicable to the burning of brick.

We have in the Hebrew three words rendered our translatory "furnace."

1st, *Cabashen* כַּבֶּשֶׁן, which is used where we read Exod. ix. 8, 10. Moses took handfuls of *ashes* from the furnace, and sprinkled them up toward *heaven*.



SLAVES in the EAST.



2dly, כור *Cur*, which should seem to be an assay furnace. 3dly, תנור *Tanur*, which I believe resembles the broad shape of a frying pan. I conclude, that this furnace in our print, is the *cabashen*; as it seems very likely that the ashes which Moses threw toward heaven, should be taken from some instrument of oppression by means of which the Israelites had been ill treated.

B. The *sieve*. There are two words rendered "sieve" in our translation.

1st, *Caburah* כברה, which I take to be the corn van, Amos ix. 9. "I will sift the house of Israel among all nations like as, *corn*, is sifted in a sieve, yet shall not the least *grain* fall upon the earth;" the mention of *grain* clearly implies *corn*. It is evident that the matters sifted in this "sieve" did not pass through it, but the *chaff* was blown away by the wind, &c.

2dly, *Nephah* נפה; this word occurs [נפת *nephat*,] Isai. xxx. 28. where our translation reads, "to sift the nations with the sieve of vanity." Observe, the word *to sift* is different in these places, [in Amos it is יננץ, in Isai. it is חנפה] which clearly denotes a different manner of sifting; and as we have formerly considered the manner of sifting corn, we may conclude, I think, rationally, that the manner of sifting lime, gravel, stones, &c. was by no means the same. I shall give bishop Lowth's note on this passage, by way of shewing the disadvantage of considering only one manner of sifting.

"To toss the nations with the van of perdition. The word לחנפה is in its form very irregular. Kimchi says it is for להניף. Houbigant supposes it to be a mistake, and shews the cause of it: the joining it to the ה, which should begin the following word. The true reading is להניף הגוים.

"The Vulgate seems to be the only one of the ancient interpreters, who has explained rightly the sense; but he has dropped the image: "ad perden-das gentes in nihilum." Kimchi's explanation is to the following effect: "נפה is a van with which they winnow corn; and its use is to cleanse the corn from the chaff and straw: but the van, with which God will winnow the nations, will be the van of emptiness, or perdition; for nothing useful shall remain behind, but all shall come to nothing and perish." So far bishop Lowth.

Now, I presume to think, that a rougher manner of sifting would best meet the prophet's idea in this passage; and therefore, that what would suit gravel, &c. will very expressively coincide with this sifting of the nations; not to preserve them, as corn is sifted; but to destroy them, as what *passes through a screen* is meant for different application, &c. from what remains behind. N.B. Though our gravel *screen* be nearly the article designed, yet the use of the word *screen* would be improper in this passage; as would

be "riddle," &c. since to *screen* implies to shelter, to defend, &c. in our language.

C. Is the manner of beating mortar with a wooden shovel, very different from the corn shovel, whose name in Hebrew appears to be *rechah* רחח; but we read also of shovels for the ashes of the altar, Exod. xxvii. 3; xxxviii. 3. רץ, which no doubt were calculated for despatch in removing those ashes; and to this idea agrees the passage, Isai. xxvii. 7. the hail shall, רץ, turn off, shovel away, sweep away, remove quickly, the refuge of lies: i.e. shall despatch it with haste. Vulgate, *subvertet*, shall overturn: Theodotion, *ταραξεν*, shall disturb.

D. More shovelling away of mortar. As the shovel of the figure C. seems rather adapted to beating than to shovelling, we only remark the similarity between the shovels of B. and D. which leads us upon the whole, to suppose these are of the kind meant in Exodus.

E. The mortar basket, which I presume in Hebrew is called ססס רור; and this seems to be precisely what is intended, Psalm lxxxi. 6. when Israel was in Egypt, where he heard a language he understood not. *I removed his shoulder from the burden*, like those of figures F. *and his hands were delivered from the dud*; the mortar basket, like that of fig. E. who carries his basket with both hands: which corrects our translation, where *pots* is in the plural, whereas in the original the word *dud* is singular, מדר, though "hands" is plural.

F. Mortar carried on the shoulder to those who are to employ it in raising the wall: the passage of Scripture, to which this might be applied, has been recently mentioned.

G. Workmen employed to construct the cases of boards in which the mortar is to be filled in, and to deposite the mortar, beat it, &c.

H. I. Stone hewers, and stone squarers.

K. An officer appointed to oversee the workmen, who is of some dignity, as appears by his umbrella, his guards, &c. perhaps a governor; hardly a king.

L. Guards of the overseer, or governor.

M. Slaves who have been accused, awaiting their sentence from the governor. Observe, the prostration common in the East: that it extends to a very profound, &c. attitude.

N. The manner of scourging; which is by laying the sufferer on his face, extended his whole length on the ground, his limbs being held, while a person with a whip of several cords strikes him on the bare back. This whip having several lashes, I conceive is analogous to what the Jews say on the subject of whipping, that it was performed by a whip of three thongs; thirteen strokes of which made thirty-nine lashes, so that they thereby made a provision against the number of the stripes exceeding forty, according to Deut. xxv. 3; 2 Cor. xi. 24.

I would query also, whether this kind of whip

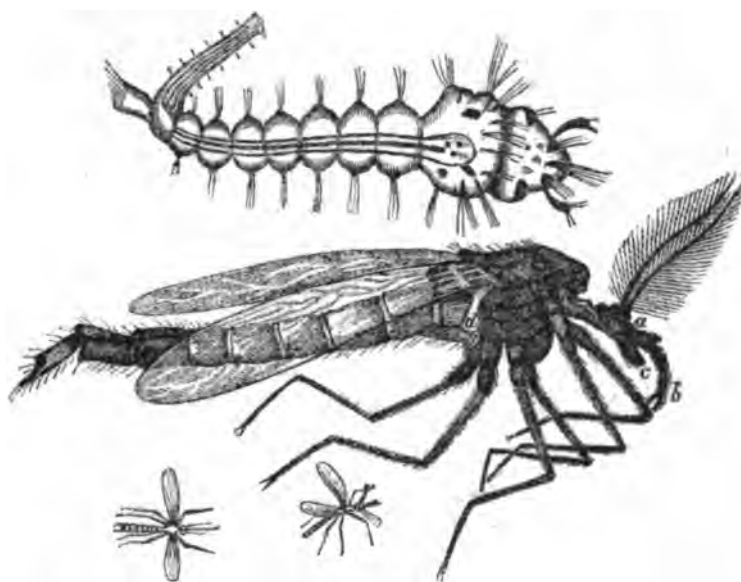


may not be the scorpion of 1 Kings, xii. 11—14; 2 Chron. x. 11—14. If so, then, seeing this instrument is employed in the castigation of slaves, there may be a stronger taunt in the words of Rehoboam than we are aware of; "My father chastised you with whips of a single thong; I will chastise you with whips of many thongs: even with scorpions; with such as are used in lashing of slaves."

O. A culprit advancing to receive his sentence, and his punishment. As this man is naked, as N is naked also, he is I suppose condemned to punishment; whereas, M not being naked, *may* have received a favourable hearing, and being perhaps acquitted, are returning thanks, &c. for the favour done them. Their

attitude is but in unison with such a deliverance and acknowledgment in the East.

Upon the whole, I think this print gives us a pretty accurate representation of the situation, &c. of Israel in Egypt; here is the furnace, the mortar basket, the building, the overseer, and the punishment: here seems to be the rigour also, and the slavery, with many particulars, to which we shall find allusions in the history of the posterity of Jacob, as hinted at in other passages of Scripture, besides the immediate history in Exodus, which if the reader will peruse with this print before him, he will probably perceive in it many points of allusion to the customary labours and situation of slaves, which need not to be particularized here.



THE GNAT.

We have ventured to differ from our translators in the only place where they use the word *gnat*, Matth. xxii. 24. by introducing another insect, more immediately referrible to the subject there intended; and we have, in conformity to the LXX, Wisdom, Philo, Origen, and Jerom, ventured to think, the plague they translate of *lice*, Exod. viii. 16. might rather be of *gnats*. It will be remarked, in loc. that we have referred these miracles to the water, and to the air; *gnats* would be a mixture of both. Barbut says of these creatures, "Before they turn to flying insects, they have been in some manner fishes, under two dif-

ferent forms. We observe in stagnating waters, from the beginning of May till winter, small grubs, with their heads downward, their hinder parts on the surface of the water; from which part arises sideways a kind of vent hole, or small hollow tube, like a funnel, and this is the organ of respiration. The head is armed with hooks, that serve to seize insects and bits of grass, on which it feeds. On the sides are placed four small fins, by the help of which the insect swims about, and dives to the bottom. These *larvæ* retain their form during a fortnight or three weeks, after which period they turn to chrysalids. All the parts

of the winged insect are distinguishable through the outward robe that shrouds them. The chrysalids are rolled up into spirals. The situation and shape of the windpipe is then altered; it consists of two tubes, near the head, which occupy the place of the stigmata, through which the winged insect is one day to breathe. After three or four days strict fasting, they pass to the state of gnats. A moment before, water was its element; but now, become an aerial insect, he can no longer exist in it. He swells his head, and bursts his enclosure. The robe he lately wore turns to a ship, of which the insect is the mast and sail. If at the instant the gnat displays his wings, there arises a breeze, it proves to him a dreadful hurricane: the water gets into the ship, and the insect, who is not yet loosened from it, sinks and is lost. But in calm weather, the gnat forsakes his slough, dries himself, flies into the air, and seeks to pump the alimentary juice of leaves, or the blood of man and beasts. It is impossible to behold, and not admire the amazing structure of its sting, which is a tube, containing five or six spicula, of exquisite minuteness; some dentated at their extremity like the head of an arrow, others sharp edged like razors. These spicula, introduced into the veins, act as pump suckers, into which the blood ascends by reason of the smallness of the capillary tubes. The insect injects a small quantity of liquor into the wound, by which the blood becomes more fluid, and is seen through the microscope passing through those spicula. The animal swells, grows red, and does not quit its hold till it has gorged itself. The female deposits her eggs on the water, by the help of her moveable hinder part and her legs, placing them one by the side of another, in the form of a little boat. This vessel, composed of two or three hundred eggs, swims on the water for two or three days, after which they are hatched. If storms arise, the boats are sunk. Every month there is a fresh

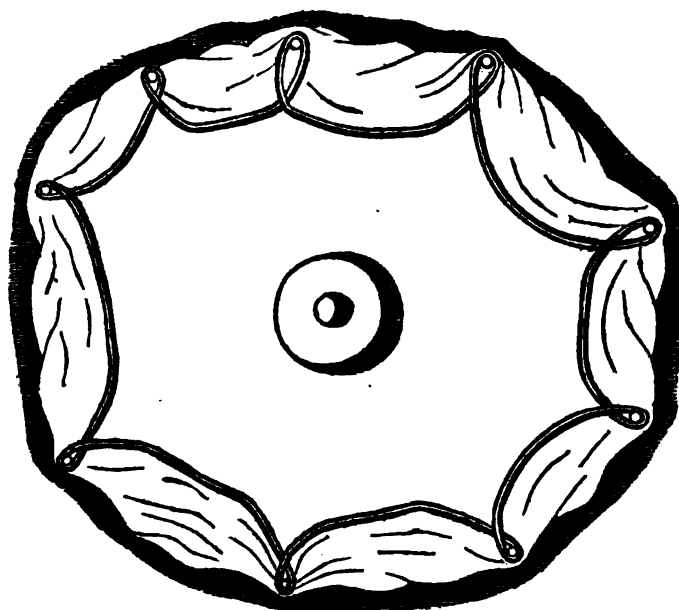
progeny of these insects. Were they not devoured by swallows, by other birds, and by several carnivorous insects, the air would be darkened by them. Gnats, in this country, however troublesome, do not bite so severely, as the muscheto flies of foreign parts. Both by day and night these insects enter houses, and when people are in bed, and would sleep, they begin their disagreeable humming noise, by degrees approach the bed, and often fill themselves with blood, sucked from the suffering sleeper. Their bite causes blisters in people of any delicacy. Cold weather diminishes their activity, but after rain they gather in quantities truly astonishing. In the great heats of summer, the air seems to be full of them. In some places the inhabitants make fires before their houses, to expel these troublesome guests. Nevertheless, they accompany the cattle when driven home; and they enter in swarms wherever they can.

The reader will judge from these representations, whether the *gnat* does not bid fair to be the Hebrew *cinnim*: being winged, it would spread over a district or a country, with equal ease as over a village or a city, and would be equally terrible to cattle as to men. It seems also to precede the *dogfly* with great propriety.

It should be added, that the *gnat* is thought to undergo several transformations; being, 1st, a worm; 2dly, a nymph; 3dly, an aurelia; 4thly, a gnat. It abounds not in great rivers, but in ditches, ponds, and repositories of water. Moses therefore did not strike the river, the Nile, but *clouds* of earth, as the word rendered *dust* may be understood. See Prov. viii. 26; Job xii. 24, &c.

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Our plate represents the male and female gnat of the natural size; together with the male or brush-horned gnat, and the nymph, greatly magnified.



KNEADING TROUGHS. EXODUS XII. 34.

*AND the people took their dough, before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.*

The following are the observations of Mr. Harmer, vol. ii. p. 447. they are so much to the purpose, that we shall add little or nothing to them.

"The dough, we are told, which the Israelites had prepared for baking, and on which it should seem they subsisted after they left Egypt for a month, was carried away by them in their *kneading troughs* on their shoulders, Exod. xii. 34. Now an honest, thoughtful countryman, who knows how cumbersome our kneading troughs are, and how much less important they are than many other utensils, may be ready to wonder at this, and find a difficulty in accounting for it. But this wonder perhaps may cease, when he comes to understand, that the vessels which the Arabs of that country make use of, for kneading the unleavened cakes they prepare for those that travel in this very desert, are only small wooden bowls; and that they seem to use no other in their own tents for that purpose, or any other, these bowls being used by them for kneading their bread, and afterward serving up their provisions when cooked: for then it will appear, that nothing could be more convenient than kneading troughs of this sort, for the Israelites, in their journey. See Dr. Shaw's preface, p. 11, 12. Also, Travels, p. 231.

"I am, however, a little doubtful, whether these were the things that Moses meant by that word which our version renders kneading troughs; since it seems to me, that the Israelites had made a provision of corn sufficient for their consumption for about a month, and that they were preparing to bake all this at once; now their own little wooden bowls, in which they were wont to knead the bread they wanted for a single day, could not contain all this dough, nor could they well carry a number of these things, borrowed of the Egyptians for the present occasion, with them.

"That they had furnished themselves with corn sufficient for a month, appears from their not wanting bread till they came into the wilderness of Sin; that the Eastern people commonly bake their bread daily, as they want it, appears from an observation I made in the fourth chapter, and from the history of the patriarch Abraham: and that they were preparing to bake bread sufficient for this purpose at once, seems most probable, from the universal bustle they were in, and from the much greater conveniencies for baking in Egypt than in the wilderness, which are such, that though Dr. Shaw's attendants sometimes baked in the desert, he thought fit, notwithstanding, to carry biscuit with him, and Thevenot the same, part i. p. 178.

"They could not then well carry such a quantity of dough in those wooden bowls, which they used for



kneading their bread in common. What is more, Dr. Pococke tells us, that the Arabs actually carry their dough in something else: for, after having spoken of their copper dishes put one within another, and their wooden bowls, in which they make their bread, and which make up all the kitchen furniture of an Arab, even where he is settled; he gives us a description of a round leathern coverlid, which they lay on the ground, and serves them to eat off, which, he says, has rings round it, by which it is drawn together with a chain, that has a hook to it, to hang it by. This is drawn together, he says, and sometimes they carry in it their *meal made into dough*; and in this manner they bring it full of bread, and, when the repast is over, carry it away at once, with all that is left," vol. i. p. 182.

"Whether this utensil is rather to be understood by the word translated kneading troughs, than the Arab wooden bowl, I leave to my reader to determine. I would only remark, that there is nothing, in the other three places in which the word occurs, to contradict this explanation. These places are, Exod. viii. 3; Deut. xxviii. 5, 17. in the two last of which places it is translated *store*.

"It is more than a little astonishing to find Grotius, in his comment on Exod. xii. 39. explaining that verse as signifying that they baked no bread in their departing from Egypt, but staid till they came to Succoth, because they had not time to stay till it was leavened in Egypt; when it is certain they were so hurried out of Egypt, as to be desired not to stay to bake even *unleavened* bread; nor can we imagine they would stay till leaven put into it at Succoth had produced its effects in their dough, since travellers now in that desert often eat unleavened bread, and the precepts of Moses, relating to the commemoration of their going out of Egypt, suppose they ate unleavened bread for some time.

"Succoth, the first station then of the Israelites, which Dr. Shaw supposes was nothing more than some considerable encampment of Arabs, must have been a place where there was a *considerable quantity of broom, or other fuel*, which is not to be found in that desert every where," Shaw, p. 138.

We shall add, to the above remarks of Mr. Hammer, the following description of this utensil, which, together with the figure, we have copied from Dr. Pococke.

#### EXPLANATION OF THE FIGURE.

"The round leathern cover laid on the ground is shown above. It has rings round it, by which it is drawn together with a chain that has a hook to it, to hang it by, either to the *side of the camel* or in the *house*; this draws it together, and sometimes they carry in it the *meal made into dough*; in this manner they bring it full of bread; and when the repast

is over, carry it away at once, with all that is left, in the same manner. It is represented here as the larger sort are made, only with a leathern thong round the rings."

We shall conclude with the description which Niebuhr gives of his travelling equipage, in which we find a piece of furniture of the same nature as that in the figure; and capable not only of the same purpose but of others also. We observe, too, that this is usually *slung on the camels*, in travelling: which accounts for the remark of the Israelitish writer, that the people "carried their *kneading bags* on their shoulders," bound up, I suppose, *knapsack* fashion. This may be ascribed to two coincident causes. 1st, They had not camels sufficient to transport the baggage of such a numerous host: 2dly, They were sent away with all speed, and had no time allowed them to procure travelling animals for their accommodation; they must either carry their food themselves, or relinquish it.

The following is from the English edition of Niebuhr, vol. i. p. 168.

"In the deserts through which we were to travel, a tent and beds were indispensably necessary. We had a neat collection of kitchen utensils made of copper, and tinned without and within. Instead of glasses, which are so liable to be broken, we used also copper bowls completely tinned. A bottle of thick leather served us as a caraffe. Our butter we put up in a leathern jar. In a wooden box, covered with leather, and parted out into shelves, we stored our spiceries of all sorts; and in another similar box, we laid our candles; in the lid of the latter, we fixed an iron socket which served us for a candlestick. We had large lanterns of folded linen, with the lid and bottom of tin. For a table, with table linen, we had a round piece of leather, with iron rings at certain distances round it, through which cords were passed, after our meals, and the table hung in the form of a purse, upon one of our camels. But we imprudently put our wine into great flasks, called in the East *damasjanes*, and large enough, each of them, to contain twenty ordinary bottles. These vases are very liable to be broken by the jolting of the camels, as we found by the loss of a part of our wine. It is much better to put your wine, when you are to carry it upon camels, into goat's skin bottles. This species of vessels may, at first, appear little suitable for the purpose; but they communicate no bad taste to the liquor, if the skins have been properly dressed. The same vessels answer best to carry the store of water that is requisite in travelling through dry and desert countries."

The reader has now, we presume, a much clearer idea of the article designed by the Hebrew historian, than was possible for him to have obtained from the rendering adopted in the English version, *kneading trough*. The notion of a *kneading trough*, and

that of an open leather cover, capable of forming a bag, are so distinct, that it seems every way necessary, were it only to avoid that ridicule to which skepti-

cism is ever prompt, that a different word should be substituted; a word more capable of designating the subject, and describing the utensil intended.

# REMARKS ON THE MAP OF THE COUNTRY, FROM SUEZ TO MOUNT SINAI: COPIED FROM NIEBUHR. EXODUS XIII.—XIX.

GEOGRAPHY and chronology are the two eyes of history; yet very rarely is geography purged from those films to which it is naturally subject. The task is not easy: for, to accomplish it, requires no less than actual acquaintance with the country which it describes, and this is not always possible; the utmost we can do is, to collect from those who have travelled there, what accounts they offer, and to correct the judgment of one traveller by that of another, who may have had superior advantages, and probably better information.

As the celebrity of mount Sinai has induced many persons to visit it, we are happily relieved from the necessity of depending on one only; we shall therefore, to the narrations of Dr. Shaw, who was certainly a man of observation, but not a correct draughtsman, subjoin that of Niebuhr, whose map we presume to think is the most faithful of any yet published. Moreover, as Dr. Shaw travelled the very course which Moses and the caravan of Israel had travelled so many ages before him, his remarks cannot fail of being interesting and acceptable. Travels, p. 348, &c. folio edit.

“Corondel, I presume, made the southern portion of the desert of Marah; from whence to the port of Tor, the shore, which hitherto was low and sandy, begins now to be rocky and mountainous, whilst that of Egypt is still more impracticable, and neither of them afford any convenient place, either for the departure or the landing of a multitude. Moreover, from Corondel to Tor, [1] the channel is ten or twelve leagues broad, too great a space certainly for the Israelites, in the manner at least they were encumbered, to traverse in one night. And, at Tor, the Arabian shore begins to wind itself, round what we may suppose to be Ptolemy’s promontory of Paran, toward the Gulf of Eloth; at the same time the Egyptian retires so far to the S.W. that it can scarce be perceived. The Israelites therefore could neither have landed at Corondel nor Tor, according to the conjectures of several authors.

“Over against Jibbel At-tackah, at ten miles distance, is the desert, as it is called, of Sdur, the same with Shur, Exod. xv. 22. where the Israelites landed, after they had passed through the interjacent gulf of the Red Sea. The situation of this Gulf, which is the [*Jam Suph* יַם סוּף] The weedy sea, in the Scriptures, the Gulf of Heroopolis in the Greek and Latin geography, and the western arm, as the Arabian geogra-

phers call it, of the sea of Kolzum, lies nearly north and south; in a position very proper to be traversed by that strong east wind which was sent to divide it, Exod. xiv. 21. The division that was thus made in the channel, the making the waters of it to stand on a heap, Psalm lxxviii. 13. their being a wall to the Israelites on the right hand and on the left, Exod. xiv. 22. besides the distance of at least twenty miles, that this passage lies below the extremity of the Gulf, are circumstances which sufficiently vouch for the miraculousness of it, and no less contradict all such idle suppositions as pretend to account for it, from the nature and quality of tides, or from any such extraordinary recess of the sea, as it seems to have been too rashly compared to by Josephus.

“In travelling from Sdur toward mount Sinai, we come into the desert, as it is still called, of Marah, where the Israelites met with those bitter waters, or waters of Marah, Exod. xv. 23. And as this circumstance did not happen, till after they had wandered three days in the wilderness, we may probably fix it at Corondel, where there is a small rill of water, which, unless it be diluted by the dews and rains, still continues to be brackish. Near this place, the sea forms itself into a large bay, called Berk el Corondel, which is remarkable for a strong current, that sets into it from the northward. The Arabs preserve a tradition, that a numerous host was formerly drowned at this place, occasioned, no doubt, by what we are informed of Exod. xiv. 30. that the Israelites saw the Egyptians dead upon the sea shore.

“There is nothing further remarkable, till we see the Israelites encamped at Elim, Exod. xv. 27; Numb. xxxiii. 9. upon the northern skirts of the desert of Sin, two leagues from Tor, and near thirty from Corondel. I saw no more than nine of the twelve wells that are mentioned by Moses, the other three being filled up by those drifts of sand, which are common in Arabia. Yet this loss is amply made up by the great increase of the palm-trees, the seventy having propagated themselves into more than two thousand. Under the shade of these trees is the *Hammam Mousa*, Bath of Moses, which the inhabitants of Tor have in extraordinary esteem and veneration; acquainting us, that it was here, that Moses himself and his particular household were encamped.

“We have a distinct view of mount Sinai from Elim; the wilderness, as it is still called, of Sin, lying betwixt us. We traversed these plains in nine hours,





being diverted, all the way, with the sight of a variety of lizards and vipers, that are here in great numbers. I had not the good fortune to see the famous inscription, that is said to be engraven upon the rocks, just as we turn into the valley that conducts us to mount Sinai. Sin was the first place where God gave the Israelites manna, *Exod. xvi. 14.* and therefore some authors have imagined, that these characters were left as a standing monument of that blessing, to future generations.

“From mount Sinai, the Israelites directed their marches northward, toward the land of Canaan. The next remarkable stations therefore were in the desert of Paran, which seems not to have commenced, till after they departed from Hazeroth, three stations from Sinai, *Numb. xii. 16.* Now as tradition has preserved to us the names of Shur, Marah, and Sin, so we have also that of Paran, which we enter at about half way betwixt Sinai and Corondel, in travelling through the midland road, along the defiles of what were probably the Black Mountains of Ptolemy. In one part of it, ten leagues to the northward of Tor, there are several ruins, particularly of a Greek convent, called the convent of Paran, which was not long ago abandoned, by reason of the continued insults which they suffered from the Arabs. Here likewise we should look for the city of that name, though, according to the circumstances of its situation, as they are laid down by Ptolemy, Tor, a small maritime village, with a castle hard by it, should rather be the place.

“It would be too daring an attempt to pretend to trace out all the particular encampments that are mentioned, *Numb. xxxiii.* the greatest part whereof were confined to this small tract of Arabia Petrea, which I have just now described. However, thus much may be added, that, after the Israelites left mount Sinai, the most southern of their stations seems to have been Ezion-geber; [2] which being the place from whence Solomon's navy went for gold to Ophir, *1 Kings, ix. 26*; *2 Chron. viii. 17.* we may be induced to take it for the same with what is called at present, *Meenah el Dsahab*, the Port of Gold. According to the account I had of it, from the monks of Sinai, it lies in the Gulf of Eloth, at the distance of two days journey from them, enjoying a spacious harbour, which supplies them sometimes with plenty of lobsters and shell fish.”

We shall now direct our attention to Niebuhr, *Travels*, vol. i. p. 175, &c.

“The city of Suez stands upon the western side, but not just upon the western extremity, of the Arabic Gulf. It is not surrounded with walls; but the houses are built so closely together, that there are only two passages into the city, of which that nearest the sea is open, the other shut by a very insufficient gate. The houses are very sorry structures; the

kans being the only solid buildings in the city. Hardly any part now remains of the castle which the Turks built upon the ruins of the ancient Kolsum.

“It is very thinly inhabited. Among its inhabitants are some Greeks, and a few families of Copts. But, about the time of the departure of the fleet, it is crowded with strangers.

“The ground lying around it is all one bed of rock, slightly covered with sand. Scarce a plant is to be seen any where in the neighbourhood. Trees, gardens, meadows, and fields, are entirely unknown at Suez. Fish is the only article of provisions plentiful here. All other necessities of life, for both men and the domestic animals, are brought from afar; from Cairo, which is three days journey distant from Suez; mount Sinai, at the distance of six days journey; or Ghasso, at the distance of seven.

“At Suez there is not a single spring of water. That at Bir Suez is scarcely good enough for cattle; but it is drawn to Suez twice a day for their use. The water of the pretended wells of Moses is still worse; and besides, these wells lie at a league and a half distance, on the other side of the Gulf. The only water fit for drinking that is to be had here, comes from the wells of Naba, upon the other side of the Gulf, and more than two leagues distant from Suez. The Arabs are the carriers; and they sell this water at the rate of nine French sols a skin; but, though reputed the best, it is still very bad. [3]

“The Arabs who live about Tor, [1] upon the other side of the Gulf, are little afraid of the Turkish governor of Suez. When dissatisfied with him, or with the inhabitants of the city, they threaten to bring no more water, and forbid them to come near the wells of Naba. These threats, if carried into execution, would reduce the city to the last extremities; and all means are, therefore, used to pacify them.

“On the 6th of September, 1762, we crossed the Gulf, and set out next morning with our Arabs. The first day we travelled along the coast of the Arabic Gulf, through a sandy plain, having a few hills scattered over it. The Arabs call such plains, when they lie somewhat low, Wadi, [4] or vallies, because water remains stagnant in them, after heavy rains. We rested under a palm-tree, in a place called *Aijom Musa*, Moses's Fountains. These pretended fountains, are five holes in the sand, in a well of very indifferent water that becomes turbid, whenever any of it is drawn. As the holes bear the name of Moses, the Arabs ascribe them to the Jewish lawgiver. After a day's journey of five German miles and a half, we encamped on the sand, in the plain of El-Ti. In the evening, a violent blast of wind raised the sand about us, by which we were not more incommoded than a similar incident would have incommoded us in Europe.

"The country through which we passed, is famous as the scene of the emigration of the Jews, under Moses. We were therefore desirous of learning from the Arabs, the names of all the places, and of all the mountains, especially, in our way. I likewise measured the distances of places, by counting the steps of the camel, and comparing the number with the time in which they were travelled, by my watch. By means of a compass, I distinguished likewise the directions of the road. None of the Arabs understood the nature of this instrument. It is plainly, therefore, an idle tale, that they follow the direction of the compass, in travelling through their deserts.

"On the 8th of September we travelled through the plain of Girdan. We saw, on our way, an enormous mass of rock, that had fallen from a neighbouring mountain. We entered next the valley of Girondel, and, after proceeding five miles and a half further, found ourselves in the vicinity of Jibbel Hammam Faraun. In the rainy season a considerable torrent runs through the valley of Girondel. [4] It was at this time dry; yet, by digging in the bed, to the depth of two feet, we found better water than that which is used at Suez. This valley not being deficient in water, has in it several trees, and even groves, that appear singularly striking to travellers from Cairo, who have seen no similar appearance in the previous part of their journey.

"Hammam Faraun is the name of a hot spring which rises by two apertures out of a rock, at the foot of a high mountain. It is used in baths by the neighbouring sick, who commonly stay forty days for a cure, during which their only food is a fruit, called *lassaf*, which grows here. An extensive burying place near the baths, suggested doubts in my mind of the beneficial effects of this regimen. The tradition that the Jews passed this way, and that Pharaoh's army was drowned here, has occasioned this place to receive the name of Birket-el-Faraun. The Arabs imagine that Pharaoh is doing penance at the bottom of this well, and vomits up the sulphureous vapour with which the water is impregnated.

"This eastern side of the Arabic Gulf is tolerably level and uniform. But the opposite side is one range of lofty mountains; broken, however, and divided by two vales, by one of which we must pass in travelling from Egypt to the shore of the Red Sea.

"We turned, by degrees, toward the northeast, in pursuing the direct road to mount Sinai, and at length entered a narrow vale, which appeared to have been cut by the torrents in the rock. The mountains which rose upon every side of us, in uninterrupted chains, were masses of a sort of limestone intermingled with veins of granite. In several places through them, I discovered a quantity of petrified

shells, of a species which is to be found with the living shell fish in it, in the Arabic Gulf. One of those hills is entirely covered with flints. The granite becomes more and more plentiful as we approach mount Sinai.

"Our road lay often along the brink of precipices, commonly through stony glens, and sometimes through wide vallies, watered and fertile. Such were Usaitu, El Hamer, and Warsan. We passed, also, in our way by Nasbe, the seat of some Bedouins of this country. As water was sometimes at a distance from the places where we encamped, our servants were obliged to go to bring it. We could have wished to accompany them, in order to see a little of the country; but our guides would not always permit us. After passing through the valley of Warsan, we turned a little out of the highway, and the same evening reached the abode of our chief of the tribe of Leghat.

"Being determined to proceed on to mount Sinai, we set out from the dwelling of our schiech of Beni Leghat, on the 12th of September. The country became more mountainous as we advanced; yet we passed through some pleasant vallies; such were those at Chamela, Dabur, Barak, and Genna. Before reaching the vale of Israitu, which, although surrounded with rocky and precipitous mountains, displays some rich and cheerful prospects, we were obliged to go over another lofty and almost inaccessible hill.

"At the distance of nearly seven German miles from the dwelling of our schiech of the tribe of Leghat, we found the abode of our other schiech of the tribe of Said. The Arabs set up our tents near a tree, in the valley of Faran, and left us to amuse ourselves there in the best manner we could, till they went to see their friends in gardens of date-trees, scattered over the valley. We were at no great distance from our schiech's camp, which consisted of nine or ten tents. We were informed that the ruins of an ancient city were to be seen in the neighbourhood. But, when the Arabs found us curious to visit it, they left us, and would give us no further account of it.

"The famous valley of Faran, in which we now were, has retained its name unchanged since the days of Moses, being still called Wadi Faran, the Valley of Faran. Its length is equal to a journey of a day and a half, extending from the foot of mount Sinai to the Arabic Gulf. In the rainy season it is filled with water; and the inhabitants are then obliged to retire up the hills: it was dry, however, when we passed through it. That part of it which we saw was far from being fertile, but served as a pasture to goats, camels, and asses. The other part is said to be very fertile; and the Arabs told us, that, in the districts to which our Ghasirs had gone, were many

orchards of date-trees, which produced fruit enough to sustain some thousands of people. [5] Fruit must, indeed, be very plenteous there; for the Arabs of the valley bring every year to Cairo an astonishing quantity of dates, raisins, pears, apples, and other fruits, all of excellent quality. Some Arabs, who came to see us, offered us fresh dates, which were yellow, but scarcely ripe. The chief of our *schiech's* wives, for he had two, came likewise to see us, and presented us with some eggs and a chicken. One was placed at some distance from where our tents happened to be pitched, in order to manage a garden of date-trees. [6] The other was our neighbour, and superintended the cattle and servants.

"We left this place 14th of September, and, after travelling two German miles further, in the valley of Faran, arrived at the foot of Jibbel Musa. Up this mountain we ascended a mile and a half, and encamped near a large mass of stone, which Moses is said by the Arabs to have divided into two, as it at present appears, with one blow of his sword. Among those mountains we found several springs of excellent water, at which, for the first time since my arrival in Egypt, I quaffed this precious liquid with real satisfaction.

"In the afternoon of the 16th of September, we descended Jibbel Musa, and passed the night at the bottom of that cliffy mountain, at the opening into the valley of Faran. [7] Next day, after advancing three miles through the vale, we halted near the dwelling of our *schiech* of the tribe of Said. Our *Ghasirs* left us again, and went to see their friends in the gardens of date-trees. Our *Ghasirs* returned, and we continued our journey on the 20th of the month. On the day following we had an opportunity of seeing a part of the road which we had passed by night, when travelling to Jibbel Musa. In this place, near a defile, named *Om-zer-ridg-lein*, I found some inscriptions in unknown characters, which had been mentioned to me at Cairo. They are coarsely engraven, apparently with some pointed instrument of iron, in the rock, [8] without order or regularity.

"On the 25th of September we arrived again at Suez. Before we could reach the city we had to cross the same arm of the sea, over which we had been ferried when we set out on our journey; but we could find no boat on the eastern side. Perceiving, however, that the tide was ebbing, we ventured to ford this part of the Gulf. We succeeded happily, a little north from the ruins of Kolsum. Our camels walked steadily; and the Arabs who waded, were only in water to the knees. This was perhaps the first time that any Europeans attempted to pass here in this manner. This attempt shewed us that the waters in the Gulf are much influenced by the tides, and convinced us, that in the *ebb*, the Red Sea may be safely passed on foot.

"After my return to Suez, I was desirous to examine also the western side of the Gulf, and the adjoining hills. I could prevail with no person to accompany me in so dangerous an expedition, for, at the smallest distance from the city, the passenger is in no less danger of being robbed, than in the desert. At length, however, an Arab undertook to be my guide. But he trembled at the sight of every human being that we met; and indeed those whom we met, seemed to be no less afraid of us. Thus teased and vexed as I was, I could make but few interesting observations in these pretty excursions.

"In the neighbourhood of Suez I could find no trace of any canal; unless the valley of Mosbeih, between Bir Suez and the city, may be regarded as such. After the rains, a considerable quantity of water remains stagnant in this vale, which the inhabitants draw for use; and when the waters are gone off, it is soon covered with grass." [9]

Such is the character of this region, as it appears in Heron's translation of Niebuhr. I shall now [from French edit.] translate, in addition, Niebuhr's account of the desert of Sinai, as it accompanies his map: extracting only what is capable of being employed in illustrating Scripture.

"The Arabic name of the country, situated between the two arms of the Gulf of Arabia, is called, I believe, *Bahr el Tour Sinai*, the Desert of Mount Sinai. This country, so famous anciently, is now almost uninhabited; only a few villages now stand on its coast, whose inhabitants live wholly by their fishing. The whole interior of the country belongs to wandering and independent Arabs. [10]

"The eastern arm of the Arabian Gulf, which the natives call *Bahr el Akaba*, is commonly delineated very wide on our maps; but, according to the accounts which I received, it is not wider than admits of people on one side of it, calling to others on the opposite side, and being heard. At the further end of this Gulf is the ancient city of Ailah, called *Eloth* in Scripture.

"On the western arm of this Gulf is the well known port of Tor or Bender Tor, where the vessels going from Suez to Djidda land, because they take, *gratis*, a tolerable water from a well near the port; and they purchase, at a low price, a still better water, brought from the mountains.

"The elevated mountain of St. Catherine stands N.E. six or six and a half German miles from Tor, adjacent to mount Sinai. Mount Sinai is but the highest peak of a chain of mountains, at the foot of which is the famous Greek convent. The mount and its convent stands on a mountainous mass, which our Arab guides called *Dsjebbel Musa*, and which is many days journey in circuit. It is composed in great part of gritstone; there is also granite; and the Sinai of the Christians, near the convent, is

almost wholly a rock of red granite of a very large grain.

"The mount of Moses has numerous beautiful springs; [11] nevertheless they are not so copious as to be united, and to form streams which might last the whole year. It seems, rather, that the vallies of the mount of Moses only furnish water after heavy rains. Here are fertile vallies, in which are gardens planted with vines, pear-trees, dates, and other excellent fruits. *I did not go to the west of Sinai.*

"The valley of Faran is at the northern foot of the mount of Moses, two and a half German leagues N.W. from the convent. Very fine fruits are found in abundance in this and the neighbouring valley. It was entirely dry in September; nevertheless the Wadi Faran becomes sometimes, after heavy rains, a torrent so considerable, that the Arabs are obliged to pitch their tents on the declivities of the mountains. The Arabs draw from the springs a water which is tolerable, but not so good as that found on the mountain of Moses.

"The valley of Girondel, like that of Faran, is inundated after great rains. In September it was so dry that we were obliged to dig for water a foot or foot and a half into the sand. This water, though inferior in goodness to that of the mount of Moses, is yet better than that of Suez. I had neither the time nor the desire to stop long enough to examine whether this water is alternately sweet and bitter, as Michaelis inquires, Quest. ii. xviii. xix. During this journey we rarely encamped by a fountain; and as I had asked sometimes to accompany those who fetched water, our guides always afterward sent to fetch it without our knowledge. If any wood was now known to have the properties of that used by Moses to sweeten water, the inhabitants of Suez would not fail to employ it.

"Wadi Girondel is nine or ten German miles from Suez, and near to Dejjebel Hammam Faroun. This valley contains many trees, and even small woods. Aijoun Musa; or, the *wells of Moses* are distant two German miles S.E. 30° S. from Suez, and a good half mile from the Gulf of Arabia, in a sandy plain. Water is found in many places on digging a foot deep: but the Arabs report, that of five wells seen there, only one yields a water fit for drinking." So far Niebuhr. For further accounts of mount Sinai, see on Exod. xxiv. 6. We shall close with a few remarks, by way of notes.

1st, *Tor*. This name is the same as that of the famous city of Tyre, on the Mediterranean. The circumstance of finding a second Tyre, and on the Red Sea, deserves notice, as being a very convenient situation for carrying on the trade to India. In fact, this city was built by the Tyrians, of which Strabo gives the history. The reader will form his own opinion on this; but if the Tyrians traded from hence to India, it favours the idea that the neighbouring

ports of Eloth and Exion-geber might trace the same track. *Vide Ophir.*

2dly, *Exion-geber*. The chief remark on this place is included in the former note. Mr. Bruce tells us, that the entrance of its port is dangerous, by reason of rocks which may easily be mistaken for the opening of the harbour.

3dly, This *payment for water* explains Numb. xx. 19. and we cannot but observe, throughout these extracts, the anxiety which is attached to the supply of water, and to its good qualities. The rarity of good water accounts for this.

4thly, The circumstance of water being found only *occasionally* in the torrents, and the vallies, together with the distress of those who, expecting to find it, are disappointed, is finely expressed by Job, chap. vi. 15.

My brethren have dealt deceitfully as a brook,  
As the streams of brooks they pass away,  
Ere they wax warm, they vanish:  
Ere it is hot, they are consumed out of their place.  
The troops of Tema looked;  
The companies of Sheba waited for them;  
They were confounded to the same degree as they had hoped:  
They came thither, and were completely ashamed.

Our English ideas of *brooks*, and *streams of brooks*, are very feeble, compared with those of the Arabs in respect to their *wadi*, torrents; nor can we conceive the distress of a caravan from a remote kingdom, when, after travelling during a sultry day, or days, it comes to a place where the finding of water was depended on, but in vain!

5thly, The reader will observe that, in the EXPOSITORY INDEX, on the article Manna, Exod. xvi. we have doubts, whether the whole of the camp of Israel lived on the manna; and we think such information as that contained in the present article, leads to the conclusion that they had, or might have, other food; such as the fruits, or other productions of this region, which are here described as being plentiful, and capable of maintaining "thousands of people" in their present state. That this district of Arabia was more fruitful formerly, than it is at present, we have elsewhere supposed. I presume to think, that when mortals, weak as they are, use proper means to accomplish what laudable purposes they undertake, they may hope for the Divine blessing in addition: and possibly this may be the allusion of those words in the Lord's prayer, "Give us this day our daily bread," *panem, panem supersubstantialem*, in addition to what had been already procured.

6thly, *The schiech's wife managed a garden of date-trees*. Precisely according to the remark of the bride in Solomon's Song, chap. i. 6.

The sons of my mother treated me contemptuously:  
They appointed me inspectress of the fruiteries.

7thly, It should seem by this passage, that Niebuhr was some hours in descending from the mount







SINAI.







SINAI. Plate II.

of Moses to its real base; consequently, the distance was considerable; this coincides with our remark on mount Sinai, on Exod. xxiv.

8thly, *Characters coarsely engraven, apparently with some pointed instrument of iron in the rock.* I take for granted that these characters are ancient; whether so ancient as the days of Job, I do not affirm; but this seems to be an instance agreeable to the desire of Job, chap. xix. 23, 24.

O! that my words were now written!

O! that they were firmly cut in a book!

By an iron pen upon lead, the leaden leaves of a book;

Or, in a lasting rock cut deeply.

That Job had the thought of perpetuity attending such incisions in the live rock is evident, and with the utmost propriety, as Niebuhr's account demonstrates.

9thly, When the waters are gone off the valley it is *soon covered with grass.* No doubt it was the same in the valley of Paran, and around where Israel was encamped; this assists in accounting for the means whereby the cattle of the camp were fed, for they, we presume, did not subsist on the manna.

10thly, We have supposed that of the same nature as these roving tribes of independent Arabs, was the Amelek which attacked Israel, which Joshua discomfited, and which Saul exterminated, Exod. xvii. 8, 14; 1 Sam. xv. 3, 18.

11thly, The stress laid by Niebuhr on the beauty of the springs on mount Sinai, on the goodness of their water, and their abundant supply, deserves our especial consideration. Was Moses acquainted with these springs, and their excellency? One would think so: and that he did not mean to bring his caravan to a spot where no water was procurable to quench their thirst. In short, he led them to where the best in quality, and the most in quantity, which this region afforded, was to be found; and when, whether through an increased demand for it, or a scanty supply, owing perhaps to unfavourable seasons, it proved insufficient, then the Divine goodness opened a breach in the rock, which, could it be distinguished, runs most probably like the fountain of Samson, unto this day.

We observe, moreover, that Niebuhr says, the springs do not form streams of a permanent description. It may, nevertheless, be conjectured, that Moses was acquainted with some that did run constantly; though, perhaps, when they reached the

sands they were absorbed by them: for he seems, Deut. xxxiii. 3. to distinguish the waters of strife, *Meribah Kadesh*, from the water of *Ashdod*, the copious flowing, and, one should think permanent, springs. *Vide* on mount Sinai, Exod. xxiv. ad fin. Should any person hereafter have an opportunity of searching for these springs, perhaps they may be found in the direction of the evening rays of the sun.

We have, in our remark on the book of Numbers, hinted at the very great extent indispensably requisite to the camp of Israel; we ought also to remark, that not only was this space necessary, when the camp was stationed at Sinai, but also in other places where it was stationed during its march, in order that the signals from the centre might be seen throughout it.

Niebuhr says he did not go to the west of Sinai; probably, therefore, his map is in these parts drawn from an estimate by his eye; the same I suppose of the southern parts of his map. If Dr. Shaw had been his equal in the art of design, we might have put more confidence in his map than we can at present. We have, however, traced Dr. Shaw's route on the map of Niebuhr; which, from Suez to Elim, seems to have been precisely that of the ancient Israelites. In fact, the mountains seem to determine the track decidedly; but, at Elim, the reader will observe two courses to Sinai: one leading N. E. as direct as may be to the Greek convent; the other to the south of mount Sinai. Dr. Shaw seems in his map to have marked the latter, while his narrative agrees only with the former. If there be any passable way to the south, it were very desirable that it should be inspected: as possibly it may have been the scene of interesting events.

It will be observed that we have added those Scripture names which appear to be ascertained by Dr. Shaw; and, in this respect, we have preferred his opinion to that of Niebuhr.

On the whole, we hope this Map will communicate information of a desirable kind to the reader; and contribute to render the route of the Israelites to mount Sinai better understood by those who wish to obtain a competent acquaintance with this part of their Bibles. The addition of the view of mount Sinai from Tor, not only shews how that mountain appears when seen from the Red Sea, but enables us to judge of the distance to which that mountain commands a prospect.

## THOUGHTS ON MOUNT SINAI, AND TRANSACTIONS THERE. EXODUS XXIV.

WHATEVER places or things mentioned in Holy Writ may have been changed in their properties, or appearances, rocks and mountains must con-

tinue the same. Rivers and floods may have forsaken their beds, but hills whose bases are granite, or whose sides are flint, remain to this day in the

same situation and state as the most ancient days beheld them.

This is no less true of mount Sinai than of any other mountain; itself a granite rock, and surrounded on all sides by granite rocks, it offers much the same aspect to beholders *now*, as it did when Moses fed his flock around it, or when he was here the "King in Jeshurun."

By inquiring what is the present character, geography, and appearance of this mountain, we may better understand some of those histories of which it was anciently the seat, and of which we read in Scripture.

Baumgarten travelled to mount Sinai A.D. 1505. After describing, with resentment, the impositions he suffered from the Arabs, he tells us:

"About the second hour of the night we went up to mount Horeb. There were in company with us two Greek monks, whom they call Calageri, and three Arabians who lived in the monastery of St. Catharine; whom our interpreter had deputed to be our guides, himself being so fat that he could not climb to such a height. We ascended the mountain by the light of the moon, and carried victuals and other necessaries along with us; we often rested ourselves by the way to recover our lost breath, and encouraged and roused one another to undergo the labour. The ascent of this hill is both steep and high, and, as the monks that were our guides told us, it has seven thousand steps of square stone, besides the greater part where the ascent is natural. Having come half way up the mountain we found a chapel dedicated to Mary, and within it a pure spring that was very useful to strangers.

"From thence we went to Helias's chapel, where they say he staid when he fled from Jezebel, 1 Kings, xix. At last, after much sweating and a great deal of toil and labour, we reached the top of mount Horeb, where in most humble posture we offered up our most hearty thanks to Almighty God who had preserved us hitherto.

"From thence we went to the church dedicated to our blessed Saviour which is built in that place, where, as it is said, Moses spake with the Lord and received the tables of the law, Exod. xxxiv. Hard by that church is a rock, the highest in all the mountain, and twenty paces round, in which place the Lord is said to have talked with Moses, while it smoked and looked terrible with clouds, thunder and lightning; and indeed to this day both this and some other neighbouring mountains shine with a sort of brightness resembling that of polished copper. About fifteen paces from hence is a Saracen mosque, built over the place where Moses is said to have fasted forty days and forty nights, by a special Divine assistance, before he received the law, Exod. xxiv. In the church dedicated to our Saviour we lay down on

the bare ground all night, and trembled so for cold, that we slept little or none all that night.

"On the 18th about sunrising we came down the west side of mount Horeb, by a very steep and dangerous way; and came into a valley betwixt mount Horeb and Sinai, in which was a monastery dedicated to forty saints, where, refreshing ourselves a little, we left our baggage under the care of a certain monk." To ascend Sinai,

"We began our journey, with much more toil and danger than in mount Horeb. For by this time the sun had reached the middle of the heavens, and the tops of the mountains with which we were surrounded intercepted the cool and refreshing breezes; and besides, such was our stupidity, that we had quite forgot to bring bread with us, and our perfidious guides had made us believe that we should find water enough on the mount.

"The ascent was both slippery and steep, inso-much that we were for the most part forced to make use of all four; which way of creeping was so uneasy, that I cannot express how wearisome and dangerous it was, and how strong one's knees must needs be that could endure it. For while one that is going up treads upon these stones that lie loose, they presently yield; and in a steep ascent, if one does not take care to set his feet warily, if one of the stones be moved out of its place, the rest follow, and tumble down upon the followers. And besides, while we were below, the roughness of them was very uneasy to us, because they were often tumbling down, and we were forced to handle them often when we were beginning to scramble up: but having got up higher, we were a little refreshed by a cooler breeze, and the sight of the goats that were running along the rocks diverted in some measure the thoughts of the toil. Afterward refreshing ourselves with a little sugar, and resuming new vigour, we encountered the difficulty again, and sometimes climbing, sometimes creeping, we had almost quite lost our breath, and were mightily distressed.

"And besides, the monks and Arabians were so tired that they could hardly know the mountain; for there were a great many high tops of mountains so like one another, that for a long time it was very hard to tell which was which, if there had not been some heaps of stones lying here and there, which had been gathered by others to direct succeeding travellers in their way; by which means our guides at last coming to know the top of Sinai, got before, and called to us with a great deal of joy; which so inspired us with courage and vigour, that we followed them quickly. But at last the ascent grew so difficult, that all our former toil and labour seemed but sport to this. However we did not give over, but imploring the Divine assistance, we used our utmost endeavour. At last, through untrodden ways, through sharp and hanging



rocks, through clefts and horrible deserts, pulling and drawing one another, sometimes with our belts and sometimes with our hands, by the assistance of Almighty God, we all arrived at the top of the mountain. But our Arabians, who were not spurred on by devotion, and who had no inclination to the thing, thinking it impossible to get up, staid below the rock, admiring our fervour, eagerness, and strength. The top of mount Sinai is scarce thirty paces in compass; there we took a large prospect of the countries round about us, and began to consider how much we had travelled by sea and land, and how much more we had to travel, what hazards and dangers, and what various changes of fortune might probably befall us; while we were thus divided between fear and hope, and possessed with a longing for our native country, it is hard to imagine how much we were troubled.

"Mount Sinai raises its lofty head so far above those of other mountains, and affords such a vast prospect on all hands, that although the Red Sea be three days journey distant from it, it seemed to us but about a gun shot. From thence we saw several desolate islands in that sea, and beyond it the desert and mountains of Thebais, where the hermits, Paulus, Antonius and Macarius, are said to have lived. From thence also we descried Althor, that famous port on the Red Sea, into which all the ships laden with spices from India come; and from thence they are carried on camels through the desert into Alexandria, and distributed almost through all the world.

"But because thirst and the importunity of our guides would not allow us to stay longer, we offered up our humble devotion to the most high God, and went down; and the descent being easier than the ascent, in a short time, sometimes tumbling, sometimes walking, we came to the middle of the mountain; where finding a little spring, but clear and wholesome, we drank heartily, to make amends for the long thirst we had endured.

"Near the monastery of the forty saints there is a most delightful garden of olive, fig, pomegranate, almond, and several other sorts of trees. Leaving this place, and taking a compass about Horeb, we came to a certain stone at the foot of the mountain, which Moses, as it is recorded, Numb. xx. having struck with his rod, brought forth as much water as served all the men and beasts that were in the Israelites army.

"Though Moses is said to have struck the rock only twice with his rod, yet there are twelve marks or prints on it. A miracle the more wonderful, because this stone, though separated from the rest of the rock, and almost of a square figure, yet is fixed in the ground by only one pointed corner, and consequently not in so fit a posture to extract any moisture from the earth; and therefore its sending forth such abundance of water must have been the work of an Almighty hand, and to this day there comes a sort of

liquor out at one of these marks; which we both saw and tasted.

"Not far from hence is a place where, Numb. xvi. the earth opened its mouth and swallowed up Dathan and Abiram, with their families and all that they had.

"A short way from hence is that well of which Moses made the people drink the waters of malediction, by which many of them died and were buried there, after their adoring the molten calf. Hard by this place is the burial place of the Greek brethren, where about nine thousand of them are said to be buried.

"Having fetched a compass almost about mount Horeb, near sunset we entered the monastery of St. Catharine; and though we were almost spent with weariness and hunger, yet weariness afflicted us most; for next day we were not able to stand."

The following is from Dr. Shaw's Travels, p. 350.

"We were near twelve hours in passing the many windings and difficult ways which lie betwixt the deserts of Sin and Sinai. The latter is a beautiful plain, more than a league in breadth, and nearly three in length, lying open toward the N.E. where we enter it, but is closed up to the southward by some of the lower eminences of mount Sinai. In this direction likewise the higher parts of it make such encroachments upon the plain, that they divide it into two, each of them capacious enough to receive the whole encampment of the Israelites. That which lies to the eastward of the mount, may be the desert of Sinai, properly so called, where *Moses saw the angel of the Lord in the burning bush, when he was guarding the flocks of Jethro*, Exod. iii. 2. The convent of St. Catharine is built over the place of this divine appearance. It is near three hundred feet square, and more than forty in height, being partly built with stone, partly with mud only and mortar mixed together. The more immediate place of the Shekinah is honoured with a little chapel, which this old fraternity of St. Basil has in such esteem and veneration, that, in imitation of Moses, *they put off their shoes from off their feet*, when they enter or approach it. This, with several other chapels dedicated to particular saints, are included within the church, as they call it, of the *transfiguration*, which is a large beautiful structure, covered with lead, and supported by two rows of marble columns. The floor is very elegantly laid out in a variety of devices in Mosaic work: of the same workmanship likewise are both the floor and the walls of the *presbyterium*, upon the latter whereof is represented the figure of the emperor Justinian, together with the history of the *transfiguration*. Upon the partition, which separates the *presbyterium* from the body of the church, there is placed a small marble shrine, wherein are preserved the skull and one of the hands of St. Catharine.

"Mount Sinai hangs over this convent, being called by the Arabs, *Jibbel Mousa*, The Mountain of

Moses, and sometimes only by way of eminence, *El Tor*, The Mountain. St. Helena was at the expense of the stone staircase, that was formerly carried up entirely to the top of it; but at present, as most of these steps are either removed, washed out of their places, or defaced, the ascent up to it is very fatiguing, and frequently imposed upon their votaries as a severe penance. However, at certain distances, the fathers have erected, as so many breathing places, several little chapels, dedicated to one or other of their saints, who are always invoked upon these occasions, and, after some small oblation, are engaged to lend their assistance.

"The summit of mount Sinai is somewhat conical, and not very spacious, where the Mahometans as well as Christians, have a small chapel for public worship. Here we were shewn the place where *Moses fasted forty days*, Exod. xxiv. 18; xxxiv. 28. where *he received the law*, Exod. xxxi. 18. where *he hid himself from the face of God*, Exod. xxxiii. 22. where *his hand was supported by Aaron and Hur, at the battle with Amalek*, Exod. xvii. 9, 12, &c.

"After we had descended, with no small difficulty, down the western side of this mountain, we came into the other plain formed by it, which is *Rephidim*," Exod. xvii. 1.

Niebuhr informs us, that

"The Arabs call *Jibbel Musa*, *The Mount of Moses*, all that range of mountains at the exterior extremity of the valley of Faran; and to that part of the range on which the convent of St. Catharine stands, they give the name of *Tur Sina*. This similarity of name, owing, most probably, to tradition, affords ground for presumption, that the hill which we had now reached was the Sinai of the Jews, on which Moses received the law. It is, indeed, not easy to comprehend, how such a multitude of people as the Jews, who accompanied Moses out of Egypt, could encamp in those narrow gullies, amidst frightful and precipitous rocks. But, perhaps, there are plains, on the other side of the mountain, that we know not of.

"Two German miles and a half up the mountain, stands the convent of St. Catharine. The body of this monastery is a building one hundred and twenty feet in length, and almost as many in breadth. Before it stands another small building, in which is the only gate of the convent, which remains always shut, except when the bishop is here. At other times, whatever is introduced within the convent, whether men or provisions, is drawn up by the roof in a basket, with a cord and a pulley. The whole building is of hewn stone; which, in such a desert, must have cost prodigious expense and pains.

"Next day our schiechs brought me an Arab, whom they qualified with the title of schiech of mount Sinai. Under the conduct of this newly created lord of Sinai, with our schiechs, I attempted to clam-

ber to the summit of that mountain. It is so steep, that Moses cannot have ascended on the side which I viewed. The Greeks have cut a flight of steps up the rock. Pococke reckons three thousand of these steps to the top of the mountain, or rather bare, pointed rock.

"Five hundred steps above the convent, we found a charming spring, which, by a little pains, might be improved into a very agreeable spot. A thousand steps higher, a chapel dedicated to the blessed Virgin; and five hundred above this, two other chapels, situated in a plain, which travellers enter by two small gates of mason work. Upon this plain are two trees, under which, at high festivals, the Arabs are regaled at the expense of the Greeks. My Mahometan guides, imitating the practices which they had seen the pilgrims observe, kissed the images, and repeated their prayers in the chapels. They would accompany me no further; but maintained this to be the highest accessible peak of the mountain; whereas, according to Pococke, I had yet a thousand steps to ascend: I was therefore obliged to return, and content myself with viewing the hill of St. Catharine at a distance."

The result of these informations is, 1st, That there are now goats fed on this mountain: So Moses fed his father Jethro's flock, Exod. iii. 1. and came to the mountain of God, Horeb. Probably the flock he guided and guarded was not numerous, as it should seem that Moses was alone at the time. 2dly, That there are now a considerable number of Arabs resident around it, or who occasionally visit it. 3dly, That there are trees on it, that it yields dates, and that, by cultivation, its fruits are excellent: they are even sent as presents to the bashaw of Cairo. 4thly, That the mountain is seen from a great distance: so that any thing of a striking nature, as a storm of thunder and lightning, &c. may be seen on it even at the Red Sea. 5thly, That the exterior base is far from the central peak or greatest elevation of it, "two German miles and a half," [of 15 to a degree] says Niebuhr. 6thly, That there is no sufficient open space around the peak wherein a large camp might be arranged: though the valley adjacent to the convent of St. Catharine may hold many persons, yet not many thousand persons: as it is but narrow and uneven. 7thly, That there is a space of considerable length, nine miles, and breadth, three miles, before the exterior base of it. This in Niebuhr's map is marked as a water course; and it still retains the name of Pharan: which was anciently that of the district circumjacent. It is uncertain whether the camp of Israel stood in this open space or in any other south of the mountain; but there is no place more suitable marked to the south in Niebuhr's map of this neighbourhood.

Tradition is uniform in asserting that the conven



of St. Catharine stands on the spot of the burning bush; and the stone, said to be the smitten rock, is on this side of the mountain; so that, on the whole, there is no inducement to seek the place of the Israelitish camp to the southward: and though we find Dr. Shaw in his map has traced the passage of the Israelites on the south of the mountain, or rather, over the mountain, yet that must be considered as an incorrectness in the Dr. who has marked his own passage in like manner; yet his account says, he entered from the northeast. He has also placed as many rocks and hills to the south, as elsewhere around mount Sinai, so that there is no supposable opening there, of greater extent, and fitter to contain a numerous host, than the parts north of the mountain.

It is to be observed, that one of the *peaks* into which Sinai is divided, is called *Sinai*, that to the left, in our Plate; another is called *Horeb*, that adjacent to it, to the right, in our Plate; so that sometimes what is said to have been done at Sinai, is said to have been done at Horeb; at other times, a distinction is observed, and one or other is specifically intended. We have not thought the distinction important; our Plate includes both; but may sometimes put each for either. We shall observe some particular histories, in which this mountain has been singularly distinguished by Providence: and which become much more intelligible by a competent understanding of its geography and appearance.

There seem to have been, in the instance of the giving of the law, *three distinctions of place* observed by Divine appointment: 1st, that occupied by the people at large, the furthest from the mountain: 2dly, that occupied by the seventy elders, and Joshua, probably that valley at the further end of which stands the convent of St. Catharine: 3dly, that more elevated part of the mountain, where Moses only was admitted. If this be just, then we have here the principles of the court of the people, the court of the priests, and the Holy Place itself, in after ages; all preparatory to the Holy of Holies, the understood residence of the Deity. [This seems to be confirmed by the mode of expression, Exod. xix. 12. "Take heed, 1st, go not up into the mount, 2dly, nor touch [approach] the border of it, lest ye die;" the exterior base of the mountain, that at the furthest distance from the *peak*.]

Moreover, it is certain, that the camp of Israel could not have been stationed where now stands the convent of St. Catharine, not only from want of space to contain it, but from the circumstance, that Moses being so near it on the mount must have seen all that passed in it: whereas, Moses is divinely informed, being ignorant himself, of the errors of the people, Exod. xxxii. 7. Yet Moses is described as *coming down* to Joshua; and Joshua as not distinguishing, by reason of distance, I suppose, whether the noise in the camp was that of war, or of festivity, verse 17.

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and afterward Moses's coming nigh to the camp, verse 19. which implies that he had walked some distance after his joining company with Joshua.

When Moses is called "into the mountain, he is directed to *come up* with Aaron, Nadab, Abihu, and seventy elders, to worship afar off," Exod. xxiv. 1. but Moses only was to *come nigh* the Lord, and, verse 15. he *went up* into the mount, i.e. to the higher parts, away from this company. Now if these elders were stationed half way up the mountain, say at B. the station of Niebuhr, when he took his second view of Sinai, they might be said to have *come up* the mountain, from the camp, yet to be *afar off* from the summit, or *peak* of it, to which Moses went, when he came nigh the Lord. Also, when it is said, verse 11. that God "laid not his hand on the seventy elders," it should seem to import their reverential distance from his immediate presence, and at such a distance they might "eat and drink," not merely without danger, but without impropriety. Thus the two phrases whose use has embarrassed commentators are reconciled by the geography of the place: for, the elders did not break any prohibition by advancing from the camp to this part of the mountain, therefore God laid not his hand of *punishment* on them: Moreover, they did not fast, as Moses did, when admitted to near communication with the Divine power, but ate and drank as usual, without restriction: while at the same time they were so placed, as to see the summit of the mountain without impediment, and from this distance, I suppose, could discern the evident appearances of the God of Israel, yet were too far off to gaze, or to be *intrusive*; in which sense "no man hath seen God, at any time."

We see that peculiar veneration has been paid to a certain spot on mount Sinai, where has been a convent, time out of mind; for, it is well understood that the present convent is only a successor to one more ancient. I would ask, whether it be credible, that an institution of a similar nature was here in the days of Elijah? 1 Kings, xix. 8. if so, when that prophet intended to visit Horeb, the mount of God, he did not mean absolutely to withdraw to a mere solitary desert, but he proposed to take shelter in the remotest establishment of the kind, and probably the meanest, which he knew of, where sons of the prophets were associated; as far removed from the power of Jezebel as personal safety required; and, it may be, beyond the dominion of that idolatrous queen of Israel. As to his "lodging there in a cave," verse 9. as rendered in our translation, this he might do *constantly*, notwithstanding better accommodations, or, he might occasionally visit the summit of the mountain, and on one of these visits he might sleep on the rock, in some station, not unlike the sleeping place of Baumgarten and his companions.

But I incline to the strictest sense of the words, "And he went unto the [sacred] place, to the cave,"

or cavity, [with the demonstrative] *q.* that where Moses had been screened by Divine power? Exod. xxxiii. 22. "and passed a night in the [sacred] place." Here, as he hoped, and expected, the word of the Lord came to him: and from hence he went forth to stand on the mount before the Lord, verse 11. We make no account of the idle tales of the Greek monks told on the spot; our remarks dismiss the whole of them, and indeed they are unworthy serious notice, as is hinted by Dr. Shaw.

It is probable, that trees of some kinds, for instance palms bearing dates, grew on this mountain, &c. in the days of Elijah, as fruits do at present; but, whether any Jewish, religious, establishment might have been supported by them, alone, we cannot say. We cannot help observing the very frugal fare of the present inhabitants of this convent, who yet are numerous, 150; we know, too, that ancient fare was no less abstemious than modern, and such would coincide with the views of Elijah in his retirement, as it would with those of whoever made this spot their residence. The prophet, who had been supported by the casual bounties of a *rookery*, might now be content with the wild fare of mount Horeb, whose bushes yielded him fruit and whose springs yielded him water.

The following thoughts, on another subject, are submitted with great deference.

It is well known that neither critic, commentator, nor version, has been able correctly to explain the phraseology, Deut. xxxiii. 3. Whoever doubts this will be convinced on consulting the *long* note of Dr. Geddes, in loc. As the subject is geographical, let us try the effect of geography on it. Comparing the Deity to the sun, the poet says, "JEHOVAH over Sinai *dawned*; Sinai is the mountain of that name: *And he rose* like the sun over Seir, taken as the general name of the promontory, to us, [Sep. Onk. Syr. Vulg.] *He shone over mount Paran*, taken for the mountains at the extremity of the base of Sinai, where the camp of Israel was in the valley of Paran [or, those on the

other side of the valley of Paran] *He came* [i.e. his rays] *over Meribah Kadesh*, the waters of strife, where he shewed his [rectitude] holiness, by supplying the thirst of his people; *over the waters of Ashdodh*, or copious flowing spring, to us." This last verse seems to contrast with the torrent of Paran, in whose bed the camp of Israel stood, which had [and has] water in it only at certain times, being otherwise constantly dry: whereas, these springs, says the poet, were copious and permanent. Thus understood every word in the passage is correct; every place is in the neighbourhood of Sinai, and the metaphor of the sun, progressively advancing from its dawn to its rise, from its rise to its strength, is strictly supported. It is even possible, that the metaphor is drawn from actual observation of nature itself. 1st, In the morning the lofty peak of Sinai receives the earliest inflections of light; then the light spreads over the surrounding mountains of Seir, of which Sinai is the highest: 2dly, at noon it diffuses itself over mount Paran; being south, it shines on the opposite hills, those beyond the valley of Paran: in the afternoon it illuminates the waters of Meribah; and lastly it visits the permanent springs. [i.e. Ashdodh.] Compare the course of historical events with this course of the sun; Sinai, Exod. xix. 20. Seir and Paran, the subsequent events in the station and camp: Meribah Kadesh, copious streams, Numb. xx. 2, 14.

Plate 1. Is a view of mounts Sinai and Horeb, taken at a considerable distance up mount Sinai. It shews the *peaks* of those mountains; the convent of St. Catharine over the place of the burning bush; the garden of the monks, &c.

Plate 2. Is another view of mount Sinai, from a further distance, shewing its appearance as seen from the valley wherein the convent stands.

The upper figure is a map of Sinai, as actually walked over by Niebuhr; whose track is marked on it. A. the station from whence he delineated the first view. B. the station of the second view.

#### EXPLANATION OF THE PLATE OF UNCLEAN ANIMALS. LEVITICUS XI. 4.

EVERY naturalist must arrange those animals which he professes to study according to the peculiarities of their formation; and among the most conspicuous of their members he will always reckon those which are adapted to motion, the legs and feet. These appear to have been the medium of distinction adopted no less by Moses of old than by Linnæus of late; for indeed the Mosaic line of *permission* and *exclusion* of animals for food, &c. is drawn by means of those divisions which nature has appointed to their feet.

*Solipedes*, or animals of one hoof, such as the

horse and the ass, are unclean: *Fissipedes*, or animals of hoofs divided into *two* parts, are clean; but then this division must be entire not partial, effective not apparent; and besides its external construction, its internal, its anatomical construction, must also be correctly correspondent to this formation. Moreover, animals whose feet are divided into *more* than two parts are unclean; so that the number of their toes, as three, four, or five, is an entire rejection of them, whatever other quality they may possess.

Such appears to me to be the principle of the Levitical distinction of animals clean and unclean, so far



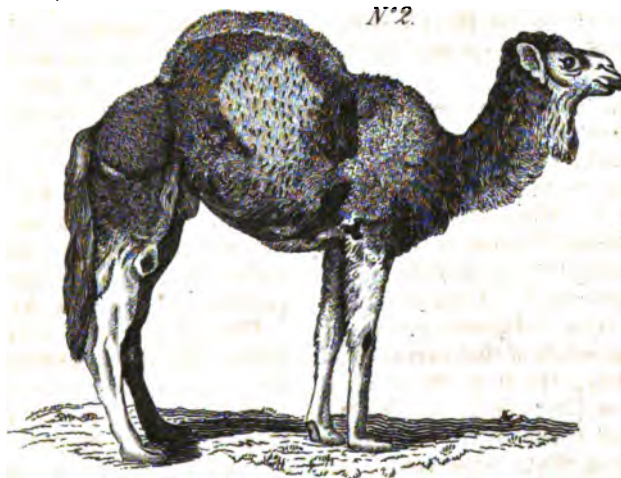
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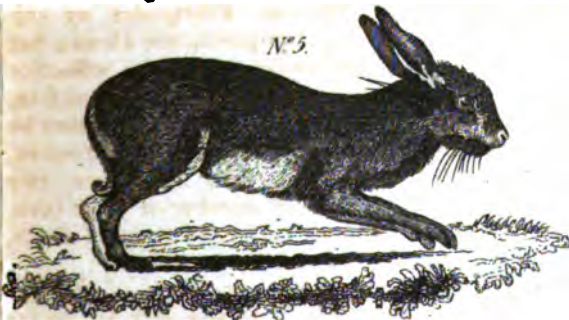
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N°5.



N°7.

UNCLEAN ANIMALS.









as relates to their feet; their rumination is a distinct character; but a character absolutely unavailing without the more obvious and evident marks derivable from the construction of their members.

We may, I think, consider the animals mentioned in this passage, as *instances* of a rule designed for general application, which excludes, 1st, All whose feet are not, by *one* cleft, *thoroughly* divided into *two* parts, as the CAMEL. 2dly, All whose feet, though thoroughly divided by *one* cleft into *two* parts externally, yet internally by the construction of their bones differ from the character of the permitted kinds, as the SWINE. 3dly, All whose feet are thoroughly divided by *two* clefts into three toes, as the SAPHAN. 4thly, All whose feet are thoroughly divided by three clefts into *four* toes, as the HARE; and therefore *à fortiori*, if there be any animals whose feet are divided into *five* toes, they are so much further removed from the character requisite to permission. [*Vide* the BAT, and Plate.]

It is proper to recollect, that the quality of rumination is one character necessary to lawfulness, yet the saphan, though it ruminates, is proscribed; and the hare, though in some of its varieties it may ruminate, yet is the whole species unclean by reason of the construction of its feet. This, then, seems to be the legislative naturalist's most obvious distinction; a distinction which the eye of the unlearned can appropriate at sight, and therefore it is adapted to public information.

For the history and plate of the *saphan*, and the construction of its feet especially, *vide* Prov. xx. 26. We have not thought necessary to repeat it on the Plate before us; neither shall we enlarge on creatures whose general habits and history are known: merely to identify and delineate them may be sufficient.

Nos. 1, 2. The CAMEL and DROMEDARY. These are, probably, only varieties of the same species; notwithstanding one has two humps, while the other has only one. These fleshy excrescences are of a soft

and gristly nature, and are not supported by bones or other permanent connections, whereby they might become parts of the solid structure of the animal. The general properties and services of this creature, its adaptation to the sands of the desert, its capability of carrying great weights, its long endurance of thirst, its docility and its irascibility, are very well known.

No. 3. Is the *upper* part of the foot of a camel, shewing a *sulcus*, or kind of groove like division, running down it, but not entirely dividing it.

No. 4. Is the *under* part of the same foot, shewing that there is a corresponding line on the sole of the foot to the line above; but it is partial and feebly marked; so that the foot can by no means be said to be divided or cloven: and this want of entire division is a character which renders it unclean.

No. 5. If the camel is unclean, by reason of the want of entire division in its hoofs, in this number we find the hare is unclean, by reason of too many divisions in its feet. We have no need to enlarge on an animal so well known; but we have given, in

No. 6. The bones of the foot of a hare, shewing the entire division of this member into *four* parts, which, being more than the law ascribes to clean animals, renders this animal unclean by too much separation, as the camel was unclean by too little.

No. 7. This is a figure of the wild boar, which is usually thought to be the parent of the swine kind. It inhabits Asia as well as Europe, and retains its characters and manners in almost every climate. On the feet we remark, that though their outward appearance be like that of a cloven footed animal, yet that *internally* they have the same number of bones and joints as animals which have fingers and toes; so that the arrangement of their feet bones is into first, and second, and third *phalanges*, or knuckles, no less than that of the human hand. Besides, therefore, the absence of rumination in the hog kind, its feet are not accordant with those of such beasts as are clean, according to the Levitical regulations.

### OF UNCLEAN BIRDS. LEVITICUS XI. 13, &c.

WHEN considering in its place the passage before us, which refers to birds whose nature renders them unclean, we divided them, as we presumed was the intention of the sacred writer, into *three* distinctions: 1st, Those of the *land*; 2dly, those of the *air*; 3dly, those of the *water*. This distribution appears to be founded in reason and propriety, and on this occasion also we shall conform to it. [*Vide* EXPOSITORY INDEX, on Levit. xi. 13, &c.]

#### EXPLANATION OF THE PLATE OF UNCLEAN LAND BIRDS.

No. 1. The OSTRICH. This bird has heretofore been the subject of our inquiries, [FRAGMENT, No. 144;]

and we have no hesitation in desiring that it may be substituted for the *owl*, wherever the "daughter of screams" is mentioned by the sacred writers. That this is a bird of the desert, a bird in some respects inconsiderate and stupid, is well known.

No. 2. The *night owl*, or SCREECH OWL. We are not without difficulty in *determining* this bird, which is the second of the Hebrew writer. It is usually understood to be a *night* bird; there are, therefore, few birds to be set against it: the *goat sucker*, or *night swallow*, might be thought of; but the story of its sucking goats is a fable: and yet we want a voracious land bird, by consent of all versions and interpreters. The genus of owls is sufficiently



numerous, important, and generally distributed, to render it very likely to be noticed on a legislative occasion like the present; and upon the whole, an owl of some kind may safely be taken for the bird designed by the sacred writer. We presume, therefore, that our figure of the screech owl may be accepted as a fair representation of the genus.

No. 3. The *rhaad*, or *saf-saf*, from Dr. Shaw. We have nothing to add to the extract given, in loc. from the Dr. but to wish for more satisfactory information on the subject of this bird.

No. 4. The *ABOU-HANNES* of Bruce, which he supposes to be the ancient ibis of Egypt. Many circumstances concur to support this opinion; and we suppose that its plumage may differ a little in Ethiopia from what it might be in Egypt. For ancient representations of the ibis from Egyptian pictures, *vide* plate to FRAGMENT, No. 128.

#### EXPLANATION OF THE PLATE OF UNCLEAN AIR BIRDS.

No. 1. The *EAGLE*. This is usually placed first by naturalists in the order of rapacious birds: it possesses immense powers of flight, and strength of limbs. It has a strong hooked bill, the base of it covered by a *cere*, or naked skin. The golden eagle, which is the kind given in our print, weighs about twelve pounds: is in length three feet; extent of wings seven feet four inches; bill three inches long, of a deep blue colour; *cere*, yellow; irides, hazel; sight and smell, very acute; *her eyes behold afar off*, as is remarked, Job xxxix. 27. in which passage the natural history of the eagle is finely drawn up.

Is it at thy voice the eagle rises?  
And therefore maketh he his nest on high?  
The rock he inhabits;  
And he abides on the crag of the rock, and on the place of strength:  
From hence he pounces on the prey;  
His eyes inspect afar off;  
Even his young suck down blood;  
And wherever is slaughter there is he.

This description almost supersedes the necessity of further information. Eagles are very destructive to fawns, lambs, kids, and all kinds of game, particularly in their breeding season. It is very unsafe to leave infants in places frequented by these birds, there being instances of eagles carrying them away. It is a long lived bird; Keysler mentions an eagle which had lived in confinement at Vienne one hundred and four years; but when the Psalmist says, "thy youth is renewed like the eagle's," he probably refers to the revival experienced by this bird after moulting its feathers.

There are many kinds of eagles; we presume this very name *nisser* includes several.

No. 2. The *VULTURE*. It will be seen, in loc. that there is some hesitation in taking the second bird of the Hebrew writer's list for the vulture. The usual idea of the Hebrew name *peres* is that of *breaking, separating into bits*: and besides what is said of the ossifrage, or bone breaker; of its prey, we are informed, that "the ospray, or bone breaker, *procellaria maxima*, has a very remarkable beak, which appears as if it was fractured, or composed of several pieces, like joints: I suppose it to be a bird of prey, as we found the legs, wings, and other parts of small birds in its stomach," Cox's Voyage to the South Sea, p. 9. It was but fair to insert this remark, because this conformation of its beak seems to strengthen the propriety of its name; and if this be adopted, we must then say the vulture is included among the eagles of the former number: which seems indeed plausible from the expression of Micah, i. 16. "*Enlarge thy baldness as the eagle*;" [*neshet*,] if the nakedness of the neck of the vulture be here referred to. Against this we reply, that *baldness* is a privation of hair from the *pate*, or upper part of the head; whereas the vulture, though bare of feathers, is not absolutely without a downy kind of covering; and that his *neck* is bare, not his *head*, which is the proper seat of *baldness*. And as the prophet directs to a token of mourning, to have made the *neck* bare like that of a vulture would not have answered his idea. Moreover, in justification of the prophet, we should inquire whether a proper *baldness* may not be found among genuine eagles; and this indeed is fact.

Mr. Bruce, in his Travels, vol. v. p. 155. has given us an account of an eagle, known in Ethiopia only by the name *nisser*, eagle; but by him called "the golden eagle;" by the vulgar, *abou duch'n*, father long beard, from the tuft of hair under his chin: he is a very large bird. "A forked brush of strong hair, divided at the point into two, proceeded from the cavity of his lower jaw at the beginning of his throat. He had the smallest eye I ever remember to have seen in a large bird, the aperture being scarcely half an inch. *THE CROWN OF HIS HEAD WAS BARE OR BALD, so was the front where the bill and skull joined.*" This then is the eagle of the prophet, who advises to extend the baldness of mourning over the whole head, as this bird's baldness occupies not only the crown of his head, but his forehead also.

It may be said likewise, that the habits of the vulture may answer the import of the name *peres*, as some vultures carry away pieces of flesh from the carcass of a large animal to separate places, and there devour in security. All the Eastern versions render this word in allusion to *strength of body*, or *strength of claws*, or *rapacity*. All which ideas coincide perfectly with the vulture; it is even probable that this class yields birds, in size and rapacity superior



N<sup>o</sup> 1.



N<sup>o</sup> 2.



N<sup>o</sup> 4.



N<sup>o</sup> 3.



N<sup>o</sup> 5.



N<sup>o</sup> 6.

UNCLEAN AIR - BIRDS.



to eagles; witness the condor of America, said to stretch eighteen feet. As we can learn nothing from the versions, we have attended to Onkelos, who renders, *naked*, which leads us to the vulture at once, and is supported by the LXX and Vulgate.

We may consider as certain, 1st, That the *vulture* could not be unknown in the countries where Moses wrote. 2dly, That it was likely to form a *distinct* class of birds, though reckoned among eagles. 3dly, That modern naturalists are often at a loss whether to determine some kinds of birds to the eagle, or to the vulture tribe. *Vide* Latham's Synopsis, vol. i.

No. 3. We have given the figure of that eagle which Bruce calls *nisser tokoor*, but of whose manners he gives no history. This figure we give merely on the conjecture, that as the vulture was distinguished among eagles, by its deficiency of feathers on the neck, so the *atsniak* of this passage might be distinguished by superfluity of feathers, on the head. Besides this bird, whose tuft is on the back of his head, the *nisser* of Bruce has a beard under his chin; and we know another, which is often called "the bearded vulture;" but which having feathers on the neck is as often classed among eagles. Might this peculiarity form these birds into a class opposed to that of the vulture?

No. 4. Is the OSPRAY, or SEA EAGLE, copied from Buffon; who says, it differs from other eagles, 1st, By the colour and shape of its claws, which are (exceedingly large and strong; Pennant) of a shining black, and form a perfect semicircle. 2dly, By the legs, which are naked in the lower parts, and covered with small scales of a bright yellow colour. 3dly, By a beard of feathers under his chin, which has procured him the name of "the bearded eagle." But Pennant says, "underneath his bill grow several short, but strong hairs, or bristles, forming a sort of beard;" and this seems to be more correctly descriptive of this bird, who is ill entitled to the name of "bearded eagle," though he seems to introduce those thus distinguished, when others have this appendage so much more considerable. In fact, this *beard* is not shewn, either in the figure of Buffon, or in that of Pennant. This bird, in extent of wings, is nine or ten feet; it feeds principally on fish, by darting itself down on them. Martin, speaking of the great eagles in the Western Isles, says, they fasten their talons in the back of the fish, commonly of salmon, which are often above water, or on the surface. Those of Greenland will even take a young seal out of the water. It preys also on water fowl, and on game of most kinds. It always builds near water, either the sea or inland lakes where it finds its prey.

We are now able to appreciate another reason for the order we have adopted, and the propriety of rendering the second eagle, *vulture*: for if we note the food which is principally selected by each bird, we

find the first, the eagle, feeds on living game of all kinds; i.e. it catches them while living, and kills them itself: so that it may be correctly said of this bird, which carries living prey to its nest, "its young ones suck down blood," fresh blood from the expiring subject. On the contrary, this cannot be said of the vulture, which forms the second class of eagles, for this feeds on dead prey, prey dead before the bird attacks it; nay, even putrid food; for Latham says, "Of this circumstance I am clear, from the *carrión vultures of Jamaica*, two of which I kept for some time. They would indeed eat any raw flesh, but expressed a particular happiness when any tainted food was offered them; fluttering with expanded wings without ceasing, and falling on with double the appearance of appetite, as well as devouring twice the quantity as at other times," vol. i. p. 3. The third class of eagles feeds on fish; so that we have in the permanent distinctions of nature an authority in support of our order, which is independent of the meaning of names, and the rendering of translators, though perfectly coincident with the opinions of those who appear to have most correctly understood the subject.

No. 5. The HAWK, or Hebrew SWIFT. We have given the figure of the rough legged falcon from Pennant.

As we suppose that this name includes the whole genus [as well as the other instances,] we have rather chosen this, which is a wandering hawk, than one more stationary, or fixed, in a country.

As there is no difficulty in admitting this bird to be the hawk, if the second bird in the list be the vulture, we shall not add any observations on this number.

The kite is regularly placed with the hawk, and pretty much resembles it in figure and manners. It generally breeds in large forests, or wooded, mountainous countries. Its motion in the air distinguishes it from all other birds, being so smooth and even as to be scarcely perceptible; sometimes it remains quite motionless for a considerable space; at others it glides through the sky, without the least apparent action of its wings: from hence is derived its old name *glede*, or the glider. It eats lesser birds, game, also offals, &c. Its tail is forked.

The versions agree with the kite as being the bird intended; the Chaldee terms imply rapaciousness; the Syriac, a bird of high flight. It is in length about twenty-seven inches; breadth five feet.

No. 6. The RAVEN, crow, &c. are certainly designated by the generic name in the original. They generally build in trees, and are held in some respect for devouring carcasses and filth, that would otherwise prove a nuisance. The raven is a very docile bird, flies in pairs, a great height, making a deep, loud noise. Its scent is remarkably good. It is very long lived. The raven, and crow, will pick out the eyes of

*lambs just dropped*; for which reason it was formerly, in England, called *gor*, or *gorcrow*; and so Ben Jonson says, Fox, act i. scene 1.

... Vulture, kite,

Raven and *gorcrow*, all my birds of prey.

The reader will perceive, in the above description, sufficient reason for associating the raven and crow among birds of prey, even eagles and vultures; nor can I refrain from observing, that Solomon has well consorted the raven with the eagle, Prov. xxx. 17.

The eye which mocketh its father,  
And despiseth to obey its mother,  
The ravens of the valley shall pick it out,  
The young eagles shall eat it.

The rook feeds entirely on grain and insects, not on carrion; is a sociable bird, living in vast flocks. We need not introduce others of this class, as they are well known among us.

#### EXPLANATION OF THE PLATE OF UNCLEAN WATER BIRDS.

No. 1. The GANNET is a large bird, weighing seven pounds; in length three feet; remarkable for the quickness of its sight. Beneath the chin is a kind of bag, dilatable, capable of containing five or six entire herrings, which it carries in the breeding season to its nest. It soars to a vast height, then darting headlong into the sea, makes the water foam and spring up with the violence of its descent. The title of *cataracta*, a name borrowed from Aristotle, admirably expresses the rapid descent of this bird on its prey. Some years ago, a gannet flying over Penzance, seeing some pilchards lying on a fir plank, it darted down with such violence as to strike its bill through the board, an inch and a quarter thick, and broke its neck. They are sometimes taken at sea by a similar trap. Linnaeus classes this bird with the *pelican*. Among the Rabbins, some have taken the *first* bird in the list of water birds for the *pelican*. Bochart thought the same: but if this bird, though not properly a pelican, yet has so much resemblance as to have influenced Linnaeus, both Bochart and the Rabbins may stand excused; whose opinion, nevertheless, coincides with our own.

No. 2. The CORMORANT is about three feet in length, has a slight kind of pouch under the chin; inhabits the highest cliffs over the sea; is remarkably voracious; has a rank and disagreeable smell, even while alive; its voice is hoarse and croaking; has been trained to fish for its master, to whom it forms a considerable source of profit in China. The same formerly in England. Whitelock tells us, he had a cast of them *manned* like hawks, which would come to hand. This agrees with the versions as to the character of the *second* bird in this list; and being,

like the former, a sea bird, seems to follow it with propriety.

No. 3. The smaller heron, or rather a kind of bittern, the "little bittern" of Pennant. The reader sees, in loc. the account of this bird given by Hasselquist. Our figure is copied from Dr. Russell, Aleppo, vol. ii. p. 200. who observes, that "it is not represented in its proper attitude; for the bird, when alive, stands with his body perfectly erect, as well as his head and neck." This singular attitude is hinted at by the sketch, No. 4. The length of the bird is about fifteen inches. It is common near Aleppo. The history of this bird in Pennant informs us, that it is a very retired bird, concealing itself in the midst of reeds and rushes in marshy places. It is slow of flight. It has two kinds of notes; one croaking, when it is disturbed; the other bellowing, which it commences in spring and ends in autumn. Mr. Willoughby says, that in autumn it soars into the air with a spiral ascent, making, at the same time, a singular noise. The ancients mention three kinds of heron: 1st, *Leucon*, the white heron. 2dly, *Pellos*, supposed to be the common sort. 3dly, *Asterias*, the *starry*, the bittern, supposed to derive this name from sometimes aspiring, as it were, to reach the stars, though at other times meriting the epithet *onos*, lazy. The noises made by this bird seem to correspond with its Hebrew appellation, to which perhaps they gave occasion.

The GOOSE should be the next article; but, 1st, it is still dubious whether this bird be the bird intended. 2dly, The bird is too well known to need a figure.

No. 5. The PELICAN. I believe there is no great hesitation in considering this bird as that really intended by the Hebrew writer. This bird, when of full age, is greatly superior in size to the swan; will weigh twenty-five pounds, and extend fifteen feet. The upper mandible is flat and broad, hooked at the end; the lower mandible has appended to it a very dilatable bag, reaching eight or nine inches down the neck: of these bags some are capable of containing many quarts of water. It is common in warm countries; on the coasts of the Mediterranean, &c. The female makes a nest of grass in *mossy, turfy* places, in the islands of rivers or lakes, far from man. Its food is fish, which it takes by diving. When, hovering over the water, it sees a fish, it dives instantly, and seldom misses of catching it, in which the enormous gape of its bill greatly assists. When it has filled its pouch, it flies to some convenient point of a rock, and swallows the fish at leisure. It sometimes fishes in company with cormorants and gulls. The notion of the pelican's feeding her young with blood from her breast, has arisen from seeing it discharge the pouch of water, or fish, for their nourishment.

No. 6. Shews the bag distended. This bird is used for domestic fishing like the cormorant.





UNCLEAN WATER BIRDS.

No. 1. Is *nisser*, which Bruce distinguishes as the "golden eagle:" he describes him as "surely one of the largest birds that flies." From wing to wing eight feet four inches. From the tip of his tail to the point of his beak, when dead, four feet seven inches. Weighed twenty-two pounds." His *baldness* is the reason of our introducing him; it has already been described in the words of Mr. Bruce, and is very apparent in the print.

No. 2. The *bearded vulture* of the Alps, from Coxe's Travels in Switzerland. Mr. Coxe informs us, that this is from a female bird, which measured seven feet from the tip of the beak to the extremity of the tail, eight feet six inches its expanded wings. "This bird, though always called a vulture, yet differs from that genus, and is referrible to the eagle, in having the head and neck covered with feathers. It inhabits the Alps, makes its nest in clefts of rocks inaccessible to man, usually produces three young ones, sometimes four. Lives on animals which inhabit the Alps, the chamois, white hare, marmots, snow hens, kids, and particularly lambs, from which circumstance it is called the *lamb vulture*. Report says, it sometimes attacks man, and carries off children."

No. 3. The *sea eagle*, or *ospray*, from Pennant, shewing that no beard, deserving the name of beard, is attached to its beak, or chin.

No. 4. The talons of the *ospray*, shewing their curvature and strength.

No. 5. The *racham* of Egypt, as delineated by

Norden. This figure agrees well with the account of Hasselquist, who says, "this bird has the most hideous figure which can be imagined; the face skinny and wrinkled, eyes large and black, beak black and crooked, and the whole body covered with impurities. His aspect inspires I know not what of horror. It eats carrion; mingles among the dogs; does not fly high; is never seen around the lakes," &c. On the contrary, Bruce has given a figure, No. 6. which is of a much *cleaner* appearance than the description of Hasselquist would lead us to expect. "It is called by Europeans *Pharaoh's hen*; in Egypt, and all over Barbary, *rachamah*. This bird has been mistaken by nearly all the interpreters, Hebrews, Syrians, and Samaritans, and especially the Greeks. The point of the beak of this bird is black, very sharp and strong, for about three quarters of an inch; it is then covered by a yellow, fleshy, wrinkled membrane, as likewise is the fore part of the head and throat. The body is white. The large feathers of its wing all black. It has three toes before, one behind. It has no voice that ever I heard, generally goes single, and oftener sits and walks on the ground than upon trees. It delights in the most putrid and stinking kind of carrion; has itself a very strong smell, and putrefies very speedily!" Mr. Bruce has some remarks on the Hebrew word *racham*; but if his bird be not the *racham* of Moses, they do not apply to our object.

\*\*\* Compare with the Mosaic prohibitions, as well of beasts as of birds, those ordained by Menu. Vide FRAGMENT, No. 342.

N° 1



N° 6



N° 3



N° 2



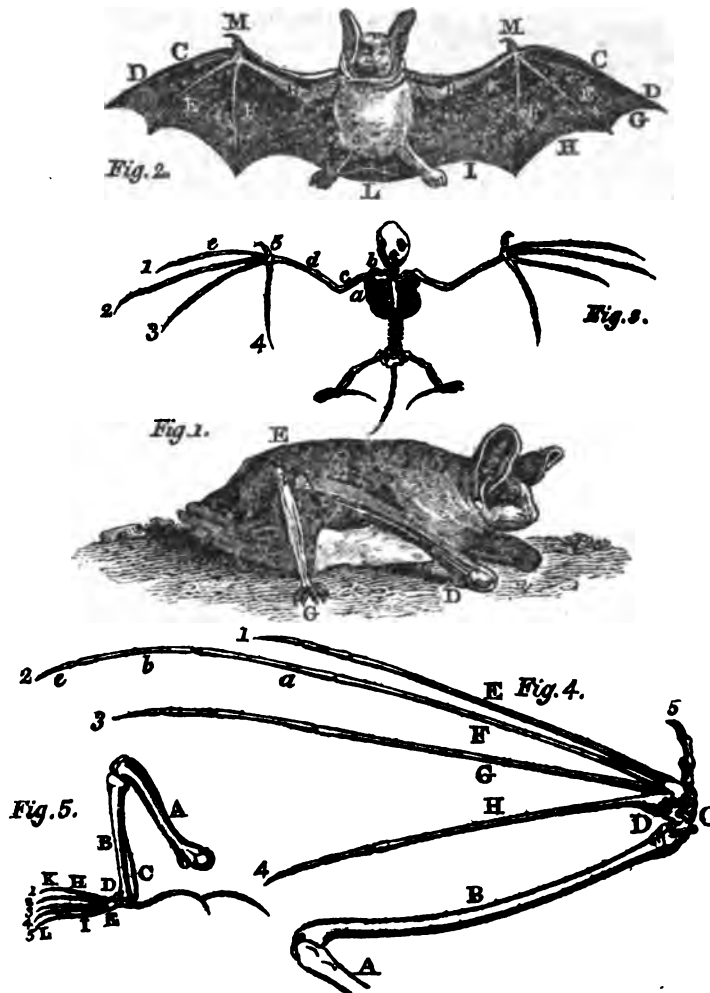
N° 5



N° 4







## THE BAT.

HAVING considered the animals legally unclean, as well beasts as birds, we have remaining a creature whose equivocal properties seem to exclude it from both those classes: it is too much a bird to be properly an animal, too much an animal to be properly a bird; the bat, therefore, is extremely well described in Deut. xiv. 18, 19. as I conceive the passage should be read: "Moreover, the BAT, and every creeping thing that flieth, is unclean to you: they shall not be eaten." This character, which, thus understood, fixes to the bat the name used in both passages, is omitted in Leviticus: nevertheless, it is very descriptive; and places this creature at the head of a class, of which he is a very clear, and a very well known instance.

The genus, bat, is very numerous; and some of

them are very violent, very powerful, and very injurious; but without adverting to those of foreign countries, we shall only remark on the conformation common to all; whereby they are enabled to fly, and are in consequence distinguished from quadrupeds, or, as Deuteronomy expresses it, "creeping things."

We have already ventured to assert, that the leading rule adopted in characterizing animals as unclean, was taken from their feet and toes; and this subject adds another in favour of our principles. To justify this idea, we shall translate from Buffon the remarks of Mr. Daubenton, on the conformation of the bat: referring to the figures on our Plate.

Fig. 1. "The legs of the bat appear to be absolutely different from those of other quadrupeds: and, indeed, they are directed, and even formed, in a very

particular manner. When the creature is at rest, the *elbow* of the arm, A. approaches the *knee* of the leg, B. The fore arm, A, C. is very long, and inclines obliquely from above to below, from behind to before. The wrist, C. rests on the ground; and in the fore arm only one toe, rather *thumb*, is visible; which stands backward. The knee, B. rises as high as the rump. The hind leg, B, G. has a vertical direction from above to below; and the five toes, G. of the hinder foot are directed outward, and are of commensurate lengths. The upper arm is directed *horizontally*, from forward to backward; and the thigh *vertically*, from below to above. The upper arm is hid behind the fore arm, and the thigh behind the leg; besides this, *they are, together with the fore arm and the leg, enveloped in a wrinkled membrane, which conceals the tail, and almost all the hinder parts of the creature.* In this state of repose, the breast and belly rest on the ground; for the four legs do not support any part of the weight of the body, but only prevent it from tottering, and falling on either side.

"In order to advance, the bat raises both his front legs with coincident motion, and places them at a small distance forward; at the same time, the thumb of each points outward; and the creature catches, with the claw of it, at any thing which it can lay hold of; then he stretches behind him his two hind legs, so that the five toes of each foot are also directed backward: he supports himself on the sole of this foot, and secures himself by means of the claws on his toes; then he raises his body on the front legs, and throws himself forward, by folding the upper arm on the fore arm, which motion is assisted by the extension of the hind legs, which also push the body forward. This gait, though heavy, because the body falls to the ground at every step, yet is sometimes pretty quick, when the feet can readily meet with good holding places; but when the claw of the front foot meets with what is loose, the exertion is inefficient. Such is the motion of the bat when fatigued, or in the day time, when too powerful light prevents him from distinguishing objects accurately; but when the light is suitable to the weakness of his sight, and the temperature of the atmosphere inclines the insects on which he feeds to come abroad, then he displays his capacious wings, launches into the air, and, rising and falling, he rapidly traverses considerable distances.

"We have said, that when the bat was in a state of rest, only the thumb of his front feet was visible; but, in reality, he has also four very long fingers, connected with it, lying along the fore arm, which are enveloped in a membrane. When the creature takes to flight, he diverges his four long fingers from each other, spreads the membrane between them; and this now answers the purposes of a wing. This

membrane is supple, thin, semi-transparent; but so strong that it is not to be torn without exertion.

Fig. 2. "Represents the bat in the act of flying: A. the arm; B. the fore arm; C, D, E, F. the fingers. The first finger, C. is near to the second, D. but the second, D. is further from the third, E. and the third, E. further from the fourth, F. as appears by the increasing intervals of the hollow sweeps, G, H, I. The references, K. and L. shew the membrane enveloping the rump and tail: M. is the thumb.

Fig. 3. "Shews the skeleton of the bat, in this attitude and action: *a*, the shoulder blade; *b*, the clavicles; *c*, the arm; *d*, the fore arm, which, instead of *two* bones, as usual in quadrupeds, has only *one*, answering to the *radius* in other animals; *e*, the system of the hand and fingers, comprising four very long fingers, 1, 2, 3, 4. and one shorter, the thumb, 5.

Fig. 4. "In order to render this formation of the front feet more distinct, and more impressive on the mind of the reader, this figure shews the front leg, or arm, at large. A. the arm; B. the fore arm; C, D. the carpus: E, F, G, H. the metacarpus; 1, 2, 3, 4, 5. the fingers and thumb, each divided into its phalanges, *a*, *b*, *c*.

Fig. 5. "The formation of the hind foot of the bat: A. the thigh bone; B. the tibia; C. the peroneum; D, E. the tarsus; H, I. the metatarsus; K, L. the toes, 1, 2, 3, 4, 5."

This structure of the foot of the bat agrees with what we have observed on the other animals considered as unclean; that the evident and most conspicuous mark of unlawfulness was apparent to the meanest capacity, in the structure of the foot; whether it was only *grooved*, but not thoroughly divided, as the camel; apparently divided *externally*, but not correctly internally, as the swine; divided into more divisions than two, as the saphan, which has three toes; into four divisions, as the hare; or into five divisions, as the bat.

We shall offer a remark on the Hebrew name of the bat, *וּלְפָא* OTHELAPH, which has been usually derived from *וּלְפָא* OTH, *to fly*, and *וּלְפָא* OLAPH, *obscurity, duskiness*: as if it described the "flyer in duskiness," i.e. in the evening. This derivation supposes that *oth* is put for *oith*, which certainly may be so; yet, I think, we might perhaps deduce it from a word spelled without the *i*, *oth*, *to turn aside*: so we read, 1 Sam. xiv. 32. "The people *turned aside* to the spoil;" in our translation, *flew upon*: and the same, chap. xv. 19. "Thou didst *fly upon* the spoil, i.e. *turn aside* to seize it; for it is evident, that this was a prevarication, not a direct flight, in a straight line as it were; but a turning aside, an irregularity. This very word *oth*, in Isai. xxii. 17. signifies *to hurry* with rapidity, with impetuosity; connecting the notion of irregularity, unsteadiness. And this gives an idea of the passage very different from that in our

version, but perfectly agreeable to the scope of the place.

Behold, the Lord will carry thee away with a mighty captivity;  
And will hurry thee off with hurrying;  
Rolling, he will roll thee, with revolution;  
Like as a ball in a wide ground is rolled by the hand.  
There shalt thou die; and there shall the, *marecabuth*, chariots of thy glory,  
Become the shame of thy Lord's house.

After *querying* whether this passage may contain any allusion to such a game as our game of bowls, of which possibly the subject of the prophecy, Shebna, was fond, and at which he was expert, I would remark, that the *hurry* introduced into the description of this carrying captive is very expressive, and very *à-propos*; that it implies an irregularity of motion, and herein agrees with the former instances of the use of the word *oth*. Now, whoever will take an opportunity of watching the motion of the bat in its flight, will perceive that his progress is extremely hurrying, extremely irregular, and perpetually turning aside; he is not steady, like a bird, in his flight, but leaps, as it were, in flying; and does not prolong any one line of progress, but *sigsags* about in various obliquities, in flying a hundred yards. In short, he is well described by the provincial appellation of *FLITTER-mouse*; for he rather *flitters* than flies; and it should seem that this idea of *flittering* was attached by our translators to the word *oth*, when they rendered it by "*flying upon the spoil*."

As the word *olaph*, it is capable of two senses, in both of which it may describe the bat: 1st, to *cover over*, and that *closely*, to wrap up; now we have seen that the bat is very much, if not almost wholly, covered by a membrane, which, when extended, serves him for wings. It appears by fig. 2. that this mem-

brane encloses his front legs wholly, his hind legs in a great part, his rump and his tail: so that from his shoulders to his loins, proceeding down his back, is the only part of his body not included in this envelope; but especially his fore legs are wrapped in it. To be sure, this is not so complete a concealment as Tamar employed, Gen. xxxviii. 14. where this word is used: but it may be as complete as the overlaying of the ivory girdle of the bridegroom with sapphires, Cant. v. 14. where also this word occurs.

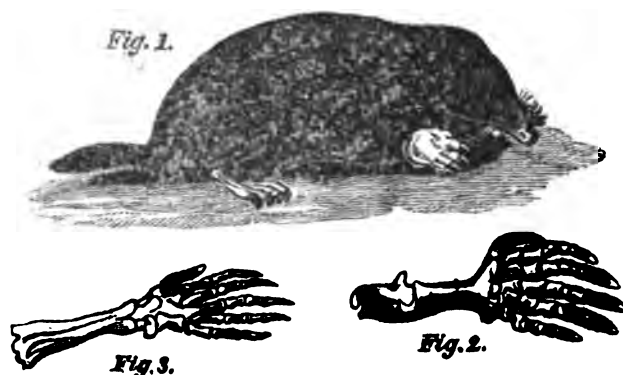
The second sense of the word *olaph* coincides with our word *velop*, whence *envelop*, *develop*, says Mr. Parkhurst; whence, perhaps, a *wolf*, who *envelops* himself in some dark dwelling during the day time, and comes forth to prey in the *evening*. Hence the Latin *vulpes*, a fox, for the like reason. But is not this also the very description of the bat, who, during the day time, conceals himself in his hole, being unable to bear the effulgence of daylight; and only when the enlightened atmosphere is tempered down to a very moderate tone of brilliancy, when

—————Evening gray  
Hath in her sober livery all things clad,

ventures to *flitter* abroad; concealed, if not secured, by the duskiness of closing day, by the glimmering shades of departing twilight, fading into night. Accordingly it should be remembered, that several nations have named the bat from his flying by night: so the LXX, νυκτερις *nukteris*, from νύξ *nux*, night; and the Vulgate, *vespertilio*, from *vesper*, the evening: according to Ovid,

—————Lucemque perosi,  
Nocte volant, seroque trahunt a vespere nomen.

METAM. lib. iv. 415.



## THE MOLE.

Our translators have rendered *weasel*, the Hebrew word *choled*, in conformity with other versions, and not a few commentators; and they have rendered *mole*, the Hebrew word *tinshemet*; from which renderings we have ventured to differ. Having, as we presume to think, established the regularity of the system of the sacred writer, considered in reference to natural history, we have concluded that the word *tinshemet*, being at the close of a list of lizards, must denote a lizard, like its fellows: and that the mole is too distant in its nature to be properly introduced in such connection.

But we ought, perhaps, to give some reasons for differing from our worthy translators, in rendering mole what they have rendered weasel; and this we do, by observing, 1st, That the present name of the mole in the East is *khuld*; which is undeniably the same word as the Hebrew *choled*. 2dly, That the import of the Hebrew word *choled*, *chold*, or *chuld*, is *to creep into*; and that the same Syriac word implies *to creep underneath*, to creep into by *burrowing*, i.e. under ground; and so it is used, 2 Tim. iii. 6. in the Syriac version, "creeping into houses, by going, *burrowing* under them," which is the true idea of the Greek, and a very expressive phraseology. It is well known that such is the disposition of the mole; a creature formed expressly for the purpose of *burrowing*, and appointed to this mode of life; and not merely, as some creatures are, to *burrowing* above ground, but to *burrowing* under ground. For this purpose it has, as the reader will observe in the figure, a very large, broad, and powerful fore foot: it is short, thick, and muscular; while the hind foot, though strong, much more resembles those of other quadrupeds. The general history of the mole is as follows:

The mole is formed to live wholly under the earth, that no place should be left untenanted. Is fat, sleek, and glossy; and, though denied many advantages of other animals, enjoys some of which they are but scantily possessed.

Less than a rat, and bigger than a mouse, with a coat of fine, short, glossy, black hair; its nose long and pointed; its eyes scarce possible to be discerned. Instead of ears has only holes. Its neck short; body thick and round; small short tail; legs also very short; as it rests on its belly, the feet appear growing out of its body. The ancients, and some moderns, thought the animal utterly blind; but Derham, by a microscope, discovered all the parts of an eye. *The fore legs are very short and strong, furnished with five claws each, turned outward and backward; the hind legs are longer and weaker than the fore.*

By the breadth, strength, and shortness of the fore feet, which incline outward, *it throws back the earth with ease*; had they been longer, the falling in of the earth would have prevented the quick repetition of their strokes, and they would have required a larger hole for their exertion. The fore part of the body being thick and very muscular, gives great strength to the action of the fore feet, *enabling it to dig its way with amazing force and rapidity.*

Little vision is sufficient for a creature *who lives in darkness*; had the organ been larger, it would have been perpetually liable to injury by falling earth: that inconvenience is avoided by its being very small, and very closely covered with hair.

*Buried in the earth*, it seldom stirs out, unless forced by violent rains, or when in pursuit of prey it gets into the open air, which is hardly its natural element:

it chooses the looser softer grounds, beneath which he can travel with greater ease; where also it finds most worms and insects, on which it chiefly preys. It is most active, and casts up most earth, immediately before rain; and, in winter, before a thaw; at those times worms and insects being in motion, and approaching the surface. In dry weather, the mole seldom forms hillocks, but penetrates deeper after its prey.

The mole is scarcely found, except in cultivated countries.

#### EXPLANATION OF THE PLATE.

Fig. 1. Represents the creature, as it usually appears when out of the earth.

Fig. 2. Is the skeleton of its fore foot; from the solid, short, and powerful construction of which, an idea may be formed of its strength, when exerted in scooping out the earth. Fig. 3. The skeleton of its hind foot.

There is another passage, Isaï. ii. 20. where our translation uses the word *mole*; "idols shall be thrown to the moles, and the bats;" but the original word here used is not *choled*, but, as it stands in our printed copies, in two words, מַרְאֵי נָחַר *chaphar pharut*. Bochart, however, is for reading these two words as one: and so three copies collated by Dr. Kennicott read it. In this case, these *chapharpharut* will derive from the word *chaphar*, to sink, to delve, to dig down into, to penetrate: a very expressive and characteristic notion of a name for the mole; which, as we have observed, ranks among the best of diggers. But, is it likely the mole should have in Hebrew two names? I rather doubt it; and therefore, having appropriated to it the name *choled*, would inquire what these *chapharpharut* can be. To accomplish this, let us examine the passage; which is the more necessary, as the versions have been utterly perplexed about it. Montanus, keeping the words in two, renders to dig depths; the LXX, *μαρῶνα*, vanities; Aquila, *ορυγας*, depths, or ditches. Theodotion, not knowing to which side to incline, preserves the original word.

The general scope of the passage is a threatening against pride, and a denunciation of vengeance on idols and idol worshippers.

Enter into the rock, and hide thee in the dust,  
For fear of the Lord, and for the glory of his majesty.

.....  
For the day of the Lord of hosts is upon all that is proud and lofty.

.....  
And the idols he shall utterly abolish:  
And they shall go into the holes of the rocks, caverns,  
And into caves of the earth; hollow places of the dust.  
In that very day a man [the chief] shall eat  
His [very] idols of silver, and his [very] idols of gold,  
Which they had made for him to worship,  
To the moles [*chapharpharut*] and [even] to the bats [*othelaphim*.]  
To go into the clefts of rocks,  
And into the tops [rather cavities] of the rugged rocks;  
For fear of the Lord, and for the glory of his majesty, &c.

I conjecture that this describes the action of a public personage, a chief, for whom public idols had been provided, in order to be objects of worship in an ostentatious manner; with parade, in temples, exalted on high, magnificently decorated, and numerous attended. This is contrasted by two ideas: 1st, The chief himself shall be so terrified, as to flee to caves and dens for shelter. 2dly, These valuable idols shall be taken from their shrines, and thrown into places as dark, dismal, and abominable, as their former residences had been brilliant, splendid, and venerable.

All commentators have perceived this sense to be included in the passage. Bishop Lowth says, "They shall carry their idols with them into the dark caverns, old ruins, or desolate places, to which they shall flee for refuge; and so shall give them up, and relinquish them to the filthy animals that frequent such places, and have taken possession of them as their proper habitation." I fear there is a confusion of ideas in this note of the learned author; because, 1st, those who fled did not flee to old ruins, to places already ruined, already desolated; but to rocks; 2dly, their "carrying their idols with them," in order to leave them behind when they came out again, "relinquish them to the filthy animals," seems directly contrary to the prophet's meaning; which implies a getting rid of these idols as fast as possible, instantaneously; neither is it very natural after their fright is over, to leave their deities behind them.

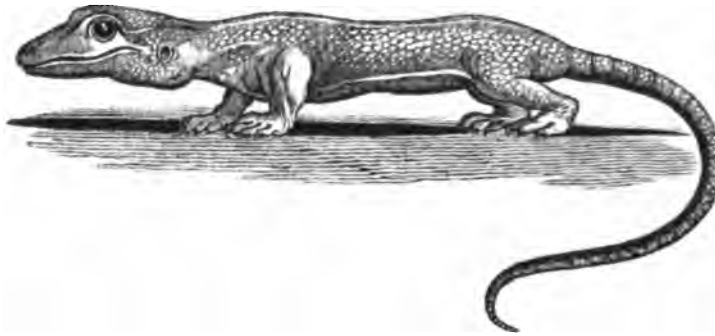
Scheuzer has approached much nearer, as I apprehend, to the import of the passage; and indeed has given it very fairly, though without perceiving it; "In that day men shall cast down the idols, from the top of the altar to the bottom of it; and to avoid all occasion of defilement and superstition, shall hide them in dark places, and at the bottom of caverns." I would somewhat vary this: considering that vengeance and punishment is the matter of the prophecy, perhaps it might be understood to imply, that "in such a day of terror, the chief, the sovereign, who had been used publicly to worship gold and silver idols, shall cast them away into the under-ground vaults, the drains, the sinks, of the temple, where they had been honoured; in order to avoid detection, to remove all evidence that ever he had been guilty of doing homage to them." Can a greater reverse, a stronger contrast, be imagined? Moreover, these sinks are at hand, are the readiest places for concealment; and, in fact, history informs us that such have been actually used, on emergencies, for this purpose.

Since then the word *chaphar* explicitly means to sink, and this is its proper idea, why not accept it here also, and dismiss the moles from this passage of the prophet; considering *chapharpharut* as a duplication, an emphatical augmentation of the original idea; sinks, DEEP SINKS: the deepest cavities dug by human powers.

If it be admitted that the first word means not an animal, but a place, then we must, probably, consider

the second as meaning a place also : not *bats*, but places where bats inhabit, where they breed ; as they do in obscure and dark caverns of ancient buildings ; such, for instance, as the pyramids in Egypt, here they abound ; in our old churches ; and, in short, in all subterraneous places, or rather parts of buildings, *subterraneous vaults* ; which agrees perfectly with the *sinks*, expressed by the former word. "The chief shall cast his very idols of silver, and his very idols of gold, into sinks and subterraneous vaults, [bat residences,] and shall himself flee to the caverns of

rocks, &c. Otherwise, the passage may be understood very properly, "he shall cast his idols into sinks, even to the bats," which inhabit such underground vaults and passages. In either rendering we exclude the *moles*, which never inhabit rocks, or ruins, or dwellings, or where bats inhabit, *but beneath the looser softer grounds*, in the open field ; and we confine the Hebrew names of the mole to one word, *choled*, by which we have supposed it is expressed in the prohibitory passage in Leviticus.



### OF POISONOUS REPTILES, NOT SERPENTS. DEUTERONOMY XXXII. 33.

THEIR WINE IS THE POISON OF DRAGONS ;  
AND THE CRUEL VENOM OF ASPS.

WE have ventured, on Lam. iv. 3. in reference to the word *tanin* and *tannim*, to doubt, whether it *properly* denoted a serpent ; and if not a serpent, then surely not a dragon ; which is understood to be a large old serpent. But, the passage under consideration, by mentioning a liquid poison as proceeding from the *tanin*, seems so plainly to imply a serpent, that it becomes our duty to pay particular attention to it ; especially as it has hitherto been usually considered as decisive on this subject.

Here we read of the *venom* [wine, English Tr.] of the *taninim* ; and this *venom* is associated, by comparison, with the *CRUEL venom of asps*. We shall not now inquire, what particular species of serpent is intended by the word *pethen*, asp, whose venom is *cruel* ; but shall endeavour to prove that the word *tanin*, in this place, may be descriptive of a *lengthened reptile* ; and that we are not obliged to take it for a serpent.

Observe, 1st, That the word חֶמֶת, *chemet*, should seem to denote a poison of the *inflammatory* kind :

and from its application in other places of Scripture we may derive much information about it. It is used, verse 24. to denote, "poison of serpents of the dust : " and, Psalm lviii. 5. "their venom, *chemet*, is like to the venom of a serpent," *nachash* ; and, Psalm cxl. 4. "the venom, *chemet*, of asps, *נָחָשׁ חֶמֶת oceshub*, is under their lips." But the most remarkable passage, where this word is used, is Job vi. 4. "The arrows of the Almighty stick fast in me ; their poison, *chemet*, drinketh up my spirits." So that this *chemet*, whatever it was, was used to poison arrows with ; and this poison had the effect of producing thirst. We must not enlarge on the antiquity of rendering arrows fatal by poison ; but, would remark in passing, that one mode of poisoning them, was by dipping them in the poison of a serpent ; so Ovid says of the Scythians, Pont. lib. i. ep. 11.

Qui, mortis sævo gement ut vulnere causas,  
Omnia vipereo spicula felle linunt.

The "*poisoned arrows*" of Horace, lib. i. ode 22. are famous ; and Homer alludes to *poison for smearing arrows*, Odyss. i. line 260.

In order to deprive the serpent tribes of the *exclusive* property of poisoning these shafts of death, our object must be to ascertain a reptile, native of these countries, which may answer these purposes equally well as a serpent; and to do this, we shall desire the attention of the reader to the natural history of the *gecko* of Egypt. The following is a translation from the "Natural History of Oviparous Quadrupeds," by the Count de la Cépède; the successor of Buffon.

"Of all the oviparous quadrupeds whose history we are publishing, this is the first which contains a *deadly poison*: . . . Nature in this instance appears to act against herself; in a lizard whose species is but too prolific, she exalts a corrosive liquor, to such a degree as to carry corruption and dissolution among all animals into whom this active humour may penetrate; . . . one might say, she prepares in the *gecko* only principles of death and of annihilation. This deadly lizard, who deserves all our attention by his dangerous properties, has some resemblance to the chameleon; his head, almost triangular, is large in comparison to his body; the eyes are very large, the tongue flat, covered with small scales, and the end is rounded; the teeth are sharp, and so strong, that according to Bontius they are able to make impressions on the hardest substances; even on steel. The *gecko* is almost entirely covered with little warts, more or less rising; the under part of the thighs is furnished with a row of tubercles, raised and grooved. The feet are remarkable for oval scales, more or less hollowed in the middle, as large as the under surface of the toes themselves, and regularly disposed one over another, like the slates on a roof. The tail of the *gecko* is commonly rather longer than the body; though sometimes not so long: it is round, thin, and covered with circular rings, or bands, formed of several rows of very small scales. The colour of the *gecko* is a clear green, spotted with brilliant red. The name *gecko* imitates the cry of this animal, which is heard especially before rain. It is found in Egypt, India, at Amboyna, the Moluccas, &c. It inhabits by choice the crevices of half rotten trees, as well as humid places; it is sometimes met with in houses, where it occasions great alarm, and where every exertion is used to destroy it speedily. Bontius writes, that his bite is so venomous, that if the part bitten is not cut away, or burned, death ensues in a few hours."

The following is the account of Bontius [or rather Nienhoff,] copied *verbatim*, from his Travels, in Churchill's Voyages, vol. ii. p. 12.

"This creature, which is not only found in Brazil, but also in the isle of Java, belonging to the East Indies, and which by our people is called *gecko*, from its constant cry, like among us that of the cuckoo, is properly an Indian *salamander*. It is about a foot long, its skin of a pale or sea green colour, with red

spots. The head is not unlike that of a tortoise, with a straight mouth. The eyes are very large, starting out of the head, with long and small eye apples, eye-balls. The tail is distinguished by several white rings: its teeth are so sharp as to make an impression even on steel. Each of its four legs has five crooked claws armed on the end with nails. Its gait is very slow; but wherever it fastens it is not easily removed. It dwells commonly upon rotten trees, or among the ruins of old houses and churches; it oftentimes settles near the bedsteads, which makes sometimes the Moors pull down their huts.

"Its constant cry is *gekko*, but before it begins it makes a kind of hissing noise. The sting of this creature is so venomous, that the wound proves mortal, unless it be immediately burnt with a red hot iron, or cut off. The blood is of a palish colour, resembling poison itself.

"The Javanese use to dip their arrows in the blood of this creature; and those who deal in poisons among them, an art much esteemed in the island of Java, by both sexes, hang it up with a string tied to the tail on the ceiling, by which means it being exasperated to the highest pitch, sends forth a yellow liquor out of its mouth, which they gather in small pots set underneath, and afterward coagulate into a body in the sun. This they continue for several months together, by giving daily food to the creature. It is unquestionably the strongest poison in the world; its urine being of so corrosive a quality, that it not only raises blisters, wherever it touches the skin, but turns the flesh black, and causes a gangrene. The inhabitants of the East Indies say, that the best remedy against this poison is the *curcumie* root. Such a *gekko* was got within the body of the wall of the church in the Receif, which obliged us to have a great hole made in the said wall, to dislodge it from thence." So far our author.

"After rain the *gecko* quits his retreat; his walk is not very quick: he catches ants and worms. The eggs of this creature are oval, and commonly as large as a nut. The female covers them carefully with a slight shelter of earth; and the heat of the sun hatches them. The Jesuit mathematicians, sent into the East Indies, by Louis XIV. have described a lizard in the kingdom of Siam, named *tokaie*, which is evidently the same as the *gecko*. That which they examined exceeded one foot in length to the end of the tail. The name *tokaie*, like that of *gecko*, is an imitation of sounds made by the creature."

Hasselquist writes thus concerning the *gekko*. "He is very common at Cairo, as well in the houses as without. The venom of this animal has a singularity in that it issues from the balls of the toes. He seeks all places and things where salt has been employed, and where he has walked over them, this dangerous venom marks his track. In the month of



July, 1750, I saw two women and a girl at Cairo, who narrowly escaped death, from having eaten cheese on which this animal had shed his venom. I had another occasion at Cairo, of being convinced of the sharpness of his venom, as he run over the hand of a man, who was endeavouring to catch him, his hand was instantly covered with red inflamed pustules, attended by a sensation like that which is caused by the stinging of a nettle. He croaks at night almost like a frog.

I think we have now ascertained a reptile, which in malignity yields to no serpent whatever; we find he inhabits Cairo, and the country of Egypt; so that he could not be unknown to Moses: nor is he confined to desert places, but visits houses, and takes his abode there; so that the people of Israel, to whom Moses speaks, might be well acquainted with him. We find, also, that his poison is justly associated with the *cruel* venom of asps; and that his slaver, &c. is collected for the express purpose of smearing arrows,

and rendering fatal the wounds made by them. The result of our inquiries is, that we may still retain the idea of a *lengthened reptile*, as expressing the figure of the *tanin* and *taninim*, without fearing that the venom attributed to these creatures, hitherto understood to be serpents, should oblige us to relinquish that interpretation of the original word, with the extent of whose application in the Hebrew language we are, perhaps, not altogether fully acquainted.

May this inquiry lead us to a distinction between the Hebrew words *chemet* and *rosh*? of which, the first may signify *poison*; the second, *venom in the head*; where, it is well known, the poison of the serpent tribe resides.

As this passage in Deuteronomy is spoken metaphorically of a poisonous vine, or plant bearing berries which yield a liquor, what is this plant? Schenzer inclines to *hemlock*: but, does hemlock yield a wine? and is its poison *inflammatory*? I think it is not.

#### GILGAL. JUDGES III. 9.

I PRESUME to think that the religion of mankind was originally the same, in its objects, its principles, its rites; and that to wherever the original tribes of men, with their natural fathers at their head, migrated, or settled, they took with them those religious customs, notions, and references, which they had received as part of their patrimony, so to speak, in the land of their primary residence. This is of some consequence to us, because Scripture being often very concise, and the writers of many parts of it frequently taking things to be too well known to need explanation, as indeed they were, to their immediate readers, we are glad to avail ourselves of whatever may contribute to our better understanding of those concisenesses, those non-explanations, which puzzle and perplex present readers. We naturally turn with a kind of general interest to our own island; and especially, when we find in it any remains of that original religion which we have attributed to all mankind, we embrace with pleasure the opportunities they afford us of inquiring what relation these may bear to those subjects which from time to time are presented by Scripture. When we see among ourselves some great stone raised into an upright position as a memorial, we recollect that Jacob raised his stone as a memorial too; when we find many stones forming heaps, we remember that Jacob and Laban formed a heap of many stones; when we find stones of great magnitude composed into a circle, it reminds us that Joshua composed a circle of great stones: and when we connect the idea of a holy place, a place for worship, with such a structure of stones, we inquire whether somewhat similar was not the

character of Gilgal, which is so often and so solemnly mentioned in Holy Writ, and whose "*quarries*" [Eng. Tr.] may perhaps receive explanation from druidical remains among ourselves. Was Abraham a druid? He was as fond of the oak as any druid could be. Was Joshua a druid? He approaches to that character, when he raised a great stone under the oak which stood in the tabernacle at Shechem, and observed that it had heard the words of the covenant, &c. Was Samuel a druid? When he erected his *Ebeneser*, his "stone of help," at least, he did that which a druid would have done. Did Moses forbid the use of iron, which would have been a pollution, on the stones of the altar? So did the druids: they also might say "An altar of earth, or of rough stones, stones in their natural state, shalt thou raise." The subject of this paper will, it is presumed, vindicate these comparisons; which, it will be remembered, are suggestions only, not sentiments.

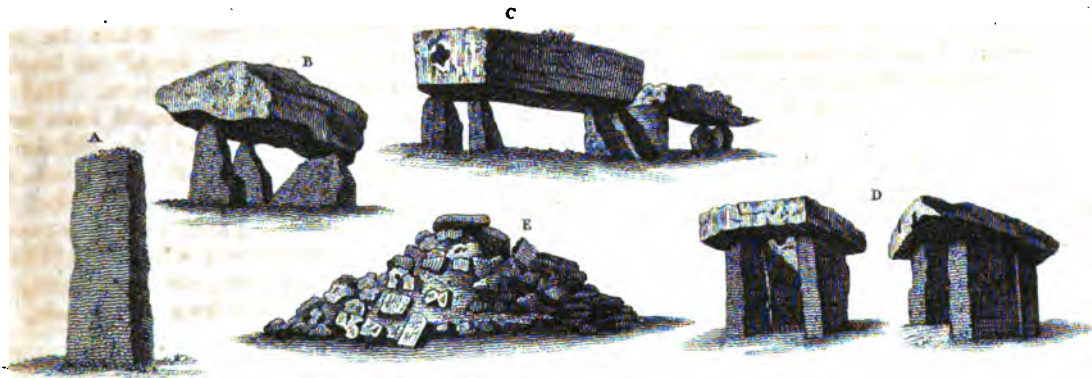
The following information is from Mr. Grose, *Antiquities*, vol. i. p. 135, &c.

#### DRUIDICAL MONUMENTS.

Druidical Monuments consist of *Obelisks*, being large stones or pillars set up perpendicularly, *Carnes*, or *Carnedes*, *Cromlehs*, or *Cromleiches*, *Kist vaens*, *Rocking stones*, *Tolmen* or stones of passage, Rock basins, and circles or ovals.

#### OF SINGLE STONES.

These monuments are the most simple, and undoubtedly of more ancient date than druidism itself;



GILGAL.



they were placed as memorials recording different events, such as remarkable instances of God's mercies, contracts, singular victories, boundaries, and sometimes sepulchres: various instances of these monuments, erected by the patriarchs, occur in the Old Testament. Such was that raised by Jacob at Luz, afterward by him named Bethel; such also was the pillar placed by him over the grave of Rachel. They were likewise marks of execrations and magical talismans.

## CARNES.

*Carnes*, or *Carneds*, were commonly situated on eminences, so that they might be visible one from the other; they are formed of stones of all dimensions, thrown together in a conical form, a flat stone crowning the apex; the ramp or ascent is generally pretty easy, though Toland supposes the druids ascended them by means of ladders. Carnes are of different sizes, some of them containing at least an hundred cart loads of stones. According to the writer above cited, fires were kindled on the tops or flat stones, at certain times of the year, particularly on the eves of the first of May and the first of November, for the purpose of sacrificing, at which time all the people having extinguished their domestic hearths, rekindled them from the sacred fires of the *carnes*.

Mr. Rowland, in his *Mona Antiqua*, supposes the smaller *carnedes* to be sepulchral monuments, formed with stones thrown on the grave by the friends of the deceased, not only with an intent to mark the place of their interment, but also to protect their corpses from wild beasts and other injuries, but allows the larger monuments of this kind, particularly where accompanied by standing pillars of stone, to have been erected as marks of sacrifices or some religious ceremony, such as the solemn convention recorded by Moses to have been made between Jacob and Laban.

## KIST VAENS.

*Kist vaens*, that is, stone chests, commonly consist of four flags or thin stones, two of which are set up edgewise, nearly parallel; a third, shorter than the other two, is placed at right angles to them, thus forming the sides, and closing the end of the chest: the fourth, laid flat on the top, makes the lid or cover, which, on account of the inequality of its supporters, inclines to the horizon at the closed end. Mr. Toland supposes *Kist vaens* to have been altars for sacrifice, most of them having originally belonged to a circle or temple; the inclination of the covering he imagines to have been intended to facilitate the draining of the blood from the victim into the holy vessel placed to receive it: he denies their having been places of burial, saying the bones frequently found near them were the remains of the victims. These

monuments are in the islands of Guernsey and Jersey still called *autels*, or altars; and *poquelays*, i.e. a heap of stones. Mr. Borlace, in his *History of Cornwall*, combats the notion of their being altars for sacrifice, and, on the contrary, judges them to be sepulchral monuments, and, in support of his opinion, urges several reasons. Rowland takes the middle between both, saying, "there being sepulchral monuments, I deny not, but there may be some appearance of truth, yet consistent enough of what I have said of them, for they may be both sepulchres and altars in a different sense, I mean those of latter erection, because when the great men of the first ages fell, who were eminent among the people for some extraordinary qualities and virtues, their enamoured posterity continued their veneration of them to their very graves, over which they probably erected some of these altars or *cromlechs*, on which, when the true religion became depraved and corrupted, they might make oblations and other sacrifices to their departed ghosts.

## THE CROMLEH.

The *cromlech*, or *cromleh*, chiefly differs from the *Kist vaen*, in not being closed up at the end and sides; that is, in not so much partaking of the chest like figure; it is also generally of larger dimensions, and sometimes consists of a greater number of stones: the terms *cromleh* and *Kist vaen* are however indiscriminately used for the same monument. The term *cromlech* is derived from the armoric word *crum*, crooked or bowing, and *leh*, stone, alluding to the reverence which persons paid to them by bowing. Rowland derives it from the Hebrew words, signifying a devoted or consecrated stone.

## CIRCLES, OVALS, &amp;c.

These, it is now generally agreed, were temples, and many writers think also places of solemn assemblies for councils or elections, and seats of judgment. Mr. Borlace is of this opinion; "instead, therefore," says he, "of detaining the reader with a dispute, whether they were places of worship or council, it may with great probability be asserted, that they were used for both purposes, and having for the most part been first dedicated to religion, naturally became afterward the *curiæ* and *foræ* of the same community."

These temples, though generally circular, occasionally differ as well in figure as magnitude; with relation to the first, the most simple were composed of one circle: Stonehenge consisted of two circles and two ovals, respectively concentric, whilst that at Bottalch, near St. Just, in Cornwall, is formed by four intersecting circles. And the great temple at

Abury, in Wiltshire, it is said, described the figure of a seraph, or fiery flying serpent, represented by circles and right lines. Some, besides circles, have avenues of stone pillars. Most, if not all of them, have pillars or altars within their penetralia or centre.

In the article of magnitude and number of stones, there is the greatest variety. Some circles being only twelve feet diameter, and formed only of twelve stones, whilst others, such as Stonehenge and Abury, contained, the first one hundred and forty, and the second six hundred and fifty-two, and occupied many acres of ground.

#### EXPLANATIONS OF THE SUBJECTS ON THE PLATE.

Fig. A. is a simple stone, of sufficient magnitude not to be overlooked, erected in some conspicuous situation, as a mark, or token, or memorial of some transaction, &c. I apprehend, such a stone is called in Hebrew *mitjpeh*. So we read, Gen. xxviii. 18. "Jacob took the stone which had served him for a pillow, or shelter for his head during the night, and set up, *וַיָּקֶם אֶת הַאֶבֶן*, that very stone, for a *mitjpeh* or pillar, and poured oil on the head of it," so that it was a single stone certainly. It should appear from chap. xxxv. 7. that Jacob afterward proceeded to augment, as it were, the consecration of this place, in a manner yet more solemn, for he built an altar there, or at least a sacrificatory; and, verse 14. Jacob set up a pillar, even a pillar of a stone, *i.e.* a large stone, or several stones, perhaps, in union, for a memorial. It should seem that, in after ages, the veneration of the people, his descendants, for these pillars, and for others of the same nature, led to a prohibition of them; for so we read, Levit. xxvi. 1. "You shall make no *alilim*, nor *pesil*, nor *mitjbeh*; nor shall you erect to yourselves a stone of observation, *i.e.* an observable stone, in your land, *to bow down to it.*" Now this bowing down, I suppose, was of the nature of the worship paid in the high places, of which we read so often in S.S. and of which the principle appears so late as the discourse of the woman of Samaria, "Our fathers worshipped in this mountain:" and, indeed, this veneration, as we learn from Mr. Grose, is not wholly extinct at this day, even in Britain.

We read, Josh. xxiv. 26. that "Joshua took a great stone, and set it up in Shechem, under, *וְהָיָה תַּחְתָּיו*, the oak which was, *וְהָיָה תַּחְתָּיו*, in the sanctuary of the Lord;" and said, "this stone shall be a witness," &c. it will follow, therefore, that Joshua did not understand the precept in Leviticus as prohibiting national memorials, but as prohibiting idolatry; against which he concluded he had guarded sufficiently by erecting this stone in a place already dedicated to the worship of Jehovah.

We read also, 1 Sam. vi. 18. of a great stone, Abel, which seems to have been a proper place for sacrificing. Samuel also, as we read in the next chapter,

erected, "*Eben-Ezer*," the stone of help, as a memorial of national mercy and deliverance. This prophet, therefore, understood the prohibition formerly given only in reference to the abuse of such memorials.

Mr. Grose, as we have seen, describes *Kist vaens* and *cromlechs* as nearly similar; and Rowland derives the latter from Hebrew words, signifying a consecrated stone. I am not certain whether any difference be meant by a distinction between the Hebrew *mitjpeh*, and *מצבה*, *מצבה*, *mitjbeh*, *mitjbit*; but if there be, then perhaps *mitjpeh* implies a single stone, a pillar only; and *mitjbit* may mean a cavity of stones, or stones so placed as to be a kind of house within; or, at least, several stones, as it seems to have a plural termination. If so, may this be the *Kist vaen*, or *cromlech*, which has some similitude to a house? at least it is a construction of stones; might such be the *tumulus* which Jacob erected over the grave of his beloved and honoured Rachel? Gen. xxxv. 20. Rachel died; "and Jacob set up a *metjbeh*, *וַיָּקֶם*, over her sepulchre, or grave. This is the *metjbit* [*Kist vaen*, or *cromlech*?] of Rachel's grave to this day:" *i.e.* Jacob formed a mound of earth, over the place where Rachel was buried; [this mound was the *taphos* of the Greeks] in this mound he cased a grave with stones, and laid a stone of the greatest magnitude he could procure, over the top of them. Or, did any tall pillar rise above this ground? which consequently was visible from a much greater distance. We have instances of such erections in Homer.

In our Plate, fig. B. and C. are *cromlechs*; the first stands near Dundalk, in Ireland: the second near Plaisnewdd, in Anglesea. Fig. D. are *Kist vaens*; that these are sepulchral seems to be effectively shewn in Mr. Grose's extracts: but Mr. King, in his "*Munimenta Antiqua*," considers these also as altars; and thinks that human sacrifices were publicly offered upon them: an idea which ought not to be adopted till after adequate examination, as the number of these *cromlechs*, yet extant, would imply a very great waste of human blood; moreover, how many similar edifices are destroyed, of which nothing has been known in later ages!

E. is a *Carne* or *Carnedd*; in fact, a mound or hill of stones. I would observe, 1st, that this word is undoubtedly from the Hebrew *קֶרֶן* *keren*, or *kern*, which is usually rendered *horn*: but which very properly, as this example justifies, is rendered by our translators, Isai. v. 1. "my beloved hath a vineyard on a *very fruitful hill*;" Hebrew, *a horn, the son of oil*; *i.e.* such a *carne* or *kern*, as rises into the shape of a hill, like our figure. 2dly, That as such collections of stones have very much the air of haste and hurry, it is probable, that not altogether unlike this was "the heap of witness" of Jacob and Laban, Gen. xxxi. "And Jacob took a stone, and set it up for a *mitjbeh*; and Jacob said to his brethren, "gather stones," and they gathered stones, and they made

to GAL, a circle, or round heap, as our translators suppose, and called it *iegar sahadutha*, or *gal-od* : the heap, or round, of witness, also *mitjpeh* ; saying, "the Lord, *itjpeh*, witness between me and thee." However, this is not meant to deny that they *might* take more time, and form a fairer circle of stones, of any convenient dimensions, like fig. F. and this circle might surround such a pillar ; for they seem to be distinguished, "this *circle* be witness, and this pillar be witness;" or, the pillar might be in front, &c. of such a heap or *carr*.

In further reference to fig. E. we may remark, that assuredly it was customary to commemorate sinister events, occasioned by transgression, by raising a heap of stones over the burial place of the party who had transgressed. So when Israel buried Achan, Josh. vii. 26. "They raised over him a great heap of stones," which endured for ages. The same over the king of Ai, Josh. viii. 29. and the same in the instance of Absalom, 2 Sam. xviii. 17. "a very great heap of stones." Now these must have been more or less of the nature of our figure ; and that such collections were well calculated for preserving the memory of events, appears by the existence of such memorials, from the remotest ages to this day, in our own country. Nothing of any further pillar, *mitjpeh*, or memorial, is added to these *tumuli*, as I perceive.

When the reader has considered fig. F, G. on our Plate, I would ask, whether they may not give us an idea of the place, &c. named Gilgal, in the old Testament ; for we read, Josh. iv. 5. that twelve great stones were taken from the midst of Jordan, to be a *sign*, when their children should ask in time to come ; and, verse 20. those twelve stones which they took out of Jordan, did Joshua pitch in *circle circle* : *gil-gal*. We have seen in Mr. Grose, that sometimes the druidical circles were single, sometimes they were more than one, concentric, sometimes otherwise ; at any rate, those stones pitched by Joshua formed a circle, and by attending to the history of this circle, we find it afterward became a place of veneration and consequence. We find also, chap. v. 9. another reason added for the name *Gilgal*, which is not inconsistent with the former account ; for the Rabbins tell us, that the foreskins of the people formed two little hills, smaller no doubt, but in form like fig. E. these were round round ; *i.e.* *gal-gal* ; and thus the name might imply, 1st, A circle of stones ; and, 2dly, A round heap of foreskins ; *i.e.* circle upon circle.

The druidical circles were certainly temples, or answered the purposes of temples ; let us transfer this idea, with that of their proper attendants, to Gilgal. We shall consider a few passages. Judg. ii. 1. "And a messenger, margin, of the Lord came up from Gilgal," where was a station of priests, prophets, &c. to reprove the people. And this suggests very different ideas on the behaviour of Ehud, Judg. iii. 19. who offered his present to the king of Moab, and then

sent away his people who had brought it ; but himself *returned*, to the royal presence, suppose, [or shall we take the word in the Chaldee sense of it ? *but he himself resumed his speech* relating to] *i.e.* pretending to have been lately at the *pesilim*, cuttings, carvings, which are נֶאֱמָר, the *very gil-gal*, circles. Here, I presume, the word *pesilim* denotes the stones themselves, and *gilgal* denotes the figure in which they were placed ; *i.e.* circularly. Now, as Ehud pretended to have a message from God, which he had received at this place, the king could not have credited this pretence, had not some establishment, capable of furnishing an oracle, been very well known to exist there : consequently, the very pretence implies a sacred station.

A correspondent dignity is indicated in the circuits of Samuel, 1 Sam. vii. 16. *He went yearly to Bethel*, where we know was a place of sacred stones ; *to Gilgal*, where was another place of sacred stones ; *and to Mizpeh*, where, as the very name implies, was a pillar of commemoration. *Vide* also 1 Sam. x. 17. 2 Macc. iii ; Judg. xx. These Samuel chose for his stations of justice ; surely for reasons arising from the nature of the places, and from ideas connected with them by the people at large, which should induce their resort to their principal magistrate, at such *courts of adjudication*.

Gilgal was also a place fit for the offering of burnt offerings, peace offerings, &c. for such is implied in the promise of Samuel to Saul, 1 Sam. x. 8. The people also transacted civil business at Gilgal ; for so we read, 1 Sam. xi. 15. "the people went to Gilgal, and made Saul king, before the Lord in Gilgal ;" the very Stonehenge of the Hebrew nation ! See also, 1 Sam. xiii. 7, &c. xv. 33. Observe the same veneration for Gilgal, in the return of David, 2 Sam. xix. 15, 40. "Judah came to Gilgal to meet the king ;" "the king went on to Gilgal." That a college of priests and prophets existed at Gilgal, is clear, from 2 Kings, ii. 1. Elisha went with Elijah from Gilgal, which should seem to have been his customary residence.

On the whole, when we recollect that the druidical circles of stones were temples ; that the greatest druidical circle of stones, in our island, was the place of assembly for the whole people, as it were ; that here were solemn compacts made, solemn treaties ratified, and national faith pledged, to say nothing of the administration of public justice, and the arrangement of general contributions, &c. we can scarcely deny a very striking resemblance to some of those ideas which prevailed among the Hebrews in their early commonwealth ; and which their greatest prophets and magistrates were far from reproving, but rather countenanced and supported. When we consider also the lesser erections of stones, their masses, their forms, their application, which appear most clearly in the earliest Scripture ages, we can hardly forbear from acknowledging a striking similitude between the remote islands of the West, and the patri-



archs of Palestine in the East. The sons of Japheth undeniably drew many of their institutions from the same sources as the more favoured sons of Shem; and these similitudes contribute to demonstrate, that "God has made of one blood all nations of men," and that "as face answereth to face in water, so does the heart, the customs, the manners, the civil usages, and the religious rites, of man to man."

Our upper figure is thus described by Mr. Grose, *Antiq.* vol. viii.

#### DRUIDICAL TEMPLE IN THE ISLAND OF JERSEY.

This temple is situated on the top of a pretty high rocky hill, near the town of St. Helier. It was covered with earth, perhaps done by the druids to secure it from profanation by the Romans; in that state it had much the appearance of a large barrow or tumulus. It continued thus hidden till the colonel of the St. Helier militia, procuring the ground to be levelled for the more convenient exercise of his corps, the workmen discovered and cleared it.

An exact model of this curious piece of antiquity was made on the spot, and sent to general Conway, governor of the island, from which, by the favour of the Hon. Horace Walpole, these drawings were made. There was no scale to this model, neither were the cardinal points of the compass marked; but from an account and plan communicated to the antiquarian society, the whole seems to have been of very small dimensions; this temple itself, compared to many

structures of the same kind, being very little more than a model.

Many other druidical monuments have been discovered here, and in the neighbouring islands of Guernsey, Alderney, and Sark; but most of them have been pulled down, and used for building or repairing fences; this however proves that none of them were very large.

This temple consisted of a circle of about twenty feet diameter, formed by rude unhewn stones set upright; and, when entire, had within it six cells covered at the top, and open inward toward its centre, called *cromlechs*; the area of the largest of these was about four feet three inches square, its height three feet seven inches; another of less area measures four feet in height: one of these cells on the northeast side, has been demolished; whether by the workmen in the discovery, or otherwise, is not certain.

To this circle, on the southeast side, is attached a covered entrance, the uprights composed of many rough stones set parallel to the diameter, and covered at the top by four equally irregular; this passage measures on the inside about fifteen feet in depth, five feet three inches in breadth, and four feet four inches in height. About five or six feet southeast of the entrance, is a single stone that seemingly belonged to the temple.

This view shews the western side of the circle looking toward the inward opening of the covered passage or entry. It was drawn in 1786.

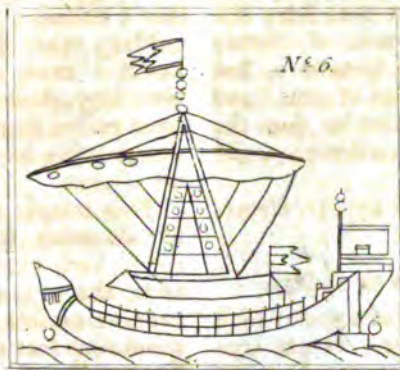
#### ON THE IMAGE AND CHARACTER OF DAGON. 1 SAMUEL, v.

DAGON employed our researches formerly, not less as leading to the signification of the words which compose his name, than as being a deity particularized in Scripture, 1 Sam. v. and we find Dagon mentioned again in the translation of the LXX, Isai. xlv. 1. where the Hebrew reads Nebo. As the substitution of this name can hardly be accidental, there must have been some co-relation between the deities Nebo and Dagon, which induced those translators to signify one by the other. We have remarked, on Baal and Moloch, plate, that Nebo was another description of Baal; and was, occasionally, either a male or a female deity. We also observed formerly of Dagon, that he was a god or goddess, Derketos, under the same emblematical representation, but differing in sex. The LXX therefore have not deviated from the deity meant by the prophet, when, instead of describing him under one of his characters, they alluded to another, which equally belongs to him.

We formerly considered Dagon as an allegorical representation of the great patriarch Noah: under which character we shall proceed to give a history of him, quoting at length those passages which we only abridged before.

The following is from Syncellus. "The first year there came up, according to Berosus, from the waters of the Red Sea [the Indian Ocean] and appeared on the shore contiguous to Babylonia, a creature void of reason [this is a palpable error, as the whole history shews; therefore for ζων αφρον, read ζων ευφρον, a creature *truly wise*] named Oannes; and as Apollodorus reports, having the whole body of a fish; above the head of this fish rose another head, of a man; he had human feet, or legs, which came out from each of the two sides of the tail: he had also human voice and language. They still preserve at Babylon, says Berosus, his resemblance painted. This creature remained sometime, during the day, among the natives, without taking any nourishment, and conversed with them from time to time: he taught them letters and learning; shewed them the arts of life; taught them to build cities; to raise temples to the Deity; to institute laws; to study geometry; the various manners [and seasons] of committing to the earth the seeds of fruits, and of gathering their productions: and generally, whatever conduces to soften and to polish the manners of mankind. Since this period nothing more has been heard of







him. After the setting of the sun, this creature, Oannes, went toward the sea, plunged into it, and passed the night in the water. Afterward, other similar creatures appeared: concerning whom Berosus promises to relate many things, in his history of the Kings." This history is unfortunately lost: but Oannes is thus mentioned by Apollodorus, in Syncellus. "Berosus reports," says he, "that Alorus was the first king of Babylon, native of that city, he reigned ten sari; then came Alasparus and Amelonus, of the country of Pantibiblos; then the Chaldean Ammenonus, under whose reign was seen to issue from the Red Sea that Oannes which Alexander Polyhistor, by anticipation of time, placed in the first year, and which we place after a lapse of forty sari. Abidenus places the second Oannes after a period of twenty-six sari.

Apollodorus goes on to mention other kings, as Meg Alorus; Megas Alorus? Da-onus, possibly *De-aun-us*, and Evedorachus, in whose time appeared another creature, half man, half fish, named *o Δαγων*, *o Dagon*; *THE Dagon*.

Helladius, an author of the fourth century, cited by Photius, Biblioth. p. 194. also reports "that a person named Oan, was seen in the Red Sea: who had the body of a fish; but his head, feet, and hands, were human; he taught the use of letters and astronomy. Some said he was born of the first parent, which is the egg. This Oan was altogether a man; and he appeared like a fish, only because he was covered with the skin of a fish." I incline to read this name as with the Greek article *o Aun*; *THE Aun*.

It is clear that Oan is the same as Oannes; and that Oannes is the same as *THE Dagon*. "He was a man, but clad with the appearance of a fish; he was born of the first parent, the egg." This egg once contained all mankind; *omnia ex ovo*; this fish once preserved not only the human race, but the races of animals: *Magna Deum Mater, Materque Ferarum*.

I have been thus particular in extracting the accounts of this personage, because unquestionably they contain much truth: but we are, I conceive, to regard his succeeding appearances, as denoting the introduction of his worship, or the renewal of its rites, by priests engaged in devotion to him: and it is by no means improbable that his earliest name was Oan, [Hebrew, *AN*] which afterward received a terminating syllable, OANNES, or even OANNAUS, or OANNAOS, for the last syllable is long, and accented; so that the pronunciation easily slides into this difference. This would denote, the *nes*, *naus*, i.e. the ship, or vessel, of *An*; and as we read that Oan retired every night to the sea, it must have been to a vessel, where he abode during night, and from whence he returned in the morning. This it is our principal intention to establish: which leads us to observe, that the compound name *Dag-aun*, by which this

deity is called, is precisely of the same meaning as *O-AUN-nes*: *dag* signifying a ship, or vessel, *q*. "the ship of Aun." So far these titles agree in their import; both of them are thought by Scaliger to have suffered in what we now esteem their true spelling; though perhaps it represents their pronunciation in ancient ages. Our own pronunciation is notoriously incorrect; for we ought to say, *Dagoon*, or *Dagoun*; and *Ouannes*, or *Ouannees*, *q*. *o aunnees*: which would be literally "the Aun vessel;" the vessel or ship of aun.

We proceed to observe, that we cannot expect to find the allegorical deity *Dag-aun* represented both in the allegorical state of a fish, or included in a fish, and in a ship, at the same time; because, the fish signifying a ship, when the ship is used as implying *Dagaun*, there is no need of the fish; and when the fish is used, there is no need of the ship. This interchangeableness of these subjects, the fish and the ship, must be insisted on: and indeed, is implied in the histories extracted above: for the egg which contained all mankind within it, is said to have floated on the Red Sea, and to have come on shore in the Euphrates, in Babylonia, says Berosus. Hyginus has this historical fable, 197. "An egg of a wonderful magnitude, is said to have fallen from heaven into the river Euphrates, which was conducted to the shore by fishes: over this brooded a dove, whose warmth hatched it, and produced Venus, who afterward was called "The Syrian goddess:" after which, as rectitude and probity directed, and as was appointed by Jupiter, the fishes were inserted among the heavenly constellations. For this reason, the Syrians, though they have numbers of doves and fishes, do not eat them. A story to the same effect is told in different words by Lucius Ampelius, in his work addressed to Macrinus. [See Bayer, additions to Selden.] "It is said, that in the river Euphrates the egg of a fish was brooded over by a dove during many days, from which issued the goddess benign and propitious to men, leading them to the most excellent life." This is clearly the Venus of the foregoing fable. It is evident that the egg of these histories is a vessel. We have seen in considering Baal and Moloch, that Moloch was a goddess, the same as Ashtoreth of the Zidonians, i.e. Venus, the same also as Nebo, who was a female deity, as appears by her pregnancy, i.e. Venus, and we observe, that instead of Nebo, the *LXX* substitute *Dagaun*; which shews that those translators considered these divinities as the same: In perfect coincidence with our extract from Helladius, who says that Oan or Aun, was born of an egg, i.e. a vessel; since, as we learn from the fabulist, this egg floated, vessel like, on the Euphrates.

But there is also another, a direct, proof that the word *Dag-aun* signifies "the ship of Aun;" for Philo Biblius says expressly, "Dagaun is Sidon:"



and this is universally received among the learned. Now, if we analyze this word, it divides into Sid-aun, or rather, as it is spelled in the Hebrew, *tsidé-aun*: this is the name of the ancient city Sidon, which has preserved its true name, and is called at this day Seidé; and so we read of Beth-saida, Matth. xi. 21. i.e. the temple of Seidé: which shews the true pronunciation of this word. Agreeably to this the Hebrew of Sidon would be at full length, צידון *tsidé-aun*; melted by common speech into *tsid'-aun*: Sidon: what then is this צי? All our dictionaries and lexicons answer, *und voce*, "צי is a decked ship or vessel, which carries men and goods dry, as distinguished from an open boat." Why then, this is the very same as *Dag*, for we consider that also as a vessel, which preserves in security what has been committed to it, by keeping its contents from the water; i.e. dry. Thus we find that these two appellations illustrate each other: *Dag* and *tsi* are the same, in nature and application: but the *dé* ought properly to be retained in pronunciation, as in *saida*, being the Chaldaic *da*; "THE *tsi*." I infer this also, from the Greek name of the deity, *Poseidon*, which is written Ποσειδων, that is, at length, *po-Seida-on*, or *aun*; now *Po-seida-aun* is addressed in the Orphic hymns as "father of gods and men; the author of peace and rest; the cause of affluence;" i.e. the second father of mankind, who taught them husbandry, &c. By the later Greek writers, this name is given to Neptune, the god of the sea, and of ships. It is clear, therefore, that this deity is the *Seida-aun* of Syria: and were I to indulge conjecture, I should think that his compound name expresses, "the opening of the ship of Aun." The relation of this to *O-AUN-nes* and *Dag-aun* needs no enlargement.

On the whole: our reasonings in poof that the Hebrew word *Dag* means a ship, [as the Chaldee word *Dag* unquestionably does, as proved in FRAGMENTS, Nos. 146, 214, 215, 470, 471, 472, to which these remarks are in a great degree supplementary] may be thus arranged:

1. *O AN*, or *O AUN*, is the great patriarch himself, who was saved in a ship, or ark, from the deluge.
2. *O AUN-NES*, is "the ship of Aun, or Noah."
3. *O DAG-AUN*, is the ship of Aun, or Noah, it being the same as *O AUN-NES*.
4. *TZIDE-AUN*, is the ship of Aun.
5. *DAG-AUN*, is the ship of Aun, it being the same as *tsidé-aun*.
6. *DAG-oon*, is referred to "a boat's picture" in Asia.
7. *Dag-aun*, is by the LXX substituted for *Nebo*, who is the productive power, revived from a ship.
8. *DAG-AUN*, is the "Aun in a fish:" but "the fish was no real part of him: it was only allegorical."

We must now consider separately the meaning of the word *Aun*, in order to shew, that precisely the

same idea is conveyed by that, as by the issuing of Venus, &c. from the egg. The Hebrew import of this word is exactly, "prolific power;" for so we find it used, Gen. xlix. 3. "Reuben, thou art my firstborn, my might, and the beginning of my prolific power." Also, Deut. xxi. 17. "He shall acknowledge the first-born, for he is the beginning of his strength," prolific power. See also Job xl. 16. If we take this appellation then, as signifying a person, we may say, *O Aun*, the great patriarch, taught men husbandry, astronomy, &c. which we have every reason to believe was fact: we may say, the ship of the great patriarch was venerated; whether we express that sentiment by the term, *O-Aun-nes*, or by *Seidé-aun*, or by *Dag-aun*. Or, if we prefer to take this appellation impersonally, we may say, in perfect coincidence with the Gentile mode of expression, *O Aun*, the prolific power, was worshipped at Babylon; the ship of the prolific power was commemorated, as well under the compound emblem *O Aun-nes*, as under those of *tsidé-aun*, *Sidon*, *Potsidé-aun*, and *Dag-aun*. These inferences are undeniable, on the usual and customary reception of the terms as they stand in the Hebrew language; and in reference only to Hebrew learning; but, as we know that the Hebrew nation is, in the person of its chief ancestor Abraham, a colony from very far East, even from the eastern extremity of the Persian empire, adjacent to India, we may further, without impropriety, inquire what information India also affords on this subject; and this the rather, as we know too, that those from whom we desire this information, the Bramins, are themselves a colony from the countries adjacent to the eastern extremity of the Persian empire. On this article let us hear sir William Jones.

"The triple divinity, Vishnuh, Siva, Brahma; for that is the order, in which they are expressed by the letters A, U, M, which coalesce, and form the mystical word O'M; a word, which never escapes the lips of a pious Hindoo, who meditates on it in silence. Whether the Egyptian ON, which is commonly supposed to mean the sun, be the Sanscrit monosyllable, I leave others to determine," Asiatic Researches, Calcutta edit. p. 242.

We must add to sir William's hint, that the Hebrew letters *m* and *n* are often interchanged in Scripture, as they are closely allied in sound; and I think we may fairly state the Hebrew A, U, N, as parallel to the Sanscrit A, U, M; which equally with the Hebrew word implies the great progenitor, or progenerative power. Nor can I but remark, that, Gen. xli. so early as the days of Joseph, we read of his marrying a daughter of Potipherah, priest of AN, verse 45. which is the very mode of spelling adopted by Heladius, who reads ó AN; while in verse 50. this name is spelled at full length A, U, N: these variations shew that we might safely overlook slight differences in spelling it among Greek writers, when even in Scripture this name is thus varied in the compass of a few verses.

It is also in composition : as, *Sidon, Dagon* : varied by omitting the A, which, no doubt, was slurred over in pronunciation ; *Sid'-un* instead of *Sidé-aun* ; *Dag'-un* instead of *Dagé-aun*. It appears then, that the great progenerative power [or person] is called AUM, in India ; AN, or AUN, in Egypt ; AN, by the Greek writers ; yet nevertheless, under this variety of pronunciation the appellation is the same, and refers to the same personage : which personage was the most venerable second father of mankind, who had been miraculously preserved from a deluge of waters, by enclosure in an ark, or vessel, or ship, a floating habitation.

There were several temples dedicated to AUN in the land of Canaan : as, to *Dag-aun*, Josh. xv. 41 ; xix. 27 ; 1 Sam. v. *Sidé-aun*, Gen. x. 19 ; Josh. xi. 8. *Chol-aun, Dib-aun*, and *Nebo* : so we have in CALMET, *Beth o-An-naba* : the temple of o AN-nebo, or *Naba*, "the celestial," says major Wilford. *Me-aun*, Jer. xlviii. 22, 23. this last is taken by the learned bishop Cumberland for "*Meon*, or *Menes*, with a Greek termination," rather, *Me-aun-nes*, the *nes*, or *naus*, ship, of AUN, [the *Manus, M'aun-nus*, of the Germans mentioned by Tacitus.] *Beth-Baal-Meon*, Josh. xiii. 17. where we have *Baal* connected with *Maun* : *Heshbon*, or *Chesheb-aun*, *ibid.* and perhaps many others, as in Josh. xii. *Chebir-aun, Ogel-aun, Leshur-aun, Maddaun, Shemir-aun Mar-aun*, verses 10, 20. not forgetting *Beth-aun*, or *Beth-el*, where the calves were erected, changed sarcastically, by the Jews, in pronunciation to *Beth-aven*.

Our Plate represents, first, the allegorical figure of the deity Vishnuh, copied from M. Le Gentil. Mem. of French Academy, 1782, who received it on the coast of Coromandel, and who observes on it, "In my opinion, it is to be wished, that in the times of the early historians, as Berosus, &c. it had been customary to unite figures to historical narration. It is, I say, desirable, that Berosus had given the figure of Oannes, which he says was preserved at Babylon, and was not lost : perhaps we should find in it a resemblance and conformity to that of the Vishnuh of the Bramins. At least it seems to me very probable, that one is traced off from the other, for, if we compare what they relate of the incarnations of Vishnuh, with the narration of Berosus and Helladius, every body, I think, must believe that he sees in this figure the image of Oannes, whose representation was preserved at Babylon. The Indians gave me this, with others of their divinities, as being the chief of them ; it has none of the attributes which appear in those published by father Kircher, and in this I think it original, and much more ancient than they are : and likewise more conformable to that which Berosus describes as being extant at Babylon, in his time : for all those attributes seen in the others, such as the book, the Vedam, and the ring, in the right hands,

the shell in which Vishnuh found the book, and the sabre, in the two left hands ; are doubtless added afterward. We ought to remark here, that the Vedam, that book so precious, and sacred, to the Indians, teaches them almost all which Berosus says Oannes taught the Chaldeans."

The second figure in our Plate is traced from Baldeus's Voyage to India, reprinted in Churchill's Voyages, vol. iii. p. 745. [where those of a like nature published by Mr. Maurice in his History of Indostan, may be seen, with some slight variations.] It represents the same allegory as that of No. 1. and is the figure referred to by M. Le Gentil as having the book, i.e. the Vedam, or system of laws, moral and political, &c. and the ring, or regulated connubial intercourse of the sexes ; these are in his right hands : in his left hands are the sword, of magistracy and of war, and the shell, or place of security, from punishment and devastation. This figure is evidently a young man, without a beard, and is given here to correct an error in FRAGMENT, No. 140, &c. where it is considered as female. But though this figure is not female, yet No. 3. is clearly of that sex : and indeed the forms of sex in the figures of antiquity, are very freely interchangeable, and not seldom are monstrously combined into union.

Observe that No. 1. in our Plate has *two* legs, covered rather with the skins of fishes, than being properly a fish, for we see, that one of them has *scales*, like those of a fish ; the other has a kind of *stripes*, marking indeed the places of scales, in some degree, but very ill consorting with the fellow leg. It is clear therefore, that these *two* legs could never be taken for *one* fish : the body of a fish we know would be single, not duplicate. [Is this difference significative of male and female ?] Observe what is said by Berosus, "he had human feet, which came out from *each of the two sides of the tail* : " the Babylonish figure then, had *two sides*, like this of M. Le Gentil, not one body of a fish like that of Nos. 2, 3. Moreover, in order to render the allegorical fish still more evidently allegorical, the Babylonian Oannes had human feet below the tail of the fish ; a circumstance which I have not yet discovered in any Indian delineation.

Our third figure is copied from an ancient Egyptian zodiac : it may be seen in Mr. Maurice's History of Hindostan, vol. i. from the Barberini Museum. Under it is written, *Ichthon, seu Dagon*. I do not know precisely the authority for these inscriptions ; but I agree with Mr. Maurice that this "exhibits too exact a resemblance of the Dagon of Chaldea, and the Indian Vishnuh, in the *Matsya*, fish, *Avatar*, to leave a doubt in my mind of the identity of the persons, as well as the mythology . . . the great Oannes."

We have seen the relation of a dove and fishes to the parent egg ; our next, No. 4. is from the Philosophical Transactions, vol. lxiii. p. 346. Mr. Swin-

ton says of it, "On one side we discover *Atergatis*, *Adergatis*, or *Derceto*, taken by several learned men, for the *Dagon* of Scripture, nearly as we find that pagan divinity described by Diodorus Siculus, Bib. lib. ii. and Lucian, with a pigeon before her [on her thigh, or knee] and a fish in her right hand. On the other side, we perceive a galley, or small vessel, on the sea, with rowers in it; under which appears a sea horse, or rather sea monster, of a very particular form. That this silver medal must have been anterior to the dissolution of the Persian empire, we may fairly collect," &c. "That this was struck at Askalon, there is, I think, little reason to doubt." In the next medal, No. 5, "brought from Syria, *Atergatis* or *Derceto*, holds a *concha marina*, or sea shell, in her left hand:" which indeed is the same shell as *Vishnuh* holds in his hand in the Indian representation. *Vide* No. 2.

The Egyptian zodiac shewed us *Dagon* placed among the signs, by way no doubt of perpetuating his memorial, and the memorial of *Dagon* is really perpetuated, if not now in Egypt, yet in Asia; for we find among the Burmah constellations, published by Dr. Buchanan, Asiatic Researches, vol. vi. p. 196, No. 35. Copied on our Plate, No. 6. a gallant vessel, of considerable size, rising at each end almost to the form of a crescent, with a house, or dwelling, occupying great part, i.e. the centre of it. The explanation of this ship in the Burmah language is, "The Brahmen's Buchia has a *boat's* picture, and [refers to] the Dagoun country." Dr. Buchanan adds, "*Dagoun* is the great temple near Rangoun." Rangoun is one of the capital cities of the Burmah empire; and this great temple is called *Shoe Dagoun*, or the *golden temple of Dagoun*, great part of its surface being gilt. From this incident I think it *possible*, that the name as well as worship of *Dagoon* is preserved in the East. The attributing a *ship* to *Dagoon*, and the reference to the Brahmen, looks at least as if there was some known connection between them.

Fig. 7. on our Plate, is copied from an ancient Indian zodiac, in Phil. Trans. for 1772, p. 353. it represents *two* animals, a *goat* and a *fish*; which association is remarkable; because, it is precisely a *swordfish*; and this we distinguish, because we formerly hinted at "a class of ships, which had long beaks, called by the Greeks *galia*, from *galeopsis*, the swordfish: they were rowing vessels, of considerable swiftness, and the origin of the modern *gallies*." *Vide* FRAGMENT, No. 215. This fish is that which was venerated by the Egyptians under the name of *Oxyrinchus*, as Plutarch observes, *acuto rostro*; they considered him as the sign of floods and inundations. This then is at least a proof of the duplicity of language; as the same word may denote the long beaked swordfish, or the long beaked galley; but per-

haps it may imply somewhat more, for how came the idea of this fish to be associated with that of a ship, was it *only* by the coincidence of the beak? In this zodiac this swordfish and goat compose the sign Capricorn; but in another Indian zodiac, given in the Asiatic Researches, vol. iii. p. 303. Calcutta edition, copied in fig. 8. we have a fish discharging a goat; a very singular combination! the goat is evidently not going into the fish, but coming out of him, for he comes head foremost, holding his head and his horns erect, and seeming to suffer no pain, or distress, on this occasion: indeed, lest we should suppose there was any terror in this incident, the painter has added a couple of ducks, or other water fowl, reposing in full security close by. This is evidently a large fish; what can it import? has it been the mean of safety to this goat, during a tempest? and now, the tempest being over, and all calm again, it discharges what it had preserved? If this be the interpretation, this fish also is, though metaphorically, a ship; this is the ark of preservation: and this is the renewal of life; of animal life; a reviviscence, after a state of disappearance and death. N.B. In our present manner of delineating Capricorn on our globes, &c. we omit the *mouth* of the fish; which totally destroys the original idea.

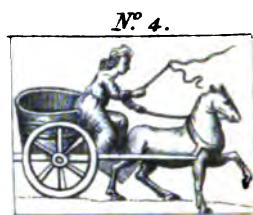
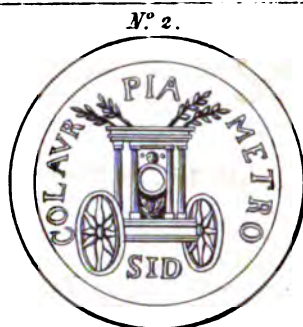
No. 8. The idea suggested at the close of No. 7. is not enfeebled by this figure, which is taken from the same Egyptian zodiac as No. 3. It represents the god Pan, whose name is inscribed below it, leading the goat, out of what should be the mouth of the fish. "*Pan curat oves oviumque magistros*," says Virgil. To speak my conjecture at once; perhaps this sign may mark that month when the animals, after the deluge, quitted the ark; under, no doubt, the direction of Noah. It is well known that the stars which compose the signs in the heavens, do by no means answer to those signs which refer to them on our globes: but, in order to make the place of the sun correspond to its ancient situation when the signs of the zodiac were first established, not merely many degrees, but considerably more than two whole signs, must be calculated backward; and this would reduce Capricorn from answering to January and December, to answer to November and October, in which month, October 27, according to Mr. Basnage's calendar of the year of the deluge, Noah with his family quitted the ark.

These reasonings are to be added to those formerly given, in proof that Noah was "the sovereign prince preserved in the belly of the fish," i.e. the ark.

This subject is now left to the reflection of the reader: without designing to influence his opinion unjustly, we conclude by observing, that perhaps more than could formerly have been expected has been produced in proof that the *Dag* of *Dag-aun*, though symbolically a fish, yet referred primarily to a vessel;







and so much as goes to this proof, goes also to prove that a secondary sense of the Hebrew word *Dag*, and *Dagah*, is that of vessel, or ship : which, as we

formerly observed, has its aspect not merely on the *Dag* of *Aun*, i.e. Noah, but on the *Dag* of *Jonah* also, and on his miraculous preservation by it.

### DISTINCTIONS OF EASTERN CHARIOTS. 1 SAMUEL, VI.

ON Isaiah, chap xxi. 7. the reader may see descriptions of some of those vehicles for riding in, which our translation renders *chariots* ; to which article we beg leave to refer.

The history of conveyance by means of vehicles, carried or drawn, is too extensive a subject for us to undertake to treat of fully. There can be no doubt, that after man had accustomed cattle to submit to the conduct of a rider, and to support the incumbent weight of a person, or persons, whether the subject were ox, camel, or horse, that the next step was to load such a creature, properly trained, with a litter, or portable conveyance ; this might be long before the mechanism of the wheel was employed. Nevertheless, we find that wheeled carriages are of great antiquity : for we read of them so early as Exod. xiv. 25. "The Lord took off the *chariot wheels* of the Egyptians ;" and as these were military chariots, and the strength of Egypt, this account agrees with those ancient writers, who tell us, that Egypt was not, in its early state, intersected by canals, as it was in later ages ; after the formation of which, wheeled carriages were laid aside, and little used, if at all.

The first mention of chariots, I believe, occurs Gen. xli. 43. "Pharaoh caused Joseph to ride, *re-cab*, in the second chariot, *maricabeh*, that belonged to him." This, I suppose, was a chariot of state ; not a despicable, but a handsome equipage ; an equipage appropriate to the representative of the monarch's person and power.

We find also, in chap. xlv. 19. that Egypt had another kind of wheel carriages, more adapted to the conveyance of burdens ; "take out of the land of Egypt, *ogeluth*, waggons, wheeled carriages, for your little ones, and your women," to be conveyed in ; so then, these *ogeluth* were not military, but family vehicles, for the use of the feeble ; including, if need be, Jacob himself ; accordingly, we read, verse 27. of the waggons which Joseph had sent to carry him, Jacob, and which perhaps Jacob knew by their construction to be Egypt built ; for, so soon as he sees them, he believes the reports from that country, though he had doubted of them before, when delivered to him by his sons.

This kind of chariot will engage our attention, as we find it afterward employed on various occasions in Scripture, of which we shall notice the following ; first, it was intended by the princes of Israel for carrying parts of the sacred utensils ; Numb. vii. 3. "They brought their offering six covered waggons, *ogeluth*, and twelve oxen : " here these waggons are

expressly said to be covered ; and I suppose they were always capable of being covered ; as we may be sure those sent by Joseph for the women of Jacob's family were ; among other purposes for that of seclusion. Perhaps, even this may be a radical idea in their name ; as *gal* signifies a circle, and these waggons might be covered by circular headings, spread on hoops, like those of our own waggons ; which kind of coverings we call tilts.

This statement has considerable importance in the history of the curiosity of the men of Bethshemesh, 1 Sam. vi. 7. where we read, that the Philistines advised to *make a new covered waggon or cart, ogeleh* : this was done accordingly : and the ark of the Lord was put into it, and no doubt carefully covered over by those who sent it ; it came to Bethshemesh ; and the men of that town, who were reaping in the fields, perceiving the cart coming, went and examined what it contained : "and they saw the *very* *ark*, and were joyful in seeing it." Those who first examined it, instead of carefully covering it up again, as a sacred utensil, suffered it to be open to common inspection, which they encouraged, in order to triumph in the votive offerings it had acquired, and to gratify profane curiosity ; the Lord therefore punished the people, verse 19. "because they had inspected, *pried into*, the ark." Here then, we have a clear view of the transgression of these Israelites ; who had treated the ark with less reverence than the Philistines themselves, who, at least, had behaved to Jehovah as they did to their own deities, and being accustomed to carry *them* in covered waggons for privacy, they maintained the same privacy as a mark of respect to the God of Israel. The Levites seem to have been still more culpable than the common people ; as they ought to have known the law, and not to have suffered their triumph on this victorious occasion to mislead them.

That this *ogeleh* implies a covered waggon, appears by a third instance, that of Uzzah, 2 Sam. vi. 3. for we cannot suppose, that David would have so far forgot the dignity of the ark of the covenant, as to suffer it to be carried, exposed, in a public procession, to the eyes of all Israel, especially after the punishment of the Bethshemites. "They carried the ark of God on a new *ogeleh*, covered cart," and Uzzah put forth [his hand, or some catching instrument] to the ark of God, and laid hold of it, to stop its advancing any further, but the oxen harnessed to the cart, going on, they draw the cart away from the ark, and the whole weight of the ark falling out of the

cart, unexpectedly on Uzzah, crushed him to death, "and he died on the spot, with the ark of God" upon him. And David called the place "the breach of Uzzah," i.e. where Uzzah was *broken*, crushed to death.

See now the proportionate severity of the punishments attending profanation of the ark. 1st, The Philistines suffered by diseases from which they were relieved after their oblations; 2dly, the Bethshemites also suffered, but not fatally, by diseases of a different nature, which after a time passed off. These were inadvertencies: but, 3dly, Uzzah, who ought to have known better, who conducted the procession, who was himself a Levite; he was punished fatally for his disobedience, his inattention to the law, which expressly directed, that the ark should be carried on the shoulders of the priests, the Kohathites, Numb. iv. 4, 19, 20. distinct from those things carried in *ogeluth*, chap. vii. 9.

That this kind of waggon was used for carrying considerable weights, and even cumbersome goods, therefore fairly analogous to our own waggons, tilted waggons, we learn from the expression of the Psalmist, xlv. 9.

He maketh wars to cease to the end of the earth;  
The bow he breaketh; and cutteth asunder the spear;  
The chariot, *ogeluth*, he burneth in the fire.

The writer is mentioning the instruments of war, the bow, the spear; then, he says, the waggons, for the word is plural, which are used to return home loaded with plunder, these share the fate of their fellows, the bow and spear, and these are burned in the fire; the very idea of the classic allegory, Peace burning the implements of war! And introduced here with the happiest effect: not the generals *marecabeh*; but the plundering waggons. This is still more expressive if these waggons carried *captives*; which we know they did in other instances; women and children. "The captive carrying waggon is burnt." There can be no stronger description of the effect of peace, and it closes the period with emphasis.

Having thus shewn the antiquity and use of covered waggons, which in most of the instances we have considered were drawn by oxen, perhaps indeed in all: we shall proceed to notice those chariots whose antiquity is equal, but whose use is different; and which appear to have been drawn by horses. It is desirable to establish a distinction among these, as we find two names employed to describe them: 1st, the *recab*; 2dly, the *marecabeh*: evidently a derivative from the former. The first I shall suppose to be the inferior, and drawn by two horses only; the second the superior, and drawn by four horses.

We have already observed, that Joseph rode in the second state chariot, *marecabeh*, of Pharaoh's kingdom: that this was a handsome equipage, need

not be doubted; that it was a public vehicle, appears from the proclamation, &c. attending the officer who rode in it. Joseph also, when going to meet his father, rode as vizier, and used his *marecabeh*. We find also that Sisera, when expected to make his triumphant entry, was equally expected to ride in such a chariot; for his mother says, "why tarry the wheels of his *marecabeh*," Judg. v. 28. which he had also used in battle, verse 15.

Perhaps this idea may add a spirit to the history of Naaman, 2 Kings, v. 9. Naaman came to the prophet Elisha, with his horse and attendants, a great retinue; but being in a state of disease, he was himself in a humble *recab*; being a leper he was secluded; not so when he went away healed; then in a state of triumph, he rode in his *marecabeh*: for so says verse 21. he alighted from his *marecabeh* to meet Gehazi, *vide* also verse 26. This kind of chariot was not forgotten by the ambitious Absalom, 2 Sam. xv. 1. among his preparations for assuming the state of royalty: and that the *marecabeh* were chariots of triumph, or of magnificence, is decided by a passage of the prophet Isaiah, with which I conclude this division of the subject, chap. xxii. 18. "the chariots, *marecabeh*, OF THY GLORY shall be the shame of thy Lord's house." See also 1 Kings, xx. 33; 2 Kings, ix. 27; xii. 18.

We have further to observe, that these *marecabehs* were used in battle, by kings, and by general officers; so we read, 2 Chron. xxxv. 24. that king Josiah was mortally wounded in battle; his servants therefore took him out of that *marecabeh* which he had used as commander against Pharaoh Necho, and put him into a second *recab* which belonged to him, to convey him to Jerusalem. The same is related of Ahab, 1 Kings, xxii. 35. And the king, who was disguised as an officer, was stayed up in his *marecabeh* against Syria; but died in the evening. And the blood from his wound ran into the bosom-bed of his *recab*. That is to say, Ahab had been removed, like Josiah, from a chariot of dignity to a common litter; for such I suppose was the *recab*, here; for the more easy and private carriage of his body now dead, and the blood from his wound ran into this vehicle; which therefore was washed in the pool of Samaria, verse 38.

That the *marecabeh* was drawn by four horses, I think evident from the calculation, 1 Kings, x. 28. a chariot, meaning a chariot set of horses, came up out of Egypt, for six hundred shekels; being one hundred and fifty shekels for each horse; four: and that the word chariot means the horses that drew the vehicle, appears from 2 Sam. viii. 4. "and David houghed all the chariot horses; but reserved to himself an hundred chariot horses:" here the horses must be the subjects of this operation, not the chariots; and so the passage is always understood, though the word chariot only is used.

It is not easy to determine when the word *recab* means a wheeled chariot *drawn* by two horses, or when it means a *litter*, *carried* by two horses: this is of small consequence: as we may rationally conclude, that chariots with two horses were used before those with four; the second pair being an addition for the greater pomp and dignity, &c.

Perhaps the following may afford some hints on the subject of chariots drawn by *two* horses, 2 Kings, ii. 11. "There appeared to the prophet Elisha a *recab*, chariot of fire, and horses, i.e. two horses of fire." Psalm lxxvi. 6. "in a dead sleep are both *recab*-chariot and horse:" if this be a single horse, it must needs be a *wheeled* chariot, which he draws; not a *litter*. Isai. xliii. 17. "who bringeth forth *recab*-chariot and horse," singular. 2 Kings, vii. 13, 14. "take I pray thee *five* [it should be, a party, a *set*, *vide* FRAGMENT, No. 1.] of the horses which remain: they took therefore *two recab*, chariot horses," i.e. the proper number for a *recab*: and, that the rendering *five* is here improper, is evident, because *two* were all that were sent, yet this was clearly according to the proposal, and fully as much to the purpose as *five*; what use has the mention of *five* if only *two* were sent?

These passages may serve to establish a distinction between *recab* the chariot drawn by *two* horses, the humble *biga* of the classic authors: and the *marecabe*, chariot drawn by *four* horses, the *quadriga*. The word *recab*, riding, is of such general import in Scripture, that the difficulty is, to determine when any particular species of riding is intended by it. Very little attention, or rather none at all, has been paid to this, in translation, yet that it is necessary, the foregoing remarks may be sufficient to determine, and perhaps may afford some hints for direction in determination.

#### EXPLANATION OF THE PLATE.

In vindication of the idea that the Philistines treated the ark of the Lord as they were accustomed to treat their own deities, I submit No. 1. a medal of Sidon, in which we see distinctly, the deity, Luna, Asarta or Ashtaroth, the Moon, known by the crescent adorned with strings of pearls, and other ornaments, sitting in a covered waggon, i.e. a waggon having a canopy, supported by four pillars, around which the curtains for enclosure might be hung; but these are removed by the medallist in order to shew the goddess: for indeed, if they were close drawn, the divinity within to whom the vehicle is sacred could not be distinguished. It is clear, however, from this medal, that the Sidonians in their processions carried Ashtaroth in a covered waggon.

No. 2. Another medal of the Sidonians; in which the covered waggon is shewn, completely, with its canopy, adorned with branches.

We remark, 1st, that the wheels of both these car-

riages are not *solid*, but have spokes to them, 2dly, that only *two* wheels appear to each carriage.

No. 3. Is a Roman medal, shewing how greatly this kind of carriage was ornamented on some occasions. The use of such equipages was granted as a privilege, to the empresses, and to deities; and this medal shews, that Agrippina had received, after her death, a kind of consecration; such honour being implied in the use of the *Carpentum*. That this was bestowed after death, we have many instances, as Julia Augusta, Domitilla, and others. This carriage has only two wheels; it is drawn by mules. It shews a vehicle of this kind completely closed up, so that the person carried in it is unseen.

No. 4. A single horse chaise, from an ancient monument; given in order to shew, that what we have hinted of single horse chariots in the prophets is not impossible, [though probably the words "horse and chariot," are to be taken generally, not particularly, in those passages.]

No. 5. As we have attributed the office of conveying prisoners to the *ogeleh*, or waggon, we have copied from the Antonine column a carriage of this kind, drawn like other *ogeluth*, by oxen, with a female prisoner of distinction. We are not to suppose, that all female prisoners were thus indulged; nor are we to conceive of this kind of waggon as no larger than that before us; but occasionally of any magnitude required. This vehicle has four wheels, wherein it differs from the others on our Plate. There are several of these four wheeled carriages heavily laden, on the Antonine column.

No. 6. Is a coin of a Persian king, but struck in Palestine [probably, at Sidon by Artaxerxes Ochus] it represents the king in a car, drawn by *two* horses: whether this is a *triumphal car*, I presume not to determine, but I think, that,

No. 7. Being a car drawn by *four* horses, is certainly a car of triumph, for the monarch is driven by a person who is directing the reins of the horses; and followed by another, who holds up in one hand, what is probably a kind of horse tail, as is seen in the ruins of the palace of Persepolis, where it is an attendant on royalty.

This coin deserves special notice; the Phenician letters on it, o a c, denote that it was struck at Arca, a city of Phenicia, between Byblus and Heliopolis. We suppose it represents correctly the car of the Persian monarch. Having four horses, may it be considered as the *marecabe* of the East, and so of the kings, &c. mentioned in Scripture? Observe, 1st, the driver of it is not the king himself, but an attendant: so we read, 1 Kings, xxii. 35. Ahab said to his charioteer, the driver of his *marecabe*, "turn thine hand, for I am wounded." This driver is called *recab*; and so we read, Haggai ii. 22. I will overthrow with *marecabe*, the state chariots, and those who conduct

them, רכבי *recabi*. This gives a different idea to the exclamation of Elisha, when losing Elijah, 2 Kings, ii. 12. "My father! My father! the *recab*, conductor of Israel as of a chariot, and of his horsemen!" One who has had [*under the king*] as much solicitude for the guidance of Israel, as a driver of a chariot has for the safe conduct of his vehicle.

This is analogous to the notion of Philo Judeus, de Profug. respecting the *logos*. Speaking of the cherubim on the mercyseat, he says, "the divine *word* is above these; of whom we can have no idea by the sight, or by any other sense; he being himself the *image of God*, the eldest of all intelligible beings, sitting nearest to him who is truly THE ONLY ONE, there being no distance between them; and therefore he, God, says, *I will speak unto thee from the mercyseat, between the two cherubim*; thereby representing the *logos* as the charioteer by whom the motion of these powers is directed, and himself, who speaks to him, as the person carried, who commands the charioteer how he is to manage the reins."

On the strength of this passage, partly, and as illustrated by our medal, may we venture to determine the vision of the cherubim, in Ezekiel, chap. i. to be that of the chariot of Deity; of prodigious height and magnitude! And that the four cherubim, like the four horses in this car, stood together, not one on each side, as we formerly inquired, [FRAGMENT, No. 152,] and as we know Ezekiel lived in Persia, and we find the figure of the cherub still extant in Persia, we connect these ideas in proof, that however sublime and poetical that description may be, yet it had not to its original readers that obscurity, which has embarrassed Western interpreters.

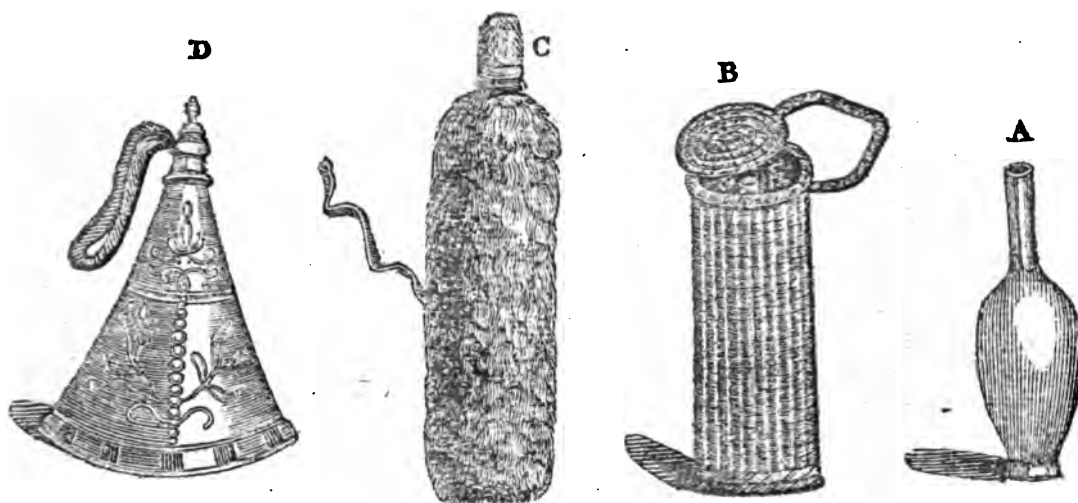
We might confirm the foregoing statement by appeals to classic authors: but, shall only remind the reader, that the chariots in Homer have constantly these two persons, the driver and the warrior: "one of these was called *keniochos*, because he *governed the reins*, which in those days was not a servile or ignoble office, but frequently undertaken by men of quality: for we find Nestor, though a king, and Hector, and several others of dignity employed in it; and that, not on extraordinary occasions, but frequently," some of them even constantly. Moreover, that the chariots, though usually drawn by two horses, sometimes had four, appears from the speech of Hector, Iliad viii. to Xanthe, Podarge, Aithon, and Lampe, his horses; Homer also compares the swiftness of the Phæacian ship to that of a chariot drawn by four horses, Odysseus.

The reverse of this medal, shews a capital galley, with a tutelar deity in front, to protect the vessel from danger. [Vide FRAGMENT, No. 217, Ship of Tyre.]

Nos. 8, 9. Are triumphal cars of Roman emperors, drawn by four horses each. The reader will observe, that whereas the car of the Persian king, in the former number, was *square*, these are *round*, in front, especially. They are open at the end: and they have only two wheels.

It seems remarkable enough, that no *side traces* to the horses occur in antiquity; we should think we lost at least half the strength of the horses, by such omission. The same omission occurs in the Persian vehicle. Perhaps in chariots of state this loss was disregarded.





CRUSE (q. CREUSE ?) OF WATER. 1 SAMUEL, XXVI. 11.

Our translators have rendered by the word *cruse*, unless than three words, which are offered in the Hebrew; and which, no doubt, describe different utensils; though perhaps, all may be safely taken as vessels, for the purpose of containing liquid. The first occurs 1 Sam. xxvi. 11. David, when in Saul's tent, would not smite him; but carried off his spear, and וְהַכֵּימָן תְּשֵׁעֶכֶת הַיָּמִים, his *cruse* of water. That this was a small vessel, not a capacious cistern, is evident; that it was also a *personal* appendage to Saul, in some respects, appears from its being readily recognised as belonging to him. Probably, as his spear was *royal*, so was this water vessel. However, certainly it was not large.

We read also, 1 Kings, xiv. 3. "take in thy hands, a *cruse* of honey;" but here the word is different, וְהָיָה בַקְבֹּק דְּבַשׁ, because honey not being so great deal so fluid as water, it must needs require a different vessel to contain and to carry it: this should perhaps be rendered *jar*.

In 1 Kings, xvii. 12. the widow said to Elijah, "I have but a little oil in a *cruse*;" in a *tjepechat*, the same word as before: so that the *tjepechat* was used for holding either oil, or water, 1 Kings, xix. 6. At the head of Elijah lying in the wilderness, stood a *tjepechat*, *cruse* of water.

2 Kings, ii. 20. "Bring me a new *cruse*," וְהָיָה תְּשֵׁעֶכֶת; this vessel is denoted by a word different from any we have yet seen; and one which, 2 Chron. xxx. 13. appears to be a vessel wherein the sacrifices were boiled: but, elsewhere, a vessel, a dish,

brought to table, containing food, 2 Kings, xxi. 13; Prov. xix. 24; xxvi. 15. perhaps, this might answer to our *bowl*, *skillet*, or *porringer*. *Vide* plate, Prov. xix. 24.

Now, I think it likely, that as king Saul, like Elijah, was journeying, he took with him such vessels as are customarily used by those who now journey in the East; and as the widow of Sarepta is described as reduced to the very extremity of famine, I conclude that the narrower, the smaller, the more diminutive, and the less capacious, we suppose her *cruse* to be, the better it agrees with the handful of meal, and with the other circumstances of her situation and history.

To those who recollect the shape and nature of the Florence flasks of oil, fig. A. will appear a close resemblance of them; and as there is, probably, a reason in the nature of that commodity, for making the flask with so narrow a neck, if the same reason holds in Judea, the same would be the shape of the Jewish flasks: moreover, as this is the shape of the water flasks now used by travellers in the East, I think this may well represent the ancient *tjepechat*, which our translators have rendered *cruse*. The reader will observe the wicker case to this flask, which, I suppose, in the instance of king Saul, was of superior materials, or was more ornamented than usual, by way of denoting its royal owner. But, as it is possible, Saul's *cruse* might be of another shape, though I think the above more likely, I have given another shaped vessel, used by travellers, in the East, to contain water for personal accommodation, fig. D.





## EXPLANATION OF THE FIGURES.

"If they go long journeies they have such vessels for containing water as fig. C. which they use in the journey to Mecca. Great people have a servant that carries such a vase of water as fig. A. in a basket made of wicker work, fig. B. to be ready whenever water is wanted."

"D. is a bottle of leather, which they hang on the

side of their camels, or is carried by a servant, to drink out of when they travel. They are of a workmanship they much excel in at Constantinople, and are often adorned with flowers, made with a sort of very fine brass wire. They take out the large stopper, to put in the water, at the top of which, there is a small hole with a peg in it; out of which they drink," Pococke's Travels in Egypt, vol. i. p. 186.

## ATTITUDES OF DEVOTION IN THE EAST. 2 SAMUEL, VIII. 17.

THIS is one of those Plates which cannot be dispensed with in a work like the present, yet which is rather useful in its application to Scripture in general, than to any specific passage of Holy Writ.

A. Is an action of entreaty, if addressed to God; or of blessing, if addressed to man.

B. Is one of those attitudes which servants in the East assume when in the presence of their superiors: the hands folded across, and the head down looking, are indications of great respect and humility.

C. Is a manner of abstracting the party's self from surrounding objects; while mental meditation occupies his whole attention.

D. Is a kind of meditation, during which the party repeats his prayers: and only uses his raised hands in order to keep his attention from wandering.

E. Is a profound prostration, expressive of the deepest respect and veneration.

F. Holds a string of beads in his hand: of which he slips one through his fingers, according to his ejaculations, his repetitions of the name of God, his ending of a prayer, &c.

G. Covers his face with his hands: in order to concentrate more efficaciously his thoughts and ideas.

H. Resembles D. in his attitude, as sitting on his heels. This is an attitude assumed by servants while waiting on their masters. In this manner they attend and watch every motion of their superior's hands, for the purpose of receiving orders, &c.

I. Is a kneeling attitude; one hand laid on the breast, expressing resignation, &c.

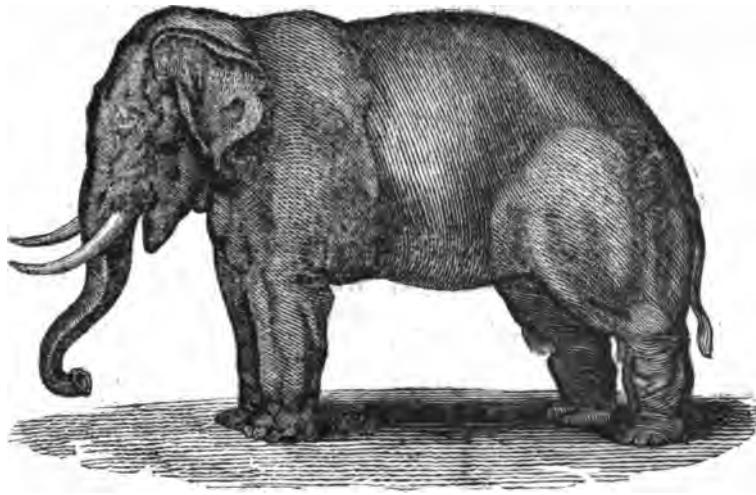
Mr. Harmer thinks that figure H. may explain that action of David, 2 Sam. vii. 18. who after having received the promise of God, went in and *sat* before the Lord: by way of blessing him for this promise. "Abarbanel, and some Christian expositors, seem to be perplexed about the word *sitting*; but *sitting*, after this manner, was expressive of the greatest humiliation, and therefore was no improper posture for one who appeared before the ark of God."

Certainly, I apprehend, this *sitting* was an attitude of worship, yet, may not the word refer to David's

sitting on his throne, as at public worship? for such is the usual acceptation of it, as Psalm i. 1. he doth not sit in the seat of the scornful. 1 Sam. i. 9. Eli sat on a seat. 1 Sam. xx. 25. the king sat on his seat by the wall. If this word then describe sitting on a seat, we might perhaps be justified in doubting, whether it denotes expressly this attitude, how proper soever this attitude might be. If we add to the foregoing, the recollection that Naboth was caused to sit on high, Hebrew "*at the head of the people*," perhaps we shall find cause to think that David made a public acknowledgment, or thanks, for this favour; that, as it was in fact, a national concern, he was not satisfied with private gratitude, but proclaimed the favour done him, in a manner more noticeable than his ordinary course of worship. This is only conjecture; and merely meant to imply that the word used is not decisive for this humbler manner of sitting: which yet may be the correct view of the passage.

It might contribute to our better understanding of this matter, if we knew to what place king David went in, to sit before the Lord. It was at a time when David said, "I dwell in a house of cedar, but the ark of God dwelleth within curtains." It was when "David sat, the same word as in the verse before us, in his house," palace, yet the tabernacle was the place of the especial presence of God. Certainly, David did not go in to the holy place before the ark; nor to the exterior sanctuary; because, the first was peculiar to the high-priest, the other to the proper priests then in the course of their office. I presume, he even did not go in to the court of the priests, before the altar, as laymen were excluded from thence: but if he went to his usual station of worship, to what was analogous to the royal throne of Solomon, the *musach* of after ages, then it should seem to follow, that the conjecture we have hinted, is not void of probability, but that some *observable* act of public worship, as a testimony of gratitude, of a humble, and unassuming nature, is implied in the expression *sitting*, sitting before the Lord. Vide Dictionary, the article *MUSACH*, and FRAGMENT, No. 242.





### THE ELEPHANT.

WE have two reasons for introducing the elephant in this work ; the first is, that many persons, among whom CALMET is included, consider this animal as the Behemoth of Job xl. The second is, that his most valued production, ivory, is denoted in Scripture under a *periphrasis*, which, to be justified, requires an appeal to his figure.

As to the first particular, it must be acknowledged, that the elephant is sufficiently large to be included among the *behemah*, or quadrupeds of great magnitude, which form a division in Hebrew zoology. We must admit his strength, as well as his magnitude, his feeding on vegetables, and many other particulars, which are common to him with the *hippopotamos* ; yet, there are some particulars which agree better with this last mentioned animal, and we can by no means remove the difficulty which arises from the natural *companionization* of the hippopotamos with the crocodile ; which we suppose is certainly the *leviathan*. This association struck Pliny long ago, who says, lib. xxviii. cap. 8. "There is a certain relation between the crocodile and the hippopotamos, who live and feed in the same river." Bochart observes further, that words ending in *oth* are Egyptian ; as *Tôth*, *Phaôth*, *Phamenôth*, &c. not being plurals, but singulars. The word *behemoth* agrees with this remark, and seems to be so applied *par excellence*. The word *behemah* is used by the Arabs of the present day, as the word *behemah* was used anciently by the Hebrews, to denote large beasts.

But the elephant undoubtedly yielded ivory. The first time this is mentioned in Scripture, is in the reign of Solomon. If the forty-fifth Psalm was written before the Canticles, and before Solomon had con-

structed his royal and magnificent throne, then *that* is the first mention of this commodity. It is spoken of as used in decorating those boxes of perfume, whose odours were employed to exhilarate the king's spirits : "*Ivory* palaces, by which they have made thee glad." This shows the application of it ; and the same appears, 1 Kings, x. 18. where mention is made of the throne of Solomon, decorated with ivory, and inlaid with gold : the beauty of these materials, relieving the splendour, and heightening the lustre of each other. Ivory is here described as *shen gedul*, "great tooth," which shows clearly, that it was imported in the whole tusk.

It was, however, ill described as a *tooth* ; for tooth it is not, but a weapon of defence, not unlike the *tusks* of a wild boar, and for the same purposes as the *horns* of other animals. This has prompted Ezekiel to use another *periphrasis* for describing it ; and this prophet calls it "*horns of teeth*," *kerenuth shen*. This, however, is liable to great objection, since the idea of *horns* and of *teeth*, to those who had never seen an elephant, must have been very confused, if not contradictory. Nevertheless, the combination is ingenious ; for the *defences* which furnish the ivory, answer the purposes of *horns* ; while, by issuing from the mouth, they are not unaptly allied to teeth : and I believe they are still called so among the dealers, who know perfectly well that the elephant has *teeth*, expressly formed for mastication of food ; and that his grinders are of no trifling weight and dimensions. Bochart was desirous of finding elephants themselves in Scripture, and he was for reading, 1 Kings, x. 22. *shen-kahabim* instead of *shen-habbim* ; which is much better broken into two words, *shen*,

tooth, and *habenim*, ebony wood; for which we have the authority of Ezek. xxvii. 15. As to *beds*, and *houses* of ivory, they can only mean *adorned*, not *constructed* of ivory, *vide* Esth. i. 6; from Ezek. xxvii. 6. *Benches made for the rowers of the Tyrian ship of ivory, the daughter of steps*, we have dismissed the ivory altogether, in FRAGMENT, No. 217. Indeed, *fossil ivory* is so extremely brittle that it is utterly unfit for any use requiring firmness; surely then, much more for such a situation as seats for rowers, which must needs require all the strength, resistance, and durability of oak itself.

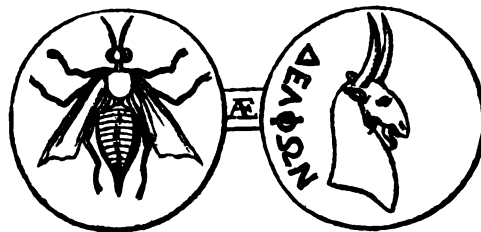
By considering the figure we perceive clearly, what induced the Hebrews to describe the tusks as *teeth*; i.e. their projection from the mouth, where *teeth* are naturally expected; while at the same time, they have much the character and uses of *horns*, be-

ing evidently capable of making a stout resistance, if the creature be attacked, and of being used as most formidable and deadly weapons.

If we might trust to the Chaldee interpreter, the knowledge of *ivory* would be much more ancient than we have supposed it; for, this authority informs us, that Joseph placed his father Jacob "on a bed of ivory," *desindaphin*. I would not altogether reject this supposition, for *ivory* might be known in Egypt, either from Ethiopia, or by the caravans from the central parts of Africa; or, it might be procured from India by means of trading vessels, or trading merchants: and certainly its beauty and ornament would well become the residence of the *nazir*, or lord steward of the royal household of the Egyptian Pharaohs.



BEELZEBUB.



BEELZEBUB.

2 KINGS, I. 2.

"THESE two heads are monuments of the ridiculous worship of the Gentiles; the first is in an antique paste, the other in a gem, both in the Museum Stoschianum, both of them are images of Jupiter, called by the Greeks *Απομύιος*, and by the Romans *Muscarius*, that is to say, *fly driver*: for to this Jupiter was attributed the function of driving away

flies. This worship was introduced on occasion of a sacrifice which Hercules made to Jupiter Olympius in Elis, which being infested with flies, he prayed to that god to drive them off: from hence arose the worship in Elis, of Jupiter the *fly expulser*. A similar image to that of No. 2. is on a gem, which Bellori has explained as signifying the sun, whose heat

refines honey; and by whom the feet of the fly are taken as allusions to the rays of the sun," Winkelman, *Monum. Ined.* p. 13.

It appears from this, that Bellori considered the god of flies as the god of bees, at the same time: might this be one reason wherefore *honey* was forbid to be offered on the altar of the Lord? as we find prohibited, Deut. ii. 11.

It is well known that the "god of flies" was called in Hebrew *Beelzebub*, and was considered as the patron deity of medicine, for this is clearly implied in the conduct of Ahaziah, 2 Kings, i. Moreover, that the same deity had power over evil spirits, and was capable of expelling them, appears from the opinions of the Pharisees, Matth. xii. 24; Mark iii. 22; Luke xi. 15. where they accuse our Lord of combination with *Beelzebub*. If we look into heathen antiquity, we find the Greek mythology considered Apollo as the god of medicine, and attributed also to Apollo those possessions by a *pythonic* spirit, which occasionally perplexed spectators, and of which we have an instance, Acts xvi. 19. Apollo too was the sun: and Bellori is correct in referring his gem to that deity: On these principles, I apprehend we see the reason why Ahaziah sent to *Beelzebub* to inquire the issue of his accident: since *Beelzebub* was Apollo, and Apollo was the god of physic. We see also the reason of that apparently strange expression of the scribes, Mark iii. 22. "He hath *Beelzebub*," i.e. he is possessed by a *pythonic* spirit; as we read, verse 30. "because they said, he hath an *unclean* spirit;" i.e. a heathen deity.

To this agrees the contrast in the following verses between an impure spirit, and the Holy Ghost; it illustrates also the propriety of our Lord's assertion,

35\*

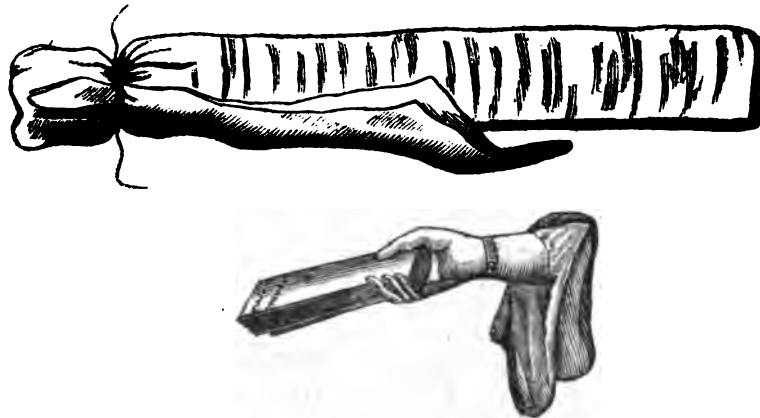
Matth. xii. 28. that he cast out devils, not by a *pythonic* spirit, not by the god of physic, but by "the Spirit of God."

The Jews, who changed *Beelzebub* into *Beelzebub*, "god of a dunghil," perhaps had a reference to the Greek of *pytho*, which signifies putrefied: in Homer *epythonto* means, become rotten, Pausanias, in Delphos.

In No. 1. in our Plate, we have a fly formed in such a manner, that a human face appears described by his shoulders, while his head, wings, &c. denote the insect: this allegory deserves notice, as being strictly "*god of the fly*."

No. 2. Is a head bearded and laureated, like a Jupiter, with two flies below, denoting the deity which governed them.

No. 3. Is a medal of Delphos, where Apollo had a magnificent temple, and from whence he was named the Delphian. Goltzius, Tab. viii. On one side is the goats' head, in allusion to the story of the *pythian* virtue, or afflatus, being discovered by a goat, which occasioned its being afterward solicited by a priestess, who gave oracles, &c. with the greatest applause: who was called the *pythoness*, and who received the inspiring effluvia while sitting on the sacred *tripos* in the temple. The quiver, and other figures on this face of the medal, are direct references to Apollo. On the reverse of the medal is a fly: the same on the reverse of No. 4. Now these medals not only prove that Apollo was the god of the fly, i.e. *Beelzebub*; but they prove, that under this character he was peculiarly connected with the idea of a *pythonic* spirit, an oracular inspiration, and therefore was proper to be applied to in respect of future events; and especially on subjects of a medical nature.



### EASTERN LETTERS. NEHEMIAH VI. 1.

"NORDEN tells us, that when he and his company were at Essuaen, an express arrived there, despatched by an Arab prince, who brought a *letter* directed to the reys, or master of their barque, enjoining him not to set out with his barque, or carry them any further: adding, that in a day's time he should be at Essuaen, and there would give his orders relative to them. "The letter, however, *according to the usage of the Turks*," says this author, "was open; and as the reys was not on board, the pilot carried it to one of our fathers to read," p. 109.

"Sanballat's sending his servant then with an *open* letter, which is mentioned, Nehem. vi. 5. does not appear an odd thing, it should seem; but if it was according to their usages, why is this circumstance complained of, as it visibly is? Why indeed is it mentioned at all? Why! Because, however the sending letters *open* to *common people* may be customary in these countries, it is not according to their usages to send them so to *people of distinction*. So Dr. Pococke, in his account of that very country where Norden was when this letter was brought, gives us, among other things, in the 57th plate, the figure of a Turkish letter put into a satin bag, *to be sent to a great man*, with a paper tied to it directed and sealed, and an ivory button tied on the wax. So lady Montague says the bassa of Belgrade's answer to the English ambassador, going to Constantinople, was brought to him in a *purse* of scarlet satin, Letters, vol. i. p. 136.

"The great emir, indeed, of the Arabs, according to d'Arvieux, was not wont to enclose his letters in these bags, any more than to have them adorned with flourishes; but that is supposed to have been owing to the unpoliteness of the Arabs; and he tells us, that when he acted as secretary to the emir, he supplied these defects, and that his doing so was highly acceptable to the emir, Voy. dans la Pal. p.

58, 59. Had this open letter then come from Geshem, who was an Arab, Nehem. vi. 1. it might have passed unnoticed; but as it was from Sanballat, the enclosing it in a handsome bag was a ceremony Nehemiah had reason to expect from him, since he was a person of distinction in the Persian court, and then governor of Judea; and the not doing it was the greatest insult, insinuating, that though Nehemiah was, according to him, preparing to assume the royal dignity, he should be so far from acknowledging him in that character, that he would not even pay him the compliment due to *every person of distinction*. [The MS. Chardin gives us a like account of the Eastern letters, adding this circumstance, *that those that are unenclosed, as sent to common people, are usually rolled up; in which form their paper commonly appears*, Note on Jer. xxxvi. 2. A letter, in the form of a small roll of paper, would appear very odd in our eyes, but it seems is very common there.]

"If this is the true representation of the affair, commentators have given but a poor account of it. Sanballat sent him a message, says one of them, "pretending, it is likely, *special respect* and kindness unto him, in informing him what was laid to his charge." So far Mr. Harmer, Obs. vol. ii. p. 129.

Contrast with this *open* letter to Nehemiah the closed, rolled, or folded letter, sent by Sennacherib to Hezekiah, 2 Kings, xix. 14. We read, verse 9. "He sent messengers to Hezekiah, saying"—"And Hezekiah received the [*sepher*] letter at the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and *spread* it before the Lord." It was therefore folded, or rolled, and, no doubt, enclosed in a proper *envelope*; and I would not be certain whether this action of taking the letter from its case is not expressed here by the word *peresh*, which signifies to divide, to separate.





IBEX or *ROCK-GOAT*.





the subject by Dr. Girtanner of St. Gallen, and by M. van Berchem, secretary to the Society of Sciences at Lausanne; and although these two naturalists differ in some instances, yet their joint labours have assisted in ascertaining the nature and economy of this curious animal. The following account, therefore, of the bouquetin, is drawn principally from their observations in Rozier's Journal, and from additional information obligingly communicated to me by M. van Berchem himself.

"This animal is now chiefly found upon that chain which stretches from Dauphine through Savoy to the confines of Italy, and principally on the Alps bordering on Mont Blanc, which is the most elevated part of that chain.

"The several names by which the bouquetin is known in different languages, are, in Greek, by Homer and Elian, *Αἰξ ἄγριος*. [Most naturalists affirm that Homer calls this animal *Αἰξ ἱξάλος*, whereas he styles it *αἰξ ἄγριος*, or the wild goat, adding the epithet *ἱξάλος*, or wanton.] Latin, *ibex*, which name has been adopted by most modern naturalists; Italian, *capra selvatica*; German and Swiss, *steinbock*, or rock goat; the female, *etagne*, or *ybschen* and *ybschgeiss*, perhaps from the Latin *ibex*; Flemish, *wildgheit*; French, *bouquetin*, anciently *boucestain*, the German name reversed. Belon named it *hircus ferus*; Brisson, *hircus ibex*; Linnæus, *capra ibex*; Pennant, the *ibex*: and Dr. Girtanner, *capra Alpina*. I have adopted the name of bouquetin, because it is the provincial appellation of the animal in the Alps.

"The systematic naturalists agree in taking the specific character of the bouquetin from the beard, and the horns, which they describe as knobbed along the upper or anterior surface, and reclining toward the back.

"The male bouquetin is larger than the tame goat, but resembles it much in the outer form. The head is small in proportion to the body, with the muzzle thick, compressed, and a little arched. The eyes are large, round, and have much fire and brilliancy. The horns large, when of a full size weighing sometimes 16 or 18 pounds, flatted before and rounded behind, with one or two longitudinal ridges, and many transverse ridges; which degenerate toward the tip into knobs; the colour dusky brown. The beard long, tawny, or dusky. The legs slender, with the hoofs short, hollow on the inside, and on the outside terminated by a salient border, like those of the chamois. The body short, thick, and strong. The tail short, naked underneath, the rest covered with long hairs, white at the base and sides, black above and at the end. Space under the tail in some tawny, in others white. The coat long, but not pendent, ash coloured, mixed with some hoary hairs: a black list runs along the back; and there is a black spot above and below

the knees. Its colour, however, like that of other animals, must necessarily vary according to its age and local circumstances.

"The female has been little noticed among naturalists. She is one third less than the male, and not so corpulent: her colour is less tawny: her horns are very small, and not above eight inches long. In these, and in her figure, she resembles a goat that has been castrated while young. She has two teats, like the tame she goat, and never has any beard, unless, perhaps, in an advanced age. The young ones are of a dirty gray colour, and the list along the back is scarcely discernible.

"There is a stuffed specimen of the male bouquetin of the Alps in Mr. Parkinson's, late sir Ashton Lever's, museum.

"In a state of tranquillity, the bouquetin commonly carries the head low; but in running holds it high, and even bends it a little forward. He mounts a perpendicular rock of fifteen feet at three leaps, or rather at three successive bounds of five feet each. It does not seem as if he found any footing on the rock, appearing to touch it merely to be repelled, like an elastic substance striking against a hard body. He is not supposed to take more than three successive leaps in this manner. If he is between two rocks which are near each other, and wants to reach the top, he leaps from the side of one rock to the other alternately, till he has attained the summit. He also traverses the glaciers with rapidity; but only when he is pursued, for otherwise he avoids them.

"The bouquetins feed, during the night, in the highest woods: but the sun no sooner begins to gild the summits, than they quit the woody region, and mount, feeding in their progress, till they have reached the most considerable heights. They betake themselves to the sides of the mountains which face the east or south, and lie down in the highest places and hottest exposures; but when the sun has finished more than three quarters of its course, they again begin to feed, and to descend toward the woods; whither they retire when it is likely to snow, and where they always pass the winter. The bouquetins assemble in flocks, consisting at the most of ten, twelve, or fifteen; but more usually in smaller numbers. The males which are six years old and upward, haunt more elevated places than the females and younger bouquetins; and as they advance in age are less fond of society; they become gradually hardened against the effects of extreme cold, and frequently live entirely alone.

In summer they feed principally on the *genipi*, and other aromatic plants which grow in the high Alps; and in winter they eat the lichens, and browse on bushes and the tender shoots of trees. They prefer those spots where the dwarf birch and Alpine willows

grow, and where *rhododendron*, *thalictrum*, and *saxifrages*, abound.

"The bouquetins having their fore legs somewhat shorter than the hind legs, naturally ascend with greater facility than they descend; for this reason nothing but the severest weather can engage them to come down into the lower regions; and even in winter, if there are a few fine days, they leave the woods and mount higher.

"Winter is the season of love with them, and principally the month of January. The females go with young five months, and consequently produce in the last week of June, or the first of July. At the time of parturition they separate from the males, retire to the side of some rill, and generally bring forth only one young, though some naturalists affirm that they occasionally produce two.

"The common cry of the bouquetin is a short sharp whistle, not unlike that of the chamois, but of less continuance; sometimes it makes a snort, and when young bleats.

"The season for hunting the bouquetin is toward the end of summer, and in autumn, during the months of August and September, when they are usually in good condition. None but the inhabitants of the mountains engage in the chase; for it requires not only a head that can bear to look down from the greatest heights without terror, address and sure footedness in the most difficult and dangerous passes, and to be an excellent marksman, but also much strength and vigour, to support hunger, cold, and prodigious fatigue.

"The female shows much attachment to her young, and even defends it against eagles, wolves, and other enemies; she takes refuge in some cavern, and presenting her head at the entrance of the hole, thus opposes the enemy.

"It is not improbable that the *hircus ferus*, or boucestain of Belon, the bouquetin of the Alps, the Siberian ibex, and the *ægagrus*, both so accurately described by Pallas, and the tame goat in all its different forms, are only varieties of the same species. Perhaps also the *capra caucasica*, described by Pallas, from the papers of Guldenstaedt, and which he represents as differing from the *ægagrus*, with which it has been confounded by some naturalists. See Act. Petr. for 1779.

"The horns of the bouquetin, as has been before observed, are sometimes found to weigh sixteen or eighteen pounds, to be three feet in length, and to have twenty-four transverse ridges.

"Buffon extends the goat genus still further, and comprehends under it even the chamois, conjecturing that the bouquetin is the male in the original race of goats, and the chamois the female. The French naturalist having, at the time when he described the bouquetin, never seen it in a full grown state, was probably induced to entertain this opinion from a

faint resemblance between the female bouquetin and the chamois. But there does not seem the least foundation for this notion, the chamois being an animal totally distinct from the goats, never coupling with them, and judiciously classed by Pallas and Pennant in the genus of antelopes. His conjecture, however, that the bouquetin is the original source of all the tame goats seems to be well founded; and has been adopted by the greatest part of succeeding naturalists. And as, according to the just observations of Pallas, the *ægagrus* approaches nearer than the bouquetin to the tame goat in its form and horns, the *ægagrus* may be the link which unites the bouquetin and the tame goat.

"If these observations should be well founded, the goat genus, or race of the bouquetin, is found in a wild state along the chain of mountains that traverses the temperate parts both of Europe and Asia; on the Pyrenees and Carpathian mountains; on the Taurus and Caucasus; on the mountains of Siberia and Tartary; in Kamtschatka; on the islands of the Archipelago; in Hedsjeas in Arabia; in India; perhaps in Egypt and Lybia."

The reader will observe from these accounts, that the rock goat feeds on plants far enough removed from the nature of corn, and that corn can never be the food allotted by Providence for the support of its young. Also, that the time of its gestation is *known*, being five months.

The above accounts also justify what is said on 1 Sam. xxiv. 1. of the hunting of David by Saul: but I do not find *direct* proof of the affectionate constancy of the female ibex, which I have supposed might be the reference in Prov. v. 19. However, the general nature and habits of both sexes of this rock goat must needs be so similar, that the *circumstantial* evidence to this effect is little short of *positive* assertion; and till a better explanation of that passage be offered, I think the view of it given in the place referred to, is entitled to consideration, if not to confidential reception.

Moreover, I remark, that Pennant informs us, that "the females at the time of parturition *separate from the males*, and retire to the side of some rill, to bring forth." This looks as if the females *usually* kept company with the males; and where the creature is scarce, it is probable they associate in pairs. Neither is this probability diminished by observing that the female ibex has usually only one kid, very rarely two. This, if admissible, sets aside the objection of Michaelis, who says, quest. No. lxxxi. p. 152. "The only passage where *iolek* may appear not to agree with the ibex, is Prov. v. 19. But this difficulty may be removed, if it be possible, or customary, among the Orientals, to consider the female ibex as an emblem of a beautiful woman: but I cannot conceive how an animal so uncomely can, in any language, be adopted as an image of the fair sex."

There is another species of ibex, whose horns are smooth, not having those knobs which occur in the Alpine kind. It inhabits the mountains of Caucasus and Taurus, all Asia Minor, and perhaps the mountains of India. They abound on the inhospitable hills of Laar and Khorasan in Persia. It is an animal of vast agility. Monardus saw one leap from a high tower, and fall on its horns; then springing on its legs, and leaping about without having received the least hurt. Pennant, from whom the above is taken, thinks this may be the origin of the tame goat. Perhaps the tame goat may be derived from both, as it appears certain that the offspring of the ibex and the female goat is fruitful. The female of this kind is either destitute of horns, or has very short ones.

"Dimensions of the horns in Mr. Parkinson's, late

The figure on our Plate, is that of a full grown male ibex from Ridinger. Mr. Cox says, this "is the best representation of the bouquetin of the Alps which has fallen under my observation." He adds his testimony to the general correctness of Ridinger's animals, in which we cordially agree with him.

The horns above are from Rozier's Journal, where they are given by Dr. Girtanner; but as Mr. Cox has compared the sizes of several horns, we shall add his remarks.

"The horns being so remarkable a part of this animal, I shall here add the measurement, not only of those belonging to Mr. Parkinson, but of several pairs which are deposited in the British museum.

sir Ashton Lever's, museum, n. 1. and in the Brit-

	No. 1.		No. 2.		No. 3.		No. 4.		No. 5.	
	Ft.	In.	Ft.	In.	Ft.	In.	Ft.	In.	Ft.	In.
Rectilinear direction, or chord, from the root to the tip	2	1 $\frac{1}{2}$	1	9	2	0	1	8	1	6
									1	4
Arc, or length measured along the curvature	2	8	2	6 $\frac{1}{2}$	3	6	3	0	3	9
									4	2
Circumference at the base	0	9 $\frac{1}{4}$	0	3	0	10 $\frac{1}{2}$	0	9	0	9
Distance between them at the base	0	0 $\frac{1}{4}$	0	1	—	—	—	—	0	0 $\frac{1}{2}$
Distance between them at the tips	1	9 $\frac{3}{4}$	2	2						
Number of transverse ridges	24		12		20		24			

"It is a common notion of the hunters, adopted by many naturalists, that the age of a bouquetin may be estimated by the number of transverse ridges or knobs in the horns. M. van Berchem, however, assures me, from his own observations, that this is a vulgar error; and that its age can only be ascertained by the number and form of the teeth, as in sheep and goats. This mistake has also occasioned its term of life to be supposed much longer than it really is. This animal increases in bulk to the age of four years; according, therefore, to the system of the count de Buffon, that the age is about seven times the growth; its life is twenty-eight or thirty years.

"Some naturalists are of opinion, that the diminution of the race of bouquetins in the Alps is owing to his size, the monstrous length and weight of the horns, which impede him in his course; because he is driven into places where he can scarcely procure sufficient nourishment during great part of the year, where his sight becomes debilitated, and is frequently lost by the strong reflection of the sun from the ice and snow. They consider this animal rather as a native of the subalpine regions, which are covered during summer with the finest herbage, and where the bouquetins and chamois probably pastured in tranquillity, when only the lower vallies and plains were inhabited.

"On the contrary, it is maintained by others, that the bouquetin is endued with strength proportionate to his size; and though he is inferior to the chamois in liveliness and agility, yet he is by no means deficient in activity; that his horns, though large and weighty, yet from their reclined position do not seem to be any impediment, but rather render him essential service when he happens to fall, or purposely throws himself down precipices to avoid his pursuers. They add also, that his natural food is rather lichens than herbs; that he is particularly fond of the young shoots of trees and shrubs; and that in all the places where he inhabits, he is found in the coldest and rudest mountains, and on the steepest rocks. From these circumstances, it is not improbable, that his present situation and manner of life is an effect of nature rather than necessity. Besides, why do the chamois, who are more hunted than the bouquetin, still inhabit the less elevated regions; and why are they not driven into the glaciers?"

As the ibex has been confounded with the roebuck by some, and with the chamois by others, including even Buffon, I shall add the distinctions between the two latter animals, as given us by Dr. Girtanner.

1. By size: being much larger.

2. By the horns. The longest horns of the chamois are only nine inches : those of the ibex are three feet. The horns of the ibex incline backward, over the hinder parts of the animal ; those of the chamois, contrary to the horns of most animals, stand forward, are inclined outward, and bend backward into a hook at their extremities. The horns of the chamois are round : those of the ibex are grooved.

3. The female of the chamois has four teats : the female ibex has only two.

4. The ibex taken young may be domesticated : which the chamois cannot be.

5. The ibex has one young one : the chamois has two.

6. The ibex is bearded : the chamois is not.

Our translators have inserted the *chamois*, where it is evidently improper, Deut. xiv. 5. The Hebrew word is *tsamor* ; which the LXX render *cameleopardalis* ; to this the Vulgate agrees, and what is extraordinary the Arabic says the same, rendering *siraffe*. The ziraffe, or giraffe, however, being native of the torrid zone, and southern Africa, is equally unlikely, from its attachment to hot countries, to be abundant in Judea, and used as an article of food, as the cha-

mois, which inhabits the chilly regions of mountains only, and seeks their most retired shades, to shelter it from the warmth of summer : preferring those cool retreats where snow and ice prevail. It is probable we must yet wait for a decisive opinion respecting this animal, the *tsamor*, but, I think the class of antelopes bids fairest to contain it, though Mr. Parkhurst rather inclines to seek it among the goat kinds ; and that it may be called *tsamor*, which signifies to *cut off*, or to *prune*, from its *browsing on the shoots and twigs of plants*, whereby it prunes or breaks them off. At any rate the *tsamor* must have been a common animal in Syria ; as we can by no means suppose the sacred legislator would prohibit from being used as food, a creature hardly seen from century to century, and of which the nature and history were at best but dubious, and barely to be ascertained, even among naturalists : which was the case with the *cameleopardalis*, whose very existence was admitted with hesitation, an hundred years ago, though its figure appears on certain ancient medals, and on the Prenesine pavement. *Vide* FRAGMENT, No. 288, and Plate.

### ON THE WILD ASS, AND OTHER ASSES OF THE EAST.

THE reader may observe, in several places of this work, a distinction made between the kinds of asses mentioned in Scripture. Our public version seems to have failed in discriminating the kinds, though it employs besides the term *ass*, implying the common, or ordinary breed ; the terms, *wild ass*, and *she ass*, which last is descriptive of a *sex*, but not of a *race*, including both sexes ; we however have inferred that the original word should mean a *race* ; and our sentiments are founded on the following authorities.

There are three words referred by translators to the ass, 1st, *Chamor*, which is the usual appellation, and denotes the ordinary kind. 2dly, *Para*, rendered *Onager*, or wild ass. 3dly, *Atun*, rendered *she ass*. To these we must add, 4thly, *Oredia*, rendered *wild asses*, Dan. v. 21. and, 5thly, *Oirim*, rendered *young asses*, Isai. xxx. 6, 24.

#### DESCRIPTION OF THE ONAGER, OR WILD ASS :

From the accounts collected by professor Pallas from the papers of the late professor Gmelin. Extracted and translated from Rozier's *Journal de Physique*, vol. xxi. supp. 1782.

After observing that very few travellers mention this animal, the professor proceeds to remark, "Nevertheless, it is a fact well supported by the unanimous testimonies of the Asiatic Nomades, or wandering hordes, the trading caravans which come from Bukharia, and those persons escaped from slavery whom

I have occasionally questioned on the subject, that the *onagers*, or wild asses, known by all Asiatics under the name of *koulán*, are still very numerous in the deserts of Great Tartary ; and come annually in great troops, which spread themselves in the mountainous deserts, east and north of lake Aral. Here they pass the summer, and assemble in the autumn by hundreds, and even by thousands, in order for their return toward India ; where they seek an asylum against winter. A passage of Barboza [Ramusio, *Voy. vol. i. p. 300.*] seems to trace this migration even to the south of India ; but certainly Persia is the ordinary retreat of the troops of onagers, and in the mountains around Casbin they are found at all times of the year . . . All my endeavours to procure one failed . . . to the care of the late professor Gmelin, who died on his return from this expedition, we owe our knowledge of the true onager : especially from a female and a colt which his attendants brought to Petersburg.

"The Persians call this animal *kourhan*, and *ischa-ki*, or mountain ass ; because he prefers the most arid deserts of the mountains. They, as well as the Tartars, hunt it in various manners : the Tartars for the sake of its flesh, which is considered as delicious ; but the Persians, in order to take it alive, as young onagers so taken sell for a high price to the great men of the country, for their studs.

"From the stock of these tamed onagers proceeds that noble race of asses which serve for the saddle in

Persia, Arabia, and Egypt. They are sold for 75 ducats; and Tavernier, [lib. iv. cap. 3.] says, that fine ones are sold in Persia dearer than horses, even to 100 crowns each. He well distinguishes them from the baser race of ordinary asses, which serve to carry loads: and the strange whim which the Persians still retain, according to him, of painting these saddle asses red, as is also practised in Egypt, with henna, seems to explain the fanciful red headed asses of India, of which Elian speaks, [Hist. Anim. lib. iv. cap. 5.] Le Bruyn and Adanson have not less commended these saddle asses, the issue of *onagers*, and all travellers into the Levant have praised them. Like the wild onager, these asses of the superior race are extremely swift and rapid in their course; of a slender form, and an animated gait.

"The quality which principally renders them esteemed, is their support of fatigue, much better than the horses of the Tartars; and they are quicker than camels. Mr. Niebuhr states the progress of a saddle ass when walking a steady pace, at 1750 double paces of a man, in half an hour; whereas the larger camels make only 975, and the smaller at most 1500, Voy. Arab. p. 311.

"The animal which we had at Petersburg, which had been caught when very young, though of small stature, and probably stunted in growth by its captivity, and by want of suitable food, travelled from Astrachan to Moscow, 1400 werstes, with the ordinary post, without any other repose than that of a few nights; she also travelled from Moscow to Petersburg, 730 werstes, and did not seem to have suffered by this journey; though she died in the autumn following, apparently from the effect of the herbage of a marshy soil, and the cold and humidity of so northern a climate. She had nothing of the dulness and stupidity of the common ass. The onagers are animals adapted to running, and of such swiftness that the best horses cannot equal them. . . All the ancient writers do justice to their swiftness; and their Hebrew name, *parad*, expresses this quality. As the onagers prefer the craggy mountains, they run with ease on the most difficult ground. . . the soft soil of Petersburg was soon prejudicial to our onager, whose hoofs cracked, and fell away in shivers.

"The Nomades of Asia report of these onagers, that the first of a troop which sees a serpent, makes a certain cry, which brings all his companions around him; when each of them strives to destroy the serpent instantly. They do the same to beasts of prey.

The troops of onagers are conducted by a leading stallion. They have their sight, hearing, and smelling, equally good, so that it is impossible to approach them in an open country. . . The female onager, I remarked, often passed two days without drinking, especially in moist weather, or when very heavy dews fell. She also preferred brackish water to fresh;

and never drank of what was troubled. She loved bread sprinkled with salt, and sometimes would eat a handful of salt. I was told, that when at Derbent, she always ran to drink of the Caspian sea, though fresh water was nearer to her. She also selected plants impregnated with saline particles . . . or those of bitter juices. She loved raw cucumbers; and some herbs which she refused when green pleased her when dried. She would not touch odoriferous, or marsh plants, nor even thistles. I was informed, that the Persians when taming the young onagers, feed them with rice, barley, straw, and bread. Our animal was extremely familiar, and followed persons who took care of her, freely, and with a kind of attachment. The smell of bread strongly attracted her; but, if any attempt was made to lead her against her will, she showed all the obstinacy of the ass: neither would she suffer herself to be approached behind, and if touched by a stick, or by the hand, on her hinder parts, she would kick; and this action was accompanied by a slight grumbling, as expressive of complaint.

The male onager, which was bought at the same time as the female, but which died in the voyage from Derbent to Astrachan, was larger, and less docile. His length, from the nape of the neck to the origin of his tail was 5 feet; his height in front, 4 feet 4 inches: behind, 4 feet 7 inches; his head 2 feet in length; his ears 1 foot; his tail, including the tuft at the end, 2 feet 3 inches. He was more robust than the female; and had a bar, or streak, crossing at his shoulders; as well as that streak which runs along the back, which is common to both sexes. Some Tartars have assured me that they have seen this cross bar double in some males.

Our onager was higher on her legs than the common ass; her legs also were more slender than those of the ass; and she resembled a young filly: she could also scratch her neck and head easily with her hind foot. She was weak on her fore legs; but, behind, she could very well support the heaviest man. Notwithstanding her state of exhaustion, she carried her head higher than the ass, her ears well elevated, and showed a vivacity in all her motions. The colour of the hair on the greater part of the body, and the end of the nose, is silvery white; the upper part of the head, the sides of the neck, and the body, are flaxen, or pale isabella colour; this colour does not spread over the front legs, but along the thighs, to the middle joint. The mane is deep brown; it commences between the ears, and reaches to the shoulders; its hair is soft, woolly, 3 or 4 inches long, like the mane of a young filly. The coat in general, especially in winter, is more silky and softer than that of horses, and resembles that of a camel. The Arabs, no less than the Tartars, esteem the flesh of the onager; and the Arab writers, who permit the eating of





its flesh, make the same difference between this ass and the domestic ass, as the Hebrews did, whose law did not permit the coupling of the onager with the she ass, as being of different kinds.

The skins of the onagers are sought by the Bukharians, for the making of shagreen. Rauwolf says the same of those of Syria, whose skins are brought to Tripoli." Such is the account of the celebrated professor, and such his description of an animal, of which he was the first to communicate correct information to the learned of Europe.

Let us now attend to some of those passages, which imply distinct kinds of asses in the Hebrew Scripture.

1st, *Chamor*, is the common name for an ass; such as is employed in labour, carriage, and domestic services. *Vide* Gen. xxii. 3. Abraham saddled his ass, *chamor*: xxx. 43. Jacob had many asses: xxxvi. 24. Anah fed the asses of his father, et al. freq.

2dly, The wild ass called *para*; Job xi. 12. "Vain man would be wise, though he be born a wild ass's colt," [אִרְ פָּרָא *oir para*.] The more wild the creature here mentioned may be supposed, the greater opposition to wisdom is expressed by the simile. If this be fact, very strong indeed is the character attributed to Ishmael, Gen. xvi. 12. "he shall be a wild ass man, [פָּרָא אָדָם *para Adam*,] not merely a wild man, as in our translation, but a man rough, untaught, libertine, as a wild ass. Nor perhaps is this all; but it may imply further, that as the wild ass loves to be at the head of his troop, to order and govern it, so shall Ishmael be desirous of supremacy, and brook no rival. [*Vide* FRAGMENT, No. 482.]

The wild ass, *para*, is said "not to bray over grass," green grass, *desha*, Job vi. 5. and we may connect with this by contrast, the description of a drought by the prophet Jeremiah, xiv. 6. "Inasmuch that the hind [female stag] dropped her calf, in the forest field, and forsook it; to such a degree was green grass, *desha*, wanting: and the wild asses, *paraim*, stood on the rising grounds, blowing out their breath like *taninim*, [*vide* on Lam. iv.] while their eyes failed because there was no vegetable of any kind." Both these passages seem to imply, that the wild ass feeds in silence, principally on grass, and usually in plenty. That this *para* is a creature roaming at large, in the forests, appears from Job xxxix. 5. "who dismissed the wild ass to his liberty? and the chains of the *orud*, who struck off?" This *orud* will engage our inquiries hereafter.

We have this word in a feminine form, פָּרָה *pareh*, Jer. ii. 24. "A female wild ass, used to [lit. learned in] the wilderness, in her desire snuffeth up the wind of her occasion: who can turn her away? all who seek her, shall they not be tired? in her month they may find her."

Job, xxiv. 5. says *paraim*, "male wild asses go forth in the desert:" and the Psalmist, civ. 11. says,

the springs of water run among the hills [or mountains] the *paraim*, wild asses, quench their thirst at them. The prophet Isaiah describes excessive desolation, by saying, the wild asses, *paraim*, shall rejoice where a city had stood, chap. xxxii. 14. The whole of this evidence attaches to a creature roaming at liberty, in the desert, or on mountains, feeding on grass, blowing out its breath when vexed, and of such swiftness as to weary every pursuer, yet to be found in her, [*return to her former state*, i.e. after the occasion which impels her to such friskiness is over. This seems to be at least as rational, as our rendering of *month*: for what *month* is meant, and what has any month to do with this creature? her pregnancy lasts more than a month: and after delivery does she keep a month? Surely not.]

But, there is another kind of ass, called in Hebrew *atun*, *atunuth*; may the same informant contribute to ascertain this also? for we find, that the breed, or immediate descendant of the wild ass, who indeed is caught alive for the purpose of obtaining a breed, is excessively valued by the great men of the East, and forms an object of their researches, for their own personal dignity and accommodation. In fact, the high price of these asses excludes them from the purchase of the commonality, and restricts the possession of them to the great or the affluent.

Our second breed of asses, we find then, is called *atun*, *atunuth*. Now let us examine how Scripture alludes to these. Gen. xii. 16. Abraham had *atunuth*. Numb. xxii. 23. Balaam rode on an *atun*; and we find, from information noted above, that the breed from the onager is very fit for performing a long journey, like that of Balaam; that this kind of ass is endowed with vigorous faculties, so as to discern obstacles readily, is also obstinate to excess, when beaten behind, or when put out of its way, or when attempted to be controlled against its will; and that at the sight of danger it emits a kind of cry: it is also familiar, and attached to its master: these particulars agree correctly with certain incidents in the history of Balaam's ass.

We find Deborah, Judg. v. 10. addressing those "who rode on white asses; those who sit in judgment;" men of dignity, no doubt. Agreeably to this, our extract informs us, that the onager is of a silvery white, for the most part, and we ought to observe, that the word rendered *white* occurs also, and only, Ezek. xxvii. 18. "*white wool*;" now the colour of this kind of wool, seems to correspond exactly to the colour of the animal described by Gmelin: *silvery white*. N.B. This corrects an error in Harmer, vol. ii. p. 68.

From 1 Chron. xxvii. 30. we learn that David had an officer expressly appointed to superintend his *atunuth*; not his ordinary asses, but his asses of a noble race; which implies at least equal dignity in this officer as in his colleagues, mentioned with him.



This notion of the *atun*, gives also a spirit to the history of Saul, who when his father's *atunuth* were lost, was at no little pains to seek them; moreover, as besides being valuable they were *uncommon*, he might the more readily hear if they had been noticed and *picked up* by any one; and possibly this leads to the true interpretation of the servant's proposed application to Samuel, verse 6. *q.d.* "In his office of magistracy this honourable man may have heard of these strayed rarities being found, and secured by some one, *peradventure he can show us the way we should go.*" This keeps clear, both of expected fortune telling, or of the exercise of prophetic prediction in Samuel on this occasion, which I apprehend is desirable. This implies the competence, if not the wealth, of Saul's family.

We have now to remark the allusion of the dying Jacob to his son Judah, Gen. xlix. 11. "Binding his foal, *oirih*, to the vine, and his son of his *atun* to his vine of Sorek." This idea of a *capital* kind of ass, and of Judah's possessing *young* of the same breed, implies a dignity, a fertility, and a prolongation of both, which does not appear in the usual phraseology of the passage.

Thus we see that these *atunuth* are found in Scripture in the occupation only of judges, patriarchs, and other great men; insomuch, that where these are, there is dignity, either expressed or implied. They were also a present for a prince; for Jacob presented Esau with *twenty*, Gen. xxxii. 15. What then shall we say to the wealth of Job, who possessed a thousand! could any greater proof of unlimited prosperity exist?

But we must proceed to notice another word which is rendered wild ass, by translators, Job xxxix. 5. *orud*, and which seems to be the same as in the Chaldee of Dan. v. 21. is called *oredia*, or *orudia*, the plural of the former. Mr. Parkhurst supposes that this word denotes "the *brayer*;" and that "the animal is spoken of as *one* only; which proves *para* and *orud* to be only two names for the same animal," in this place; but, these names *may* perhaps refer to different races, though of the same animal; so that a description of the properties of one may apply to both, though not without some variation.

Who hath sent out the, *para*, wild ass, free?  
Or, who hath loosed the bands of the *orud*, wild ass?  
Whose house I have made the wilderness, *solitude*,  
And the barren land, *salt deserts*, his dwellings;  
The range of open mountains are his pasture,  
And he searcheth after every green thing.

The reader has seen how fond the onager was of salt; and we find a reference to the *saltings*, in the Hebrew here, which is lost in our translation; whether these are salt *marshes*, or salt *deserts*, seems to be of little consequence, as we find salt was an article of

which this animal could eat a handful. This greatly adds to the expression and correctness of the Hebrew naturalist. Animals which inhabit the desert, must often be at a loss for water; and this animal, says the professor, would often pass two whole days without drinking.

Besides the above, in Daniel we read, that "Nebuchadnezzar dwelt with the *orudia*, wild asses." Certainly, this monarch was not banished to the desert, the open mountains, of Job's *orud*, but was at most kept safely in an enclosure of his own park; in which park curious and exotic animals were also kept, for state and pleasure. If this be correct, then this *orud* was somewhat at least of a rarity, at Babylon, and it *might* be of a kind different from the *para*; as it is denoted by another name. May it be the *gicquétai* of professor Pallas, the "wild mule" of Mongolia, which surpasses the onager in size, beauty, and perhaps in swiftness? Nov. Comment. Acad. Petrop. vol. xix. for we remark, that the professor advises to cross this breed with that of the onager, as a mean of perfecting the species of the ass: consequently, it is allied to this species, and *may* be alluded to in the passage of Job, where it is associated with the *para*, [unless some other exotic breed of ass was better known to Job, or in the countries connected with Babylon.] It is the *hemi-onos*, or half ass, of Aristotle; was found in his days in Syria; and he celebrates it for its swiftness and fecundity, a breeding mule being thought a prodigy. Pliny, from the report of Theophrastus, speaks of this species being found in Cappadocia. Its general description is that of a mule: its colour light yellowish gray, growing paler toward the sides; length from the tip of the nose to the base of the tail, 6 feet 7 inches; height, 3 feet 9 inches. Inhabits the south of Siberia, the vast plains and deserts of western Tartary, and sandy deserts. Lives in small herds; each male having four, five, or more females. Is absolutely untameable by the Tartars; even those taken young: is proverbial for swiftness; exceeds even the antelope. The history already given of the manners of the onager may supply the rest of the description: as it greatly resembles that animal.

Thus we have proposed those authorities which induce us to adopt a distinction of breeds, or races, if not of kinds, in the species of ass; and the reader will agree with us in the propriety of maintaining such a distinction, as countenanced by Scripture, and by natural history also.

As to the *oirim*, rendered "young asses," Isai. xxxvi. 24. we need not suppose that they were a distinct breed, or species: but merely the ass in its state of maturity, strength, and vigour, as they are spoken of as carrying loads, tilling the ground, and contributing to other works of husbandry: yet we cannot help remarking a variation in the manner of spelling this



word, which is rather suspicious. In Isai. xxxvi. 6. it is spelled *ourim*; in verse 24. we read of *oirim* labouring the earth in conjunction with oxen; this requires strength, and strength seems to be the character attributed to Ishmael, who was to be the *oir* of the wild ass, i.e. in its state of power, liveliness, and *mettle*, perhaps *restiveness*. This will allow also of a poetical climax in the words of Jacob, Gen. xlix. 11. "Binding his *oireh*, female foal of an ass, at her best estate, to the vine, the common vine, in its best estate also; and his son of his *atun*, superior kind of ass, and most highly valued, to his *sorek*, superior kind of grape vine, and that which he most esteemed. Here the parallelism is perfect, as well as the climax is regular.

The upper figure on our Plate is the male *onager*,

or wild ass; the lower figures are views of the female. Copied from Rozier.

\*\*\* I understand, that an ass of the superior breed was brought from Egypt, by the colonel of one of the highland regiments which accompanied general Abercrombie on his expedition to that country against the French invaders of it. The newspapers of Edinburgh mention the arrival of the regiment in the month of June, 1802, and notice this creature as being of fine proportions, and standing fourteen hands high. As this regiment passed through part of that city at 6 o'clock in the morning, the corps itself was not seen by all the town; and this ass by still fewer persons, as it was pretty much hid by the troops. Report valued this animal at 1000 guineas.

### UNICORN, REEM, RHINOCEROS. Job xxxix. 9, &c.

*Translation of No. xlv. of Michaelis's "Questions proposed to the learned travellers in Arabia."*

"NOTWITHSTANDING so many labours which truly learned men have undertaken, such as Bochart, Ludolph, and Schultens, to explain the import of the Hebrew word *reem* or *raam*, [רֵאֵם or רָאֵם] that import remains still almost entirely concealed from us. The last mentioned writer seems to be the only one who has taken the right road for the discovery of the truth. Without loading the Hebrew language with a new animal, already well known to us, he contents himself with reporting whatever he has been able to collect from the Arabian writers relating to the word *reem*. He confesses, however, for himself, that after having considered what he produces, the animal referred to continues equally unascertained; because, no one of the writers has given a methodical description of it, nor has mentioned those characters, whereby it may be distinguished from other horned creatures, and especially from our bulls, when they are wild. What, however, seems to be certain is, that Golius has badly translated the Arabic *reem* by *dorcas*; and that the animal denoted by this term belongs to the bull kind, with this difference, that it is absolutely impossible to tame it. We see also, that the sacred text supposes a great resemblance between him and a bull, since Job is asked, whether he would dare to intrust the *reem* with such or such labours, as were performed by bullocks. The travellers will deliver us from all these doubts, and from our ignorance, by bringing a correct figure of the *reem*, with a methodical and circumstantial description. I beg them not to forget the manners, the swiftness, and natural ferocity of this animal; and to compare it carefully with the passage, Job xxxix. 9, &c."

The following is Mr. Scott's note on the passage of Job, where the *reem* is particularly described.

"The unicorn] the wild bull. The Hebrew name

is *reem*, which appears from the allusions to it in Scripture to be a creature of great strength, with high and terrible horns, and of the beeve kind, Numb. xxiii. 22; xxiv. 8; Deut. xxxiii. 17; Psalm xxii. 13, 22; xxix. 6; xcii. 11; Isai. xxxiv. 6, 7. It cannot, therefore, be the *unicorn*, which is a fish in the north seas. The land unicorn is a mere fiction. Neither can it be the rhinoceros, which has but one horn, and that a very short one, placed just over the nose. We learn from Dr. Parsons, in the Philosophical Transactions for the year 1743, that there is in Africa a species of rhinoceros that has always a double horn upon the nose. The Dr. produced to the members of the Royal Society a double horn of this creature, brought from the Cape of Good Hope. But neither Job nor the writer of the poem can be supposed to have heard of such an animal; nor will this circumstance of a double horn entitle it to the description of the *reem*. Neither is it the Arabian *reem*, which is a species of *roe*, and a weak, timid animal. It is most probably the wild bull, bred in the Syrian and Arabian deserts; which answers perfectly well to the characters of the Scripture *reem*. The Arabian poets are very copious in their descriptions of the hunting of this animal, and borrow many images from its beauty, swiftness, strength, and the loftiness of its horns. They represent it a very fierce and untamable beast, white on the back, with large shining eyes. The reader however ought to be informed, that one of the Arabian poets joins it with the roes; perhaps because they are both wild creatures. Damir, their great naturalist, in the chapter which he entitles, Of the wild bull, describes no other than a *wild stag*. But so Cæsar, speaking of the *urus* of the black forest in Germany, calls it *bos cervi figura*, a beere shaped like a stag, Schultens, in loc. Hieroz. p. i.



965, 966. Clodius, in his *Lex. Select.* says, that the *reem* occurs nine times in the Hebrew Bible; and that its name is derived from רֵם, *altum esse*, on account of the tallness of its stature or the loftiness of its horns. The *reems* are in effect called wild bulls by the Psalmist, Psalm xxii. For those whom he styles *bulls of Bashan*, i.e. of the mountains of Bashan, ver. 13. he calls *reems*, ver. 21. as though they were synonymous terms. In short, the *reem* must be supposed to be of the *beeve* kind; since it is represented in our author's description as qualified by its make and strength for the business of agriculture like the tame ox."

"Or abide by thy crib?] The original may be rendered, or will he lie all night on thy threshing floor? i.e. to guard it. Mr. Merrick has made it appear probable, that bulls were in the earliest ages employed, as dogs, to guard fields. Oxen are actually put to this use by the Hottentots."

Mr. Parkhurst has also taken this side of the question; and he thus expresses his opinion.

"As a noun רֵם, and, Psalm xcii. 11. רָמִים, plur. רָמִים, the name of a *horned animal*, Deut. xxxiii. 17; Psalm xcii. 11. remarkable for his *strength*, Numb. xxiii. 32. and of the *beeve* kind, with which he is mentioned, Deut. xxxiii. 17; Psalm xxix. 6; Isai. xxxiv. 7. In short, the name seems to denote the *wild bull*, so called from his *height* and *size*, in comparison with the tame. The above cited are all the passages wherein this noun occurs; and the LXX constantly render it *μονοκρως*, the *unicorn*, except in Isai. xxxiv. 7. where they have *αδρος*, the *big*, or *mighty ones*. But that it cannot possibly mean an *unicorn*, if indeed there ever existed such an animal as that is usually described to be, it is evident from Deut. xxxiii. 17. where it is said of Joseph, קָרְנֵי, *his horns*, are, קָרְנֵי, כְּחֹם, *with them he shall push the people, to, the ends of the earth*, חֹם, and these (two horns namely, are) the ten thousands of Ephraim, and the thousands of Manasseh, i.e. the two tribes which sprang from Joseph. The Vulgate, in Psalm xxix. 6; xcii. 11; Isai. xxxiv. 7. renders it after the LXX, by *unicornis*, but in Numb. xxiii. 22; Deut. xxxiv. 17. by *rhinocerotis*, the *rhinoceros*. Several learned men, and among the rest, Scheuzer, embrace this latter interpretation. But first, though it is certain that some rhinoceroses have, see Shaw's *Travels*, p. 430. note 1; Buffon, tom. ix. p. 334. *two horns*, yet many of them have but *one*, and this being placed on the nose, and bended back toward the forehead, is not formed for *pushing*, נָגַח, but for *ripping up* the trunks or bodies of the more soft and succulent trees, and reducing them into a kind of laths, which constitute a part of the animal's food. See Bruce's *Travels*, vol. v. p. 91.

It is inconsistent therefore with the import of Deut. xxxiii. 17. to explain רֵם by the *rhinoceros*. 2dly, Notwithstanding the remarks of Scheuzer, Numb.

xxiii. 22. there seems no sufficient reason to think that the *rhinoceros*, which is a native, see Buffon's *Hist. Nat.* tom. viii. p. 135; tom. ix. p. 339, 340. only of the *southern regions of Asia and Africa*, was so much as known to the Israelites in the days of Moses, or even of David.

I apprehend with the learned Bochart, and others, that רֵם, which occurs Job xxxix. 9, 10. and plur. רָמִים, Psalm xxii. 22. denote the same kind of animal as רָמִים; and indeed in the Psalms, more than thirty of Dr. Kennicott's codices read רָמִים. The description of Job represents the רֵם to be a very strong, fierce, and untameable creature, and implies him to be of the *beeve* kind, see Scott's notes; and the רָמִים in Psalm xxii. 22. are mentioned as having *horns*, and correspond to the *bulls* and *strong bulls* of Bashan, verse 3. And since the orthography of these words רֵם and רָמִים shows them most properly to belong to רֵם or רָמִים, they may serve to confirm the relation between that root and רָמִים above noted."

The reader is now in possession of the strongest arguments and facts known in favour of their system when these gentlemen wrote. Since that time Dr. Anderson has described in his *Recreations in Agriculture*, a much larger creature of the *beeve* kind, than had been supposed to exist, which he calls the *arnee*. As the doctor's information is derived from the reports of a vessel which picked up a floating carcass of this immense animal in an inundation of the Ganges, the habits or nature of the creature remain unknown; his size and figure only could be determined; and it is said his height was 12 to 14 feet, and his other dimensions answerable to so great a height.

Is it possible that the forests of the East should contain a creature of this prodigious bulk, which though obscurely, and but lately, known to us, was well known in the days of Job, and formed an object of comparison, and of poetical description, among Arabian writers? Is he, or was he, extant in Persia, for instance, so that the writer of the book of Job depicts one animal whose residence was to the west of him, the *leviathan*, or *crocodile*, and another whose residence was east of him? the *arnee*.

I have thought it was but fair to mention the possibility of this reference, before I proceed to consider some hints in the foregoing extracts; and to submit the arguments on the other side of this inquiry.

I observe that the Arabian description of an antelope, or a deer, can never apply to the *reem* of Holy Writ: but if the *reem* of the *beeve* kind was *really* known to the Arabian writers, how happens it, that all their descriptions of this terrific animal terminate in a gazelle, or a stag?

Observe also, that though the sea unicorn cannot possibly be the *reem* of Job, yet it does not follow, that the land unicorn is a fable: we have in Barrow's *Travels in Southern Africa*, p. 313. a partial delineation



tion of him, and presumptive evidence of his existence, [as a gazelle, not a bull.]

Observe, that though what animals are extant in southern Africa only, may safely be considered as unknown to Job; yet proofs of their restriction to those countries must be produced, before we can admit the impossibility, or improbability, of his being informed of them, from some other part of the world.

This militates effectually against the observations of Mr. Parkhurst, that the double horned rhinoceros was known *only* in the *southern regions of Asia and Africa*, since certainly he was known to the Romans, who never penetrated to those southern regions; and we have the testimony of Mr. Bruce that he inhabits the forests of Ethiopia, in the north of Africa, from whence he might easily be known, and well known too, in Egypt, and from Egypt, in Arabia.

We are sure that the Romans had great commerce with Africa, and received from thence many cargoes of wild beasts; among them was the rhinoceros with *two horns*; this, I say, we suppose they received from Africa, for to suppose they received it from Asia, would infer the probability of its being still better known in Arabia, and, by consequence, to Job, than it is fair, at present, to infer.

The mention of the *double horned* rhinoceros being known at Rome, leads to a reflection on the hypercriticism of Bochart, who would vary a line of Martial, Spect. Epig. lib. iv. No. 82.

Namque gravem gemino cornū sic extulit ursum,  
Jaetat ut impositas taurus in astra pilas.

in which the poet says, "the rhinoceros tossed up a heavy bear with his double horn;" to

Namque gravi geminum cornū sic extulit urum.

"the rhinoceros tossed up two wild bulls with his strong horn:" this *emendation* misled both Mr. Maittaire, and Dr. Mead, for a time.

Besides this testimony of Martial, we have the Domitian medal, in which the figure of the rhinoceros has *two horns* on the nose, very plain: and the decisive authority of Pausanias, who says he *saw* it at Rome. "I saw also the *Ethiopian BULL*, which is also called *rhinoceros*, because a horn projects from the end of his nose, and a little ABOVE it, another [*καὶ ἄλλο ὑπὲρ αὐτοῦ ὀμῶς*] not large; but it has none on its head." [This description is correct; which I notice, because Mr. Taylor in his translation of Pausanias has made his author say, "a horn projects from the extremity of its *nostril*, and another *small one UNDER it*," which is contrary, as well to probability, as to nature.]

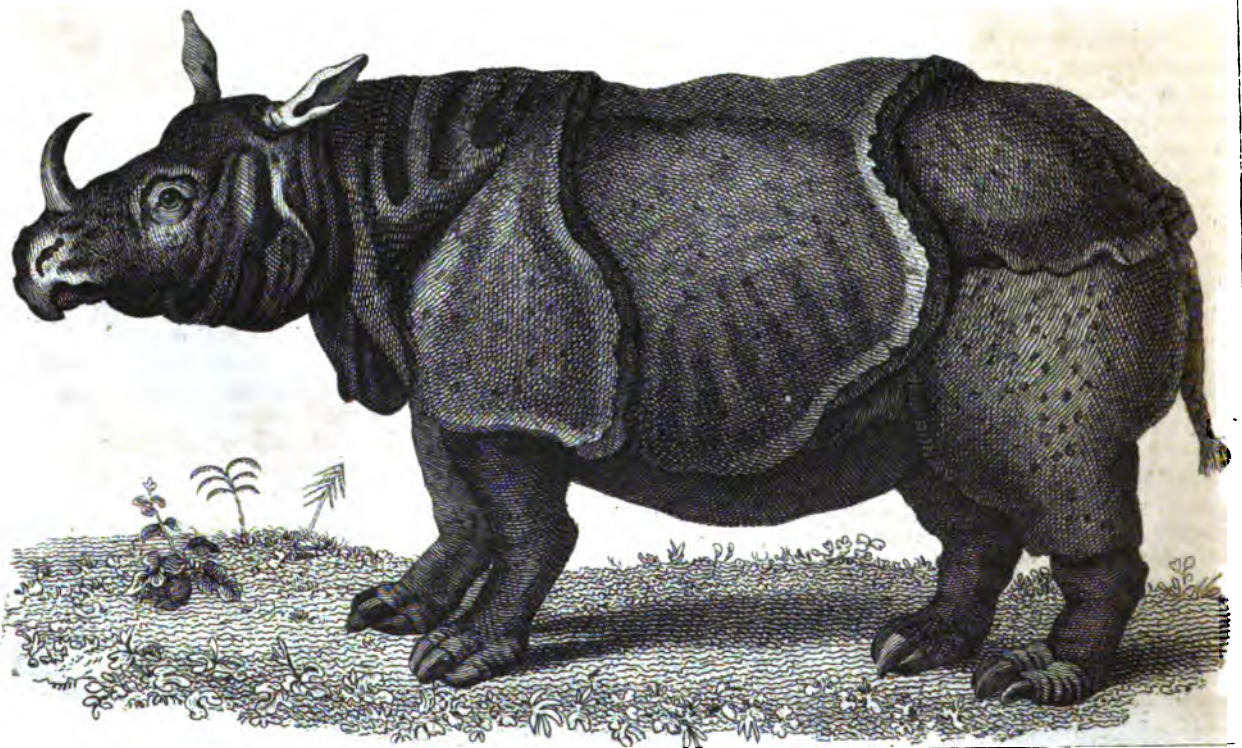
These authorities demonstrate that the *double horned* rhinoceros was known anciently in Rome, and if in Rome, why not in Egypt? since he is extant in Ethiopia; and if in Egypt, why not to the writer of the book of Job? since this is clearly the African species.

We are now prepared to consider what answers may be given to the objections of Mr. Parkhurst, &c. as 1st, that the rhinoceros stands connectedly distinguished from the beeve kind in sacred Scripture. Answer, he might even be reckoned by the Arabians, &c. in the days of Job, among the beeve kind, since Pausanias, who was many centuries later, calls him "*Ethiopian BULL*," [*ταῦρος τῆς τε Αἰθιοπίας*] or "*bull of Ethiopia*," as if he was known in Ethiopia by the name of a *bull*: but this name would not alter his character, or his form; the creature though called a bull, and ranged among the beeve kind, might nevertheless be the rhinoceros.

2dly, The strongest argument of Mr. Parkhurst is, that the rhinoceros does not *push* with his horns, as the reem is said to do, but *rips up* boughs of trees, &c. into laths. In answer, it may be queried, whether the import of the Hebrew word *negur*, on which Mr. P's argument is founded, is not fairly and correctly expressed by the *extulit* of Martial; for *negur* properly signifies to drive forward, to propel, and some have rendered it by to *toss up*, to *elevate*; and *extulit* signifies to *take up*; but then we may suppose the rhinoceros did not *carry* the bear on his horns, but endeavoured to *jerk* him as high as he well could, while counteracted by the resistance and struggles of his antagonist. Now, this is precisely what a bull would have done; no bull, a wild bull especially, would, strictly speaking, *push* his enemy, which enemy is not understood to be a fellow bull, but of another kind, but he would endeavour to thrust his horn into the body of his adversary, and would endeavour to throw him over his back; so far there is a resemblance in the action of these creatures: yet there must be a difference; for Jacob says, with these *two horns*, acting at the same instant, as I understand it, shall he push; this, Martial informs us, was strictly true of the double horned rhinoceros, who, taking the bear on both his horns, threw him up; but whether a bull would throw with both horns at the same instant, I protest I do not certainly know; but from the divergence of his horns, I suppose he would not, at least he would not in regard to such little balls as Martial supposes his bull might throw; for the poet seems to say, "The rhinoceros having raised the bear on his horns, or got him fairly on his two horns, *extulit*, threw him up, as easily as a bull would throw up little balls placed on his head." So that I think, upon the whole, the action of the rhinoceros as described by this ancient writer, may stand as a comment on the action which Jacob attributes to his *reem*.

3dly, As to the domestic labours, &c. mentioned by way of *antiphrasis*, as not to be intrusted to the *reem*, they suit the rhinoceros quite as well as the *urus*; since the rhinoceros when of full age is perhaps as untameable and untractable as any creature living. "In Bengal, Siam, and other southern parts of India, where the rhinoceros is perhaps still more common

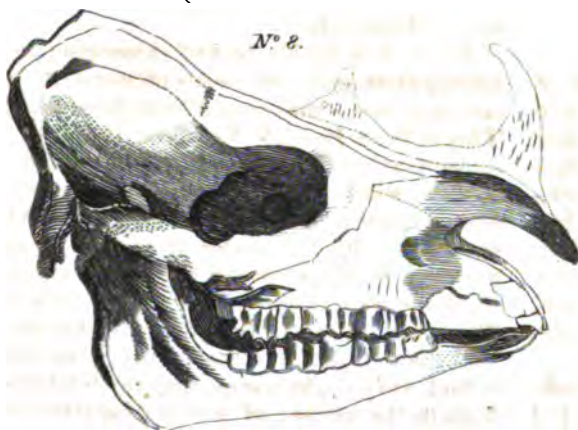
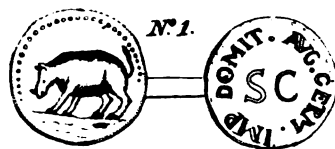
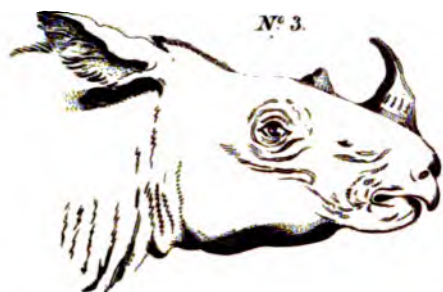




**UNICORN, REEM, RHINOCEROS.**







RHINOCEROS. *Plate II.*

than in Ethiopia, and where the natives are accustomed to tame elephants, he is regarded as an irreclaimable animal, of which no domestic use can be made," Buffon's note, art. Rhinoceros.

Let us now attend to modern information in relation to the rhinoceros. The first correct intelligence we had of this creature, was from Dr. Parsons, in Phil. Trans. vol. xlii. p. 523. who gave drawings, &c. of a young one, supposed to be only two years old: with this paper he gives the delineations of a double horn, then in sir Hans Sloane's collection. The Dr. resumed the subject in vol. lvi. p. 32. on occasion of a double horn, then recently received by Dr. Mead. Mr. Bruce mentions the animal as found in Abyssinia; and Dr. Sparrman mentions him in south Africa. We find him also in the East Indies; and have a description and delineation of him, in Phil. Trans. vol. lxxxiii. p. 3. by Mr. Bell, surgeon to the East India company. I omit Buffon and other naturalists, who give figures of the *single horned* rhinoceros only; but I cannot help wishing that men of learning and talents, would exercise toward each other that liberality to which they are respectively entitled: when I read the reflections of Sparrman on Buffon, or those of Bruce on Sparrman, I am ashamed of reading what those authors should have been ashamed of writing: because animals differ in different countries, therefore their *describers* are not worthy of credit!! &c. To me it appears that the north African species of folding skin rhinoceros has usually a single horn; but that in this country some are found with two horns; then I observe the rhinoceros of Bencoolen, East India, has much less of those folding skins, but has two horns; then, that the south African rhinoceros has no folding skins, yet has two horns. Now, in this gradual diminution and disappearance of the folding skin, what is there contrary to nature? It is true, this may distinguish *different species*; but if so, why should naturalists blame each other? Why not accept each other's information with gratitude? If nature has this variety, where is the crime of reporting it?

#### PLATE I. RHINOCEROS, REEM, UNICORN.

The upper figure shows the *urus*, or wild bull, of the forests of Poland. This animal is of great force and magnitude, and of long life. "It grows to a size that scarce any other animal but the elephant is found to equal. The female exceeds the largest of our bulls in size." It is very wild, irritable, and violent; but whether any of the beeve kind may be truly said to be untameable, may, I think, be doubted, since this kind seems to be peculiarly designed by Providence, as the companion of man, in all his states of civilization; and in all parts of the world.

The under figure shows the rhinoceros, of the ordinary, or at least, the best known species, having but one horn. The contradiction is equally great in the *LXX*, whether they designed to describe a bull, hav-

ing two horns, by the name of *monoceros*, i.e. *one horned*; or whether they designed the double horned rhinoceros: but, when we consider that a wild bull having only one horn, would be contrary to the nature of the beeve kind, and indeed would be a monster; whereas a *unicorn*, or single horned rhinoceros, would suit some passages of Scripture, and be perfectly well known to their readers; while another species of rhinoceros having two horns, would suit other passages of Scripture, where a similar animal was meant, and this also was not unknown to their readers; we cannot but approve of the choice they made in preferring the rhinoceros to the *urus*, as the proper animal meant by the Hebrew *reem*: we consider also this choice, and this opinion, of the Egyptian translators, who certainly knew the animal most likely to be meant by the sacred poet, as no despicable authority on this side of the question.

#### PLATE II. DOUBLE HORN OF THE RHINOCEROS.

The *DOUBLE HORN* of this creature, being that part of his figure which has been most called in question, and which stands most in need of authorities, we have collected on this Plate several delineations of this particular article.

No. 1. This is a copy of the Domitian medal, in which the double horn of this creature is distinctly apparent; it is said to be apparent also on the Pre-nestine pavement, made in the time, and perhaps by the order, of Sylla the dictator.

No. 2. The head of the double horned rhinoceros, from Mr. Bruce; who tells us, that this species in Abyssinia differs little, or nothing, in any other respect from the single horned kind. Mr. Bruce's figure is a close resemblance to Buffon's; for which this observation may account.

No. 3. The head of the double horned rhinoceros from Mr. Bell's account, in the Philosophical Transactions. This figure differs essentially from Buffon's and Mr. Bruce's; in nothing more than in the almost total absence of the folding skins: but we have copied the head only.

No. 4. Is a double horned rhinoceros, in which the folding skins are by no means obliterated, though they are very much diminished from those of Mr. Bruce. This is from Harris's Voyages, vol. i. p. 465. He ranks it as an East Indian kind; though he quotes Kolben, who was among the first who mentioned the double horned species as native of south Africa. We have given this figure at full length, because, by comparing it with the second figure in the former Plate, the diminution of the folding skin is very discernible. The figure agrees sufficiently with that given by Mr. Bell; which is yet considerably smoother, and has, in fact, very slight traces, that any folding skin appertains to the genus; of which characteristic appearance it would never have raised any suspicion, had this species only been known.

No. 5. Double horn delineated by Dr. Parsons, from sir Hans Sloane's collection. "Whether they crossed each other on the animal, is uncertain. It is most likely they did not, but that by drying they were crossed by the corrugations of the skin that joins them together. However, I have drawn them as they appeared to me. The straight horn is *twenty-five* inches long; the curved one somewhat shorter, and the two diameters of the bases *thirteen* inches." From this account both horns appear to be nearly equal in strength, power, magnitude, &c. The Dr. mentions a horn in sir Hans's collection *thirty-seven* inches long, above three feet! another, *thirty-two* inches long: and Buffon mentions one *three feet eight inches* in length: what formidable weapons are these! equal in length to the horns of bulls!

No. 6. Horn delineated by Dr. Parsons, from Dr. Mead's collection. "The length of the anterior horn, measuring with a string along the convex fore part, is *twenty* inches; perpendicular height, *eighteen*: circumference at the base, *twenty one and a half*. The posterior horn is in perpendicular height *nine inches and a quarter*; circumference round the base, *eighteen* inches; length of both bases together on the nasal bones, *fourteen* inches; and the weight of both together, *fourteen* pounds *ten* ounces." Brought from Angola, in Africa.

No. 7. A double horn from Buffon, the tips not perfect, but the union at bottom very compact.

No. 8. The skull of a double horned rhinoceros; showing the connection of the horns with the *os frontis*, from Mr. Bell's figure in the Philosophical

Transactions, vol. lxxxiii. "Both horns were firmly attached to the skull, nor was there any appearance of joint, or muscles to move them."

No. 9. The figure of one of those horns which are worn in Abyssinia by the soldiery, in triumph after a victory. If there be any probability in the idea that when the horn is mentioned in Scripture, it may allude to the wearing of such a token of exultation, or, indeed, on merely common ideas, without such a reference, is it more likely the allusion should be to the *two* horns of a bull, which project one on each side of the head, or to a *single* horn erect in the middle of the forehead? If the Psalmist had said, *my horns*, plural, shalt thou *project sideways*, the phrase might have alluded to a bull; but, when he says, *my horn*, singular, shalt thou *exalt*, or cause to stand erect, we must seek some other animal as the subject of comparison: because a bull, and the whole beeeve kind is out of the question, as their horns do not *stand erect*, nor are, in that sense, *exalted*.

The series of double horns here offered deserves notice, as indicating several varieties: in No. 7. they are strongly united: in No. 6. they are pretty closely united at bottom, but not quite: in No. 5. they are somewhat wider asunder: and in No. 8. the distance between them is considerable.

N.B. This inquiry has proceeded on the principle that the *reem*, or *rim*, and the *raam*, are the same animal, though the name be differently spelled: but, does one denote the *unicornis*, the other the *bicornis*? or are they different animals?

## OF THE JACKALL, THE FOX OF SCRIPTURE.

WE have elsewhere given our reasons for supposing that the true fox was extremely rare in Judea, and is scarcely, if at all, mentioned in Scripture. The jackall is the creature meant by the Hebrew word *shuol*; and having an opportunity, we translate from Rozier, a few extracts from the natural history of the jackall, by M. Guldenstædt, Nov. Comment. Acad. Petrop. vol. xx. 1775.

"The country of the jackall is Asia Minor, and the regions around it. . . . The instinct of this creature leads it to mountainous or hilly parts, rather than to open countries." Yet its boldness is so great, that it not only prowls into inhabited places, but approaches travellers, whether during the daytime, or when they repose at night under their tents; it even accompanies them sometimes, in their journey, for a considerable length of time.

The jackall is less dangerous than the wolf; he is carnivorous, kills smaller animals, devours carcasses, even those of mankind; swallows greedily whatever

is made of leather; loves grapes, yet can live long on food, of which farinaceous vegetables and bread is the principal part.

The ears of the jackall are *brown* not *black*: which distinguishes it from the fox. The jackall hardly exceeds the fox in size; in his general appearance he holds a middle station between the wolf and the fox. Gmelin mentions some three feet in length: but rarely do jackalls attain such dimensions. ●

I do not think the colour of this animal is so beautiful as authors have described it: and certainly, I see not in it the brilliancy of gold. The upper part of the animal is a dirty yellow, deeper on the back, lighter on the sides: whitish yellow on the belly. The feet are of one colour, a reddish brown. The tail is of the same colour as the back, black at the tip. Each hair of the back is marked with four bands, white at the base, then black, then foxy and black at the point. The hairs of the tail are white at the base, the rest is black. The length of a jackall is about





JACKALL.





#### DISH OR BOWL. PROVERBS XIX. 24.

WE have remarked, on the subject of the words rendered *cruise* by our translators, that one of them seems to be totally different from that which bids fairest to explain the story of the widow's cruise of oil, or king Saul's cruise of water: that word we now mean to examine, and to endeavour to direct its application.

**TJELACHIT**, תִּלְחִית, is used to denote a vessel of some capacity, a vessel to be turned upside down, in order that the inside may be thoroughly wiped, 2 Kings, xxi. 13. This implies at least, that the opening of such a dish be not narrow, but capacious; that the dish be of a certain depth, yet that the hand may readily reach to the bottom of it, and there may freely move, so as to wipe it thoroughly, &c.

This vessel was capable also of bearing the fire, and of standing conveniently on a fire; for so we read, 2 Chron. xxxv. 13. "The priests, &c. boiled parts of the holy offerings in pans, *tjelachut*, and distributed them *speedily* among the people." Meaning, perhaps, that this was not the very kind of boiler which they would have chosen, had time permitted a choice; but that haste, and multiplicity of business, made them use whatever first came to hand, that was capable of the service. This application of these vessels, however, shows that they must have been of some capacity and some depth; as a very narrow, or a very small dish, would not have answered the purpose required. [Or, was this *speedy* distribution of these viands, because they were best eaten *hot*?]

Now I think I have found a kind of dish or pan, which answers these descriptions, in the hands of a confectioner of the grand seignior's seraglio, Estampes du Levant, plate xiii. who is carrying a deep

dish, full of heated viands, recently taken off the fire, upon which he has put a cover, in order that those viands may retain their heat and flavour. His being a confectioner, makes me think they are delicacies which he carries: to this agrees his desire of preserving their heat: and the shape of the vessel is evidently calculated for standing, &c. over a fire. Moreover, it is capable of being rested on its side, for the purpose of being thoroughly wiped; and a dish whose use was to contain delicacies, is most likely to receive such attention; for the comparison evidently implies some assiduity and exertion to wipe from the dish every particle inconsistent with complete cleanliness: i.e. the entire removal of offensive matters. This dish, I suppose, is of earth or china, rather than of metal.

We are now prepared to see the import of Elisha's direction to the men of Jericho, 2 Kings, ii. 20. "Bring me a new *tjelachit*," one of the vessels used in your cookery, in those parts of your cookery which you esteem the most delicate: a culinary vessel, but of the superior kind; "and put salt therein," what you constantly use in your food; what will readily mix with the water: and this shall be a *sign* to you, that in your future use of this stream, you shall find it salubrious, and fit for daily service in preparing, or accompanying, daily food.

There is a striking picture of sloth sketched out very simply, but very strongly, by the sagacious Solomon, Prov. xix. 24. and which is repeated almost *verbatim*, chap. xxvi. 15.

A slothful man hideth his hand in the *tjelachit*;  
But will not re-bring it to his mouth.

A slothful man hideth his hand in the *tjelackit* ; but,  
It grieveth him to bring it again to his mouth.

Meaning, he sees a dish, deep and capacious, filled with confectionary, sweetmeats, &c. whatever his appetite can desire in respect to relish ; of this he is greedy. Thus excited, he takes his hand from his mouth, thrusts it deep into the dish, loads it with delicacies : but, alas ! the labour of lifting it up to his mouth again is too great, too excessive, too fatiguing : he therefore does not enjoy or taste what is before him, though his appetite be so far allured as to desire, and his hand as to grasp. He suffers the viands to become cold, and thereby to lose their flavour ; while he debates the important movement of his hand to

his mouth, if he does not rather totally forego the enjoyment of them, as costing too great exertion ! Surely this picture of sloth is greatly heightened by this notion of the *tjelackit*.

It seems to be sufficiently striking, that two words, rendered by translators *lap*, or *bosom* [Prov. xvi. 33. and the word before us,] should both signify *vases*, or vessels. The first denotes the lot vase, used for containing the lot pebbles, &c. to be drawn out by the hand : the other, as we have seen above, a dish for meat ; neither of them referring to any part of the person, as our version seems to imply, which reads,

A slothful man hideth his hand in *his bosom*,  
And will not bring it to his mouth again.

## OF THE SAPHAN, OR CONEY ; AND THE MOUSE. PROVERBS XXX. 26.

*Extract from the Appendix to Bruce's Travels.*

### THE ASHKOKO.

THIS curious animal is found in Ethiopia, in the caverns of the rocks, or under the great stones in the mountain of the sun, behind the queen's palace at Koscam. It is also frequent in the deep caverns in the rock in many places in Abyssinia. It does not burrow or make holes, as the rat or rabbit, nature having interdicted him this practice by furnishing him with feet, the toes of which are perfectly round, and of a soft, pulpy, tender substance ; the fleshy parts of the toes project beyond the nails, which are rather sharp, much similar to a man's nails ill grown, and these appear given him rather for the defence of his soft toes, than for any active use in digging, to which they are by no means adapted.

His hind foot is long and narrow, divided into two deep wrinkles, or clefts, in the middle, drawn across the centre, on each side of which the flesh rises with a considerable protuberancy, and is terminated by three claws, the middle one the longest. The fore foot has four toes, three disposed in the same proportion as the hind foot ; the fourth, the largest of the whole, is placed lower down on the side of the foot, so that the top of it arrives no further than the bottom of the toe next to it. The sole of the foot is divided in the centre by deep clefts, like the other, and this cleft reaches down to the heel, which it nearly divides. The whole of the fore foot is very thick, fleshy, and soft, and of a deep black colour, altogether void of hair, though the back, or upper part of it, is thick covered like the rest of its body, down to where the toes divide ; there the hair ends, so that these long toes very much resemble the fingers of a man.

In place of holes, it seems to delight in less close, or more airy places, in the mouths of caves, or clefts in the rock, or where one projecting, and being open before, affords a long retreat under it, without fear

that this can ever be removed by the strength or operations of man.

The ashkoko are gregarious, and frequently several dozens of them sit upon the great stones at the mouth of caves, and warm themselves in the sun, or even come out and enjoy the freshness of the summer evening. They do not stand upright upon their feet, but seem to steal along as in fear, their belly being nearly close to the ground, advancing a few steps at a time and then pausing. They have something very mild, feeble like, and timid in their deportment ; are gentle and easily tamed ; though, when roughly handled at the first, they bite very severely.

This animal is found plentifully on mount Libanus. I have seen him also among the rocks at the Pharan Promontorium, or cape Mahomet, which divides the Eranitic from the Heroopolitic gulf, or gulf of Suez. In all places they seem to be the same ; if there is any difference, it is in favour of the size and fatness, which those in the mountain of the sun seem to enjoy above the others. What is his food I cannot determine with any degree of certainty. When in my possession, he ate bread and milk, and seemed rather to be a moderate than a voracious feeder. I suppose he lives upon grain, fruit, and roots. He seemed too timid and backward in his own nature to feed upon living food, or to catch it by hunting.

The total length of this animal as he sits, from the point of his nose to his anus, is  $17\frac{1}{2}$  inches. The length of his snout, from the extremity of his nose to the occiput, is  $3\frac{3}{4}$  inches. His upper jaw is longer than his under ; his nose stretches half an inch beyond his chin. The aperture of the mouth, when he keeps it close in profile, is a little more than an inch. The circumference of his snout around both his jaws is  $3\frac{3}{4}$  inches, and round his head, just above his ears,  $8\frac{1}{2}$  inches ; the circumference of his neck is  $8\frac{1}{2}$



*CONEY. SHAPHAN. MOUSE.*





inches, and its length one inch and a half. He seems more willing to turn his body altogether, than his neck alone. The circumference of his body, measured behind his fore legs, is  $9\frac{1}{2}$  inches, and that of his body where greatest,  $11\frac{1}{2}$  inches; the length of his fore leg and toe is  $3\frac{1}{2}$  inches; the length of his hind thigh is  $3\frac{1}{2}$  inches, and the length of his hind leg to the toe taken together, is 2 feet 2 inches. The length of the fore foot is  $1\frac{1}{2}$  inches; the length of the middle toe 6 lines, and its breadth 6 lines also. The distance between the point of the nose and the first corner of the eye, is  $1\frac{1}{4}$  inch; and the length of his eye, from one angle to the other, 4 lines. The difference from the fore angle of his eye to the root of his ear is  $1\frac{3}{16}$  inches, and the opening of his eye  $2\frac{1}{2}$  lines. His upper lip is covered with a pencil of strong hairs for mustaches, the length of which are  $3\frac{1}{4}$  inches, and those of his eyebrows,  $2\frac{1}{2}$  inches.

He has no tail, and gives at first sight the idea of a rat, rather than of any other creature. His colour is a gray mixed with a reddish brown, perfectly like the wild or warren rabbit. His belly is white, from the point of the lower jaw, to where his tail would begin, if he had one. All over his body he has scattered hairs, strong and polished like his mustaches; these are for the most part two inches and a quarter in length. His ears are round, not pointed; he makes no noise that ever I heard, but certainly chews the cud. To discover this was my principal reason for keeping him alive; those with whom he is acquainted he follows with great assiduity. The arrival of any living creature, even of a bird, makes him seek for a hiding place, and I shut him up in a cage with a small chicken, after omitting feeding him a whole day; the next morning the chicken was unhurt, though the ashkoko came to me with great signs of having suffered with hunger. I likewise made a second experiment, by enclosing two smaller birds with him for the space of several weeks; neither were these hurt, though both of them fed without impediment, of the meat that was thrown into his cage, and the smallest of these a kind of titmouse, seemed to be advancing in a sort of familiarity with him, though I never saw it venture to perch upon him, yet it would eat frequently, and at the same time, of the food on which the ashkoko was feeding; and in this consisted chiefly the familiarity I speak of, for the ashkoko himself never showed any alteration of behaviour on the presence of the bird, but treated it with a kind of absolute indifference. The cage, indeed, was large, and the birds having a perch to sit upon in the upper part of it, they did not annoy one another.

In Amhara this animal is called *ashkoko*, which I apprehend is derived from the singularity of those long herinacious hairs, which, like small thorns, grow about his back, and which in Amhara are called *ashok*. In Arabia and Syria he is called *Israel's sheep*, or *Gannim Israel*, for what reason I know not, unless it is chiefly from his frequenting the rocks of Horeb

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and Sinai, where the children of Israel made their forty years peregrination; perhaps this name obtains only among the Arabians. I apprehend he is known by that of *saphan* in the Hebrew, and is the animal erroneously called by our translators *cuniculus*, "the rabbit," or "coney."

Many are the reasons against admitting this animal, mentioned by Scripture, i.e. the *saphan*, to be the rabbit. We know that this last was an animal peculiar to Spain, and therefore could not be supposed to be either in Judea or Arabia. They are gregarious indeed, and so far resemble each other, as also in point of size; but in place of seeking houses in the rocks, we know the *cuniculus*' desire is constantly sand. They have claws indeed, or nails, with which they dig holes or burrows, but there is nothing remarkable in them, or their frequenting rocks, so as to be described by that circumstance; neither is there any thing in the character of the rabbit that denotes excellent wisdom, or that they supply the want of strength by any remarkable sagacity. The *saphan* then is not the rabbit, which last, unless it was brought to him by his ships from Europe, Solomon never saw. It was not the rabbit's peculiar character to haunt the rocks. He was by no means distinguished by feebleness, or being any way unprovided with means of digging for himself holes. On the contrary, he was armed with claws, and it was his character to dig such, not in the rock, but in the sands. Nor was he any way distinguished for wisdom, more than the hare, the hedgehog, or any of his neighbours.

Let us now apply these characters to the ashkoko.

He is above all other animals so much attached to the rock, that I never once saw him on the ground, or from among large stones in the mouth of caves, where is his constant residence; he is gregarious, and lives in families. He is in Judea, Palestine, and Arabia, and consequently must have been familiar to Solomon. For David describes him very pertinently, and joins him with other animals perfectly known to all men. "The hills are a refuge for the wild goats, and the rocks for the saphan, or ashkoko," Psalm civ. 18. And Solomon says, "There be four things which are little upon earth, but they are exceeding wise." "The saphanim are a feeble folk, yet they make their houses in rocks," Prov. xxx. 24, 26. Now this, I think, very obviously fixes the ashkoko to be the saphan, for this weakness seems to allude to his feet, and how inadequate these are to dig holes in the rock, where yet, however, he lodges. These are, as I have already observed, perfectly round; very pulpy, or fleshy, so liable to be excoriated or hurt, and of a soft, fleshy substance. Notwithstanding which, they build houses in the very hardest rocks, more inaccessible than those of the rabbit, and in which they abide in greater safety; not by exertion of strength, for they have it not, but are truly, as Solomon says, a feeble folk, but by their own sagacity and judgment,



and are therefore justly described as wise. Lastly, what leaves the thing without doubt is, that some of the Arabs, particularly Damir, say, that the saphan has no tail; that it is less than a cat, and lives in houses, that is, not houses with men, as there are few of these in the country where the saphan is; but that he builds houses, or nests of straw, as Solomon has said of him, in contradistinction to the rabbit, and rat, and those other animals that burrow in the ground, who cannot be said to build houses, as is expressly said of him.

The Christians in Abyssinia do not eat the flesh of this animal, as holding it unclean, neither do the Mahometans, who in many respects of this kind in abstinence from wild meat, have the same scruple as Christians. The Arabs in Arabia Petrea do eat it, and I am informed those on mount Libanus also: those of this kind that I saw were very fat, and their flesh as white as that of a chicken. Though I killed them frequently with the gun, yet I never happened to be alone so as to be able to eat them. They are quite devoid of all smell and rankness, which cannot be said of the rabbit.

I have no doubt that the el akbar and the el webro of the Arabs, are both the same animal. The el akbar only means the largest of the *mus-montanus*, under which they have classed the jerboa. The jerd, and el webro, as also the ashkoko or akbar, answer to the character of having no tail, vol. v. p.p. 139 to 146.

Such is the account, and such the opinion of Mr. Bruce, whose figure, with its feeble feet, occupies the upper part of our Plate. I must acknowledge I think many of his coincidences are striking, and might lead to the adoption of his opinion: but before we determine decisively, let us hear counsel on the other side. The following extracts are from Mr. Pennant, Hist. Quad. p. 427, &c. quarto edit.

"The Egyptian jerboa, with thin, erect, and broad ears: full and dark eyes: long whiskers: fore legs an inch long; five toes on each; the inner, or thumb, scarce apparent; but that, as well as the rest, furnished with a sharp claw: hind legs two inches and a quarter long, thin, covered with short hair, and exactly resembling those of a bird; three toes on each, covered above and below with hair; the middle toe the longest; on each a pretty long sharp claw: length, from nose to tail, seven inches and one quarter: tail ten inches, terminated with a thick black tuft of hair; the tip white; the rest of the tail covered with very short coarse hair: the upper part of the body thin, or compressed sideways: the part about the rump and loins large: the head, back, sides, and thighs, covered with long hair, ash coloured at the bottom, pale tawny at the ends: breast and belly whitish: across the upper part of the thighs is an obscure dusky band: the hair long and soft.

"Inhabits Egypt, Barbary, Palestine, the deserts between Balsora and Aleppo, the sandy tracts be-

tween the Don and Volga, the hills south of the Irtysh, from fort Janiyschera to the *seven palaces*, where the Altaic mountains begin: as singular in its motions as in its form: always stands on its hind feet; the fore feet performing the office of hands: runs fast; and when pursued, jumps five or six feet from the ground: burrows like rabbits: keeps close in the day: sleeps rolled up: lively during night: when taken, emits a plaintive feeble note: feeds on vegetables: has great strength in its fore feet. Two, which I saw living in London, burrowed almost through the brick wall of the room they were in; came out of their hole at night for food, and when caught, were much fatter and sleeker than when confined to their box.

"This is the *daman Israel*, or the lamb of the Israelites of the Arabs, and is supposed to be the saphan; Bochart displays a vast deal of learning on the subject. *Vide Hierozoicon*, lib. iii. cap. 33. p. 1001. the "coney" of Holy Writ: our rabbit being unknown in the Holy Land. Dr. Shaw met with this species on mount Libanus, and distinguishes it from the next species, Travels, 376. It is also the mouse of Isaiah, chap. lxvi. 17; Bochart, 1015. This animal was a forbidden food with the Israelites. Achbar in the original signifies a male jerboa.

"Middle species; of the size of a rat: of the colour of the former, except that the rump on each side is crossed with a white line.

"There is again a variety of this with a more lengthened nose, shorter ears, and broader: tail thicker, and not so elegantly tufted: the hind legs shorter: the coat longer and thicker.

"This middle species is found only in the eastern deserts of Siberia and Tartary, beyond lake Baikal; also in Barbary, Shaw's Travels, and Syria, Haym's Tesoro Brit. ii. p. and tab. 124. and even as far as India, Pallas.

"These three agree in manners: burrow in hard ground, clay, or indurated mud: not only in high and dry spots, but even in low and salt places. They dig their holes very speedily, not only with their fore feet but with their teeth, and fling the earth back with their hind feet, so as to form a heap at the entrance. The burrows are many yards long, and run obliquely and winding, but not above half a yard deep below the surface. They end in a large space or nest, the receptacle of the purest herbs. They have usually but one entrance; yet by a wonderful sagacity they work from their nest another passage to within a very small space of the surface, which in case of necessity they can burst through, and so escape.

"It is singular, that an animal of a very chilly nature, should keep within its hole the whole day, and wander about only in the night.

"They are the prey of all lesser rapacious beasts. The Arabs, who are forbidden all other kinds of mice, esteem these the greatest delicacies: as those

people often are disappointed in digging after them, they have this proverb, "To buy a hole instead of a jerboa."

"Animals of this genus were certainly the *two-footed mice*, and the *Egyptian mice*, of the ancients, which were said to walk on their hind legs, and use the fore instead of hands. These, with the plant silphium, were used to denote the country of Cyrene, where both were found, as appears from the figures on a beautiful gold coin preserved by Mr. Haym, Tesoro Brit. ii. 124. and which I have caused to be copied above the animal, in the Plate."

The reader will now judge on the reasons of these gentlemen respectively. If we admit with Mr. Bruce's "no doubts," that the *akbar* is the *ashkoko*, we may ask, how comes it that the prophet Isaiah uses this word to denote the *saphan*? why does he not call that animal by its usual appellation? On the other hand, he admits, that *akbar* signifies the largest of the kind of mountain mice, including the *jerboa*, and this seems to coincide with the opinion of Bochart. Besides this, the word *akbar* is used Levit. xi. 29; 1 Sam. vi. 4, 5, 11, 18. as well as Isai. lxvi. 17. Now it is hardly likely that in all these places it means the *saphan*, and in some of them it clearly does not.

As the length of tail assimilates the *jerboa* to the mouse, so the absence of tail in the *ashkoko* assimilates that animal to the rabbit kind, and therefore I incline to think, that the upper figure on our Plate is that of the *saphan*, rendered by our translators "coney" and the lower figure, the smaller, is the *akbar* of Scripture, rendered by our translators "mouse."

I am afraid Mr. Pennant, in appealing to the testimony of Dr. Shaw, has not wholly understood the doctor's words, as I think his expressions, "of the same size and quality with the rabbit," &c. can hardly describe the *jerboa*; nor is the name of *daman* Israel, "Israel's lamb," likely to be given to that animal. The following is Dr. Shaw's account, Travels, p. 376. folio edit.

"The *daman* Israel is an animal likewise of mount Libanus, though common in other places of this country. It is a harmless creature, of the same size and quality with the rabbit, having the like incurvating posture and disposition of the fore teeth. But it is of a browner colour, with smaller eyes, and a head more pointed. The fore feet likewise are short, and the hinder near as long in proportion, as those of the *jerboa*. Though it is known to burrow sometimes in the ground; yet, as the usual refuge of it is in the holes and clefts of the rocks, we have so far a more presumptive proof that this creature is the *saphan* of the Scriptures than the *jerboa*. None of the inhabitants, whom I conversed with, could inform me why it was called *daman* Israel, i.e. *Israel's lamb*, according to their interpretation." This gentleman certainly distinguishes the *daman* Israel from the

*jerboa*, to which he compares it: and his expression "far more presumptive proof that this creature is the *saphan*," agrees with Mr. Bruce against the *jerboa*.

I must own I cannot account for its appellation, from the Arabic, in which *daman* signifies *constant, stable, firm, unmoveable*; unless it refers to the rocky habitation of this animal, which is certainly *constant*, and *unmoveable*. I partly incline to derive this name from the Hebrew *dameh, quiet, silent, tranquil*, such being the character of a lamb, which "before its shearers, is dumb, and openeth not its mouth;" nor even when being slain: but this is a direct opposition to the active character of the *jerboa*; to which no one could ever think of applying the term *tranquil*, or *patient*, or *still*.

The following is Hasselquist's description of the *jerboa*: translated from his travels in the Levant.

*Mus jaculus*, leaping rat. This animal is the size of a large rat. He only uses his hind legs; for which reason he moves only by leaps and jumps. When he stops, he brings his feet close under his belly, and rests on the juncture of his leg. He uses when eating, his fore paws, like other animals of his kind. He sleeps by day, and is in motion during night. He eats corn, bread made of corn, and grains of *sesamum*. Though he does not fear man, yet he is not easily tamed, for which reason he must be kept in a cage. I saw one at Cairo, which had been so kept during several months. He is found in Egypt, and between Egypt and Arabia. The Arabs call him *garbuka*; the French who are settled in Egypt, call him *mountain rat*."

I shall further assume that the *achbar* of Isai. lxvi. 17. is the *jerboa*, and then we see that the eating of this creature is properly connected with the guilt of eating swine's flesh, and is in direct opposition to a positive precept; Levit. xi. 27. "Whatsoever goeth upon ITS PAWS, among all manner of beasts that go on ALL FOUR, those are unclean to you," &c. It is strange at first sight, how a creature going on *all four*, can be said to go on *its paws*, i.e. on two feet only; but the *jerboa* answers this description precisely; and though it is with propriety reckoned among quadrupeds, yet by its mode of going on its hind feet only, it has been, and still is, called a *biped*: *Mus bipes*, Theophr. Opusc. 295; Elian, Hist. An. lib. xv. cap. 26; *Mus bipes*, Pliny, lib. x. cap. 65.

[There is just such another perplexity a few verses earlier in the same chapter: "all fowls, English Tr. but rather, all flying creatures, that creep, going on *all four*," what a confusion of natures! fowls, creeping, all four! yet this is not only correct, but even technically accurate, so far as we can ascertain the ancient terms.]

The reader will observe, that the uncleanness contracted by touching the carcasses of these animals, required washing of clothes, and lasted till evening:

nor can he fail of remarking how effectually difficulties, uncouthnesses, of phraseology and language are dispersed, when the proper object of which they are descriptive is submitted to our observation and inspection.

We conclude these remarks by observing,

1st, That the *rat*, i.e. the European rat, is not known in Scripture; at least, I am ignorant of any passage where it occurs.

2dly, That we may safely take the Hebrew word *akbar* to import the whole of the *jerboa* kind; which, though forbid to the Israelites, apparently on account of its peculiarity of conformation, yet was formerly, and still is, eaten by the Arabs as delicious food. The Arabic version of Isai. lxi. 17. renders the word *akbar* by *jerboa*; which shows the opinion of that translator; and Jonathan, in his paraphrase of Levit. xi. 29. certainly understood the word in the same sense, as he speaks of "rats which are black, and red and white." It should seem moreover, that the mouse was also unknown; but this animal being found wherever mankind has fixed habitations, the inference is not unattended with difficulty. However, if it were just, it would give a very different aspect to the history of the [mice] *jerboas* which "mar-

red the land" of the Philistines, 1 Sam. vi. 5. and would require a knowledge of the manner in which the *jerboa* could effect those ravages to which the Philistines allude: but whether as an immediate visitation resulting from the presence of the sacred ark, or from other causes, is not, that I perceive, clearly specified. It is true indeed, that the Alexandrian and Vatican copies of the LXX mention these mice, in verse 1. but whether these are not rather notes, as they do not agree in expression, may be doubted; the edition of Alcalá wholly omits them; yet Josephus inserts the mention of these destructive animals, as being sent by Divine anger. Whatever might be the fact in that instance, we are convinced that the *jerboa*, no less than the mouse, was competent to inflict whatever penalties it had in commission from Omnipotent wisdom. Nevertheless, this action of "marring the *lund*," seems to be much fitter for the *jerboa*, a creature which digs its habitation in the sand, &c. than for the *ashkoko*, which cannot dig, but which inhabits rocks only; and which, on the whole, we consider as most likely to be the *saphan* of Holy Writ.

N.B. Dr. Shaw observes, with Mr. Bruce, that he never saw the *jerboa* among rocks.

#### ON THE NARD, AND SPIKENARD. CANTICLES IV. 13, 14.

THE subject before us has been enveloped in obscurity, occasioned by those difficulties which attend whatever is known to us through the medium of a dead language, and imperfect information: but as it is natural to desire a further knowledge of what interests us, this article has often been canvassed as well anciently as in later times. The plant which produces the spikenard, has recently been the subject of inquiry by two learned men, whose sentiments we shall offer to the reader.

##### AN ACCOUNT OF THE *NARDUS INDICA*, OR SPIKENARD. BY GILBERT BLANE, M.D. F.R.S.

After some introductory observations, the doctor says, "I have been led to these reflections by an account, sent me sometime ago by my brother in India, of the spikenard, or *nardus indica*, a name familiar in the works of the ancient physicians, naturalists, and poets: but the identity of which has not hitherto been satisfactorily ascertained. He says, in a letter dated Lucknow, December 1786, that, "travelling with the Nabob vizier, upon one of his hunting excursions toward the northern mountains, I was surprised one day, after crossing the river Rapti, about twenty miles from the foot of the hills, to perceive the air perfumed with an aromatic smell; and upon asking the cause, I was told it proceeded from the roots of the grass that were bruised or trodden out of the ground

by the feet of the elephants and horses of the Nabob's retinue. The country was wild and uncultivated, and this was the common grass which covered the surface of it, growing in large tufts close to each other, very rank, and in general from three to four feet in length. As it was the winter season, there was none of it in flower. Indeed, the greatest part of it had been burnt down on the road we went, in order that it might be no impediment to the Nabob's encampments.

"I collected a quantity of the roots to be dried for use, and carefully dug up some of it, which I sent to be planted in my garden at Lucknow. It there thrived exceedingly, and in the rainy season it shot up spikes about six feet high. Accompanying this, I send you a drawing of the plant in flower, and of the dried roots, in which the natural appearance is tolerably preserved. [*Vide* Nos. 1, 2, on the Plate.]

"It is called by the natives *terankus*, which means literally, in the Hindoo language, fever restrainer, from the virtues they attribute to it in that disease. They infuse about a dram of it in half a pint of hot water, with a small quantity of black pepper. This infusion serves for one dose, and is repeated three times a day. It is esteemed a powerful medicine in all kinds of fevers, whether continued or intermittent.

"The whole plant has a strong aromatic colour; but both the smell and the virtues reside principally in the husky roots, which in chewing have a bitter,





warm, pungent taste, accompanied with some degree of that kind of glow in the mouth which cardamoms occasion."

"Besides the drawing, a dried specimen has been sent, which was in such good preservation as to enable sir Joseph Banks, P.R.S. to ascertain it by the botanical characters to be a species of *andropogon*.

"There is great reason, however, to think, that it is the true *nardus indica* of the ancients; for, first, the circumstance, in the account above recited, of its being discovered in an unfrequented country from the odour it exhaled by being trod upon by the elephants and horses, corresponds, in a striking manner, with an occurrence related by Arrian, in his history of the expedition of Alexander the Great into India. It is there mentioned, lib. vi. cap. 22. that, during his march through the deserts of Gadrosia, the air was perfumed by the spikenard, which was trampled under foot by the army; and that the Phenicians, who accompanied the expedition, collected large quantities of it, as well as of myrrh, in order to carry them to their own country, as articles of merchandise. This last circumstance seems further to ascertain it to have been the true nardus; for the Phenicians, who, even in war, appear to have retained their genius for commerce, could no doubt distinguish the proper quality of this commodity.

"Secondly, though the accounts of the ancients concerning this plant are obscure and defective, it is evident, it was a plant of the order of *gramina*; for the term *arista*, so often applied to it, was appropriated by them to the fructification of grains and grasses, and seems to be a word of Greek original to denote the most excellent portion of these plants, which are the most useful in the vegetable creation for the sustenance of animal life, and nature has also kindly made them the most abundant in all parts of the habitable earth. The term *spica* is applied to plants of the natural order *verticillata*, in which there are many species of fragrant plants, and the lavender, which being an indigenous one, affording a grateful perfume, was called *nardus italica* by the Romans; but we never find the term *arista* applied to these. The poets, as well as the naturalists, constantly apply this latter term to the true nardus. Statius calls the spikenard *odorata arista*. Ovid, in mentioning it as one of the materials of the Phenix's nest, calls it *nardi levis arista*; and a poem, ascribed to Lactantius, on the same subject, says, *his addit teneras Nardi pubentis aristas*, where the epithet *pubentis* seems even to point out that it belonged to the genus *andropogon*, a name given to it by Linnæus from this circumstance. Galen says, that though there are various sorts of nardus, the term *Nardo-saxus*, or spikenard, should not be applied to any but the *nardus indica*. It would appear that the *nardus celtica* was a plant of a quite different habit, and is supposed to be a species of *valeriana*. The description of the

*nardus indica* by Pliny does not indeed correspond with the appearance of our specimen; for he says it is *frutex radice pingui et crassa*; whereas ours has small fibrous roots. But as Italy is very remote from the native country of this plant, it is reasonable to suppose that others, more easily procurable, used to be substituted for it; and the same author says, that there were nine different plants by which it could be imitated and adulterated. There would be strong temptations to do this from the great demand for it, and the expense and difficulty of distant inland carriage; and as it was much used as a perfume, being brought into Greece and Italy in the form of an unguent manufactured in Laodicea, Tarsus, and other towns of Syria and Asia Minor, it is probable, that any grateful aromatic resembling it was allowed to pass for it. It is probable, that the nardus of Pliny, and great part of what it now imported from the Levant, and found under that name in the shops, is a plant growing in the countries on the Euphrates, or in Syria, where the great emporiums of the eastern and western commerce were situated. There is a *nardus Assyria* mentioned by Horace; and Dioscorides mentions the *nardus Syriaca*, as a species different from the *indica*, which certainly was brought from some of the remote parts of India; for both Dioscorides and Galen, by way of fixing more precisely the country from whence it comes, call it also *nardus Gangites*.

"With regard to the virtues of this plant, it was highly valued anciently as an article of luxury as well as a medicine. The favourite perfume which was used at the ancient baths and feasts was the *unguentum nardinum*; and it appears, from a passage in Horace, that it was so valuable, that as much of it as could be contained in a small box of precious stone was considered as a sort of equivalent for a large vessel of wine, and a handsome quota for a guest to contribute at an entertainment, according to the custom of antiquity:

—Nardo vinum merebere  
Nardi parvus onyx eliciet cadum.

"The fragrance and aromatic warmth of the *nardus* depend on a fixed principle like that of cardamoms, ginger, and some other spices. I tried to extract the virtues of the *nardus* by boiling water, by maceration in wine and in proof spirits, but it yielded them sparingly and with difficulty to all these *menstrua*." So far Dr. Blane, Phil. Trans. vol. lxxx. p. 284.

Much about the time when this was published in England, the attention of sir William Jones, in India, was occupied on this very article, and his inquiries led him to a totally different plant. The following is his account:

"Ignorance is to the mind what extreme darkness is to the nerves: both cause an uneasy sensation; and we naturally love knowledge, as we love light, even when we have no design of applying either to a pur-



pose essentially useful. This is intended as an apology for the pains which have been taken to procure a determinate answer to a question of no apparent utility, but which ought to be readily answered in India. "What is Indian spikenard?" All agree, that it is an odoriferous plant, the best sort of which, according to Ptolemy, grew about Rangamritica or Rangamati, and on the borders of the country now called Butan: it is mentioned by Dioscorides, whose work I have not in my possession; but his description of it must be very imperfect, since neither Linnæus nor his disciples pretend to class it.

"In order to procure information from the learned natives, it was necessary to know the name of the plant in some Asiatic language. The very word *nard* occurs in the Song of Solomon; but the name and the thing were both exotic: the Hebrew lexicographers imagine both to be Indian; but the word is in truth Persian.

"The Arabs have borrowed the word *nard*, but in the sense, as we learn from the *Kamus*, of a compound medicinal unguent. Whatever it signified in old Persian, the Arabic word *sumbul*, which, like *sumbalah* means an ear or spike, has long been substituted for it; and there can be no doubt, that by the *sumbul* of India the Mussulmen understand the same plant with the *nard* of Ptolemy and the *nardostachys*, or *spikenard*, of Galen.

"A Mussulman physician from Delhi assured me positively, that the plant was not *jatamansi*, but *sud*, as it is named in Arabic, which the author of the *Tohfatu'l Mumenin* particularly distinguishes from the Indian *sumbul*. He produced on the next day an extract from the Dictionary of Natural History, to which he had referred; and I present you with a translation of all that is material in it. "1st, *Sud* has a roundish olive-shaped root, externally black, but white internally, and so fragrant as to have obtained in Persia the name of *subterranean musk*; its leaf has some resemblance to that of a leek, but is longer and narrower, strong, somewhat rough at the edges, and tapering to a point. 2dly, *Sumbul* means a *spike* or *ear*, and was called *nard* by the Greeks. There are three sorts of *sumbul* or *nardin*; but when the word stands alone, it means the *sumbul* of India, which is an herb without flower or fruit (he speaks of the drug only) like the tail of an ermine, or of a small weasel, but not quite so thick, and about the length of a finger. It is darkish, inclining to yellow, and very fragrant; it is brought from Hindostan, and its medicinal virtue lasts three years." It was easy to procure the dry *jatamansi*, which corresponded perfectly with the description of the *sumbul*; and, though a native Mussulman afterward gave me a Persian paper, written by himself, in which he represents the *sumbul* of India, the *sweet sumbul*, and the *jatamansi* as three different plants, yet the authority of the *Tohfatu'l Mumenin* is decisive, that the *sweet sumbul* is only

another denomination of *nard*; and the physician, who produced that authority, brought, as a specimen of *sumbul*, the very same drug, which my *pandit*, who is also a physician, brought as a specimen of the *jatamansi*: a brahman of eminent learning gave me a parcel of the same sort, and told me that it was used in their sacrifices; that, when fresh, it was exquisitely sweet, and added much to the scent of rich essences, in which it was a principal ingredient; that the merchants brought it from the mountainous country to the northeast of Bengal; that it was the entire plant, not a part of it, and received its Sanscrit names from its resemblance to *locks of hair*; as it is called *spikenard*, I suppose from its resemblance to a spike, when it is dried, and not from the configuration of its flowers, which the Greeks probably never examined. The Persian author describes the whole plant as resembling the tail of an ermine; and the *jatamansi*, which is manifestly the *spikenard* of our druggists, has precisely that form, consisting of withered stalks and ribs of leaves, cohering in a bundle of yellowish brown capillary fibres, and constituting a spike about the size of a small finger. We may on the whole be assured, that the *nardus* of Ptolemy, the Indian *sumbul* of the Persians and Arabs, the *jatamansi* of the Hindoos, and the *spikenard* of our shops, are one and the same plant; but to what class and genus it belongs in the Linnæan system, can only be ascertained by an inspection of the fresh blossoms. Dr. Patrick Russell, who always communicates with obliging facility his extensive and accurate knowledge, informed me by letter, that "*spikenard* is carried over the desert, from India, I presume, to Aleppo, where it is used in substance, mixed with other perfumes, and worn in small bags, or in the form of essence; and kept in little boxes or phials, like *atar* of roses." He is persuaded, and so am I, that the Indian *nard* of the ancients, and that of our shops, is the same vegetable.

"I am not indeed of opinion, that the *nardum* of the Romans was merely the essential oil of the plant, from which it was denominated, but am strongly inclined to believe, that it was a generic word, meaning what we now call *atar*, either the *atar* of roses from Cashmir and Persia, that of *Cetaca* or *Pandanus*, from the western coast of India, or that of *Aguru*, or aloe wood, from Asam or Cochin China, the process of obtaining which is described by Abulfazl, or the mixed perfume called *abir*, of which the principal ingredients were yellow sandal, violets, orange flowers, wood of aloes, rose water, musk, and true *spikenard*: all those essences and compositions were costly; and most of them being sold by the Indians to the Persians and Arabs, from whom, in the time of Octavius, they were received by the Syrians and Romans, they must have been extremely dear at Jerusalem and at Rome. There might also have been a pure *nardine* oil, as Atheneus calls it; but *nardum*



probably meant, and Koenig was of the same opinion, an Indian essence in general, taking its name from that ingredient, which had, or was commonly thought to have, the most exquisite scent."

When the Philosophical Transactions, containing the essay of Dr. Blane, reached India, sir William Jones supported his opinion by additional arguments, but their application is not much to our present purpose. He says,

"My own inquiries have convinced me, that the Indian spikenard of Dioscorides is the *sumbulu'l hind*, and that the *sumbulu'l hind* is the *jatamansi* of Amarsinh. I am persuaded, that the true nard is a species of valerian, produced in the most remote and hilly parts of India, such as Nepal, Morang, and Butan, near which Ptolemy fixes its native soil: the commercial agents of

the Devaraja call it also *pampi*, and by their account the dried specimens, which look like the tails of ermines, rise from the ground, resembling ears of green wheat both in form and colour: a fact, which perfectly accounts for the names *slachys*, *spica*, *sumbul*, and *khush*, which Greeks, Romans, Arabs, and Persians have given to the drug, though it is not properly a spike, and not merely a root, but the whole plant, which the natives gather for sale, before the radical leaves, of which the fibres only remain after a few months, have unfolded themselves from the base of the stem. It is used, say the Butan agents, as a perfume and in medicinal unguents, but with other fragrant substances, the scent and power of which it is thought to increase: as a medicine, they add, it is principally esteemed for complaints in the bowels."

*Botanical Observations on the Spikenard of the Ancients: intended as a Supplement to the late sir William Jones's Papers. By William Roxburgh, M.D.*

VALERIANA.

**Generic Character.** Flowers triandrous, leaves entire, four fold, the inner radical pair petioled, and cordate; the rest smaller, sessile, and sub-lanceolate; seeds crowned with a pappus.

The plants now received, are growing in two small baskets of earth; in each basket there appears above the earth between thirty and forty hairy spike-like bodies, but more justly compared to the tails of ermines, or small weasels; from the apex of each, or at least of the greater part of them, there is a smooth lanceolate, or lanceolate-oblong, three or five-nerved, short petioled, acute or obtuse, slightly serrulate leaf or two shooting forth. [The term *spica*, or spike, is not so ill applied to this substance as may be imagined; several of the Indian grasses, well known to me, have spikes almost exactly resembling a single straight piece of nardus: and when those hairs, or flexible arista-like bristles are removed, Pliny's words, *frutex radice pingui et crassa*," are by no means inapplicable. See Nos. 3, 4, 5, 6, 7.] No. 6. represents one of them in the above state; and on gently removing the fibres or hairs which surround the short petioles of these leaves, I find it consists of numerous sheaths, of which one, two, or three of the upper or interior ones are entire, and have their fibres connected by a light brown coloured membranous substance, as at *b*; but in the lower exterior sheaths, where this connecting membrane is decayed, the more durable hair-like fibres remain distinct, giving to the whole the appearance of an ermine's tail: this part, as well as the root, are evidently perennial. The root itself, beginning at the surface of the earth where the fibrous envelope ends, is from three to twelve inches long, covered with a pretty thick light brown coloured bark; from the main root, which is sometimes divid-

ed, there issues several smaller fibres. No. 5. is another plant with a long root; here the hair-like sheaths, beginning at *a*, are separated from this, the perennial part of the stem, and turned to the right side; at the apex is seen the young shoot, marked *b*, which is not so far advanced as at No. 6; *c c c* show the remains of last year's annual stem. When the young shoot is a little further advanced than in No. 5. and not so far as in No. 6. they resemble the young convolute shoots of monocotyledonous plants.

June, 1795. The whole of the above plants have perished, without producing flowers, notwithstanding every care that could possibly be taken of them. The principal figure in the drawing, marked No. 4. and the following description, as well as the above definition, are therefore chiefly extracted from the engraving and description in the second volume of the Researches, and from the information communicated to me by Mr. Burt, the gentleman who had charge of the plants that flowered at Gaya, and who gave sir William Jones the drawing and description thereof. [Which we have copied from the Calcutta edition. Vide No. 3.]

DESCRIPTION OF THE PLANT.

**Root**, it is already described above.

**Stem**, lower part perennial, involved in fibrous sheaths, &c. as above described; the upper part herbaceous, sub-erect, simple, from six to twelve inches long.

**Leaves**, four fold, the lowermost pair of the four radical are opposite, sessile, oblong, forming, as it were, a two-valved spathe; the other pair are also opposite, petioled, cordate, margins waved and pointed; those of the stem sessile and lanceolate; all are smooth on both sides.

**Corymb**, terminal, first division trichotomous.

*Bracts*, awled.

*Calyx*, scarce any.

*Corol*, one petaled, funnel-shaped, tube somewhat gibbous. Border five cleft.

*Stamens*, filaments three, project above the tube of the corol; anthers incumbent.

*Pistil*, germ beneath. Style erect, length of the tube. Stigma simple.

*Pericarp*, a single seed crowned with a pappus."

The result of these observations is, that there grew in Arabia and Syria a fragrant grass, which was considered as a nard, and was probably known under that name. 2dly, That the true Indian nard, or spikenard, was a plant of a different kind, and not native of Syria. 3dly, That the atar, or essential fragrance of this plant, is called absolutely nard, or spikenard; and probably was known anciently under the same appellation.

I apprehend that these three particulars occur in Scripture; and that they deserve our attention. This word nard is repeated somewhat awkwardly, Cant. iv. 13, 14. "Camphire with spikenard: spikenard with saffron." Why should this plant be *twice* named? It will appear that this peculiarity struck us formerly, *vide* FRAGMENTS, on Solomon's Song, and not without reason: but if we may suppose that the first nard means the Syrian or Arabian plant, or the whole genus of scented grasses, "three sorts of nardin," which no doubt was well known to Solomon, but the second nard means the Indian nard, or true spikenard, then it is very probable that the words are clear, and that the latter word merely wants some discriminating epithet, answering to *spike*, which transcribers not understanding, have dropped; or, that a different mode of pronunciation distinguished the names of these two plants when mentioned in discourse; [they are also differently *pointed* in the printed copies] and I think it worth observing, that the first word is *nardim*, plural. "*Copherim*, henna plants, plural, with *nardim*, nards." But the following seems to be put absolutely, "nard, or *the* nard, singular, *with the crocus*." This distinction, if admitted, and it certainly was admitted by the ancients, and in the Arabic Dictionary of natural history, as we have seen above, removes all difficulty, and completely justifies the passage.

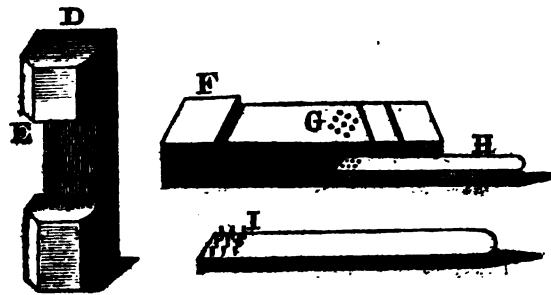
The third acceptance of the term nard, or spikenard, occurs in the Gospels. Mark, xiv. 3. mentions "*ointment of spikenard, very precious*;" which, verse

5. is said to have been worth *more* than three hundred pence, *denarii*; and John, xii. 3. mentions "*a pound of ointment of spikenard, very costly*"; the house was filled with the odour of the ointment, it was worth three hundred pence," *denarii*. As this evangelist has determined the quantity, a *pound*, and the *lowest* value, for Mark says *more*, was eight pounds fifteen shillings, I think we may safely suppose that this was not a Syrian production, or an ointment made from any fragrant grass growing in the neighbouring districts; but was a true *atar* of Indian spikenard; an unguent containing the very essence of the plant, and brought at a great expense from a remote country.

I would query also whether there might not be in the answer of our Lord, some allusion to the remoteness of the country from whence this unguent was brought: "whosoever this Gospel shall be preached throughout the *whole world*, *Χορευ*, shall be her memorial." *q.d.* "This unguent came from a distant country, to be sure, but the Gospel shall spread to a much greater distance, yea, all over the world; so that in India itself, from whence this unguent came, shall the memorial of its application to my sacred person be mentioned with honour." The idea of a far country, connected with the ointment, seems to have suggested that of "all the world."

The above instance, is, I think, clear; and perhaps, we may now revert with advantage to the Canticles, where we find the bride saying, "My spikenard sendeth forth the smell thereof." From the word nard being singular here, literally "my nard giveth his scent," shall we say this was in the form of an "*essence*, in a small bag," or, was it a number of sprigs of the fragrant grass, worn like a nosegay in the bosom of this fair lady? It is certain that the "*savour of her good ointments*" is mentioned, verse 3. as highly attractive: and that an ointment of spikenard might be intended, as used for perfume, needs no proof: but, if so, then we have this perfume in its artificial state alluded to, both in the old and the new testament, and the passages which mention it, mutually illustrate each other.

It appears, on the whole, that we are beholden to both the gentlemen who have obliged the world with their opinions on the subject of the spikenard; and though they differ in respect to the particular plant intended by the Indian spikenard, yet they have each of them contributed to illustrate the application and use of this word in Scripture.



LOCKS OF DOORS. CANTICLES v. 4.

*I rose to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock.*

*My beloved put in his hand by the hole of the door, and my bowels were moved for him.*

THE following remarks are from Mr. Harmer, vol. i. p. 207.

"The curious have remarked, that if their gates are sometimes of iron and brass, their *locks and keys* are often of *wood*; and that not only of their *houses*, but sometimes of their *cities* too. Russell, I think, makes this remark on the houses of Aleppo, as Rauwolf did long before him. As to those of their cities, Thevenot, speaking of Grand Cairo, part i. p. 143. says, "All their locks and keys are of *wood*, and they have none of iron, no not for their *city gates*, which may be all easily opened without a key. The keys are bits of timber, with little pieces of wire, that lift up other pieces of wire, which are in the lock, and enter into certain little holes, out of which the ends of wire that are in the key having thrust them, the gate is open. *But without the key, a little soft paste upon the end of one's finger will do the job as well.*" Rauwolf, p. 23, 24. does not speak of the locks and keys of wood in those terms of *universality* that Thevenot makes use of; he only says, their doors and houses are *generally* shut with wooden bolts, and that they unlock them with wooden keys. Probably it was so anciently, and that in contradistinction to them we read of cities with walls and *brazen bars*, 1 Kings, iv. 13. and of breaking in pieces *gates of brass and bars of iron*, Isai. xlv. 2. And according to this there may be something more in the emphasis of the following passage than has been remarked. "A brother offended is harder to be won than a *strong city*: and *their contentions* are like the *bars of a castle*," not merely hard to be removed on account of their size, but on account of the materials of which they were made, as not being of *wood*, but of *iron or brass*."

"What Thevenot observes, of the ease with which their locks are often opened without a key, puts one in mind of those words, Cant. v. 4. "My beloved put

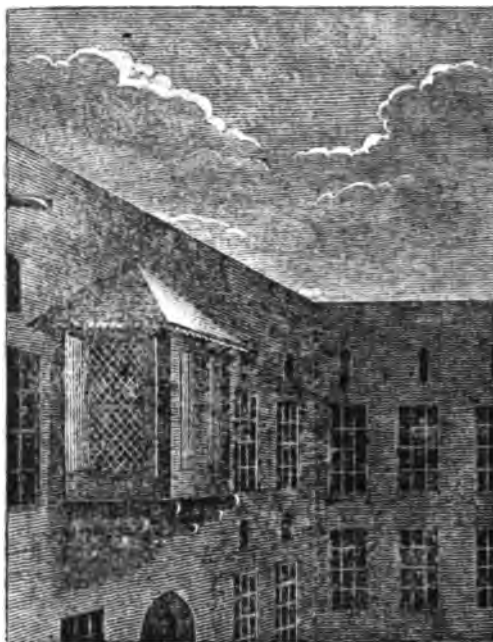
in his hand by the hole, and my bowels were moved for him." He attempted, that is, apparently, to open the door by putting in his finger at the keyhole, according to some such method as that described by Thevenot: he attempted, but it did not open; my heart then was greatly moved. But what a strange explanation does bishop Patrick give of these words, "*He put in his hand by the hole, i.e. at the window, or casement; as if he would draw her out of bed,*" &c. How unacquainted was this good prelate with some of the customs of the Levant, or at least how inattentive to them in this place, not to say how indelicate!"

We find the same kind of *lock* applied to one of the gates of the city of Jerusalem, Nehem. iii. 3. "The fish gate . . . the doors thereof, and the *locks* thereof, and the bars thereof." The same should appear also to have been used to the summer parlour of Eglon, king of Moab, Judg. iii. 23. and we are told that Ehud carefully "shut the doors of the parlour upon him, and locked them." This deceived his servants, till "they took a key and opened them." This was probably an instrument of the same nature as that on our Plate: and thus we may gather the Hebrew names of both its parts, the *lock*, נֶחֱסֶה, fig. D. E. F. and the *key*, מַנֶּחֶס, fig. I.

#### EXPLANATION OF THE FIGURE.

D. an Egyptian wooden lock: it is nailed on to the door posts, and has in it certain holes at G. It is fastened to the door at D. and at E. are wires, so placed in holes corresponding to the holes in G. F. as that falling down they go into them, and the door is locked; there is a hole for the key H. to go into it, which having wires fixed to it, so as to go into the holes at G. they thrust up the wires at E. and the door is unlocked, and may be opened. These wires are shown, in this handle, or key, more distinctly at I.

From this figure the reader will easily conceive of the rattling made by a person attempting to open the door. The *myrrh* dropped on the lock, has been attempted to be explained elsewhere. Vide FRAGMENT, No. 449.



### TOWERS, OR KIOSKS. CANTICLES VIII. 10.

I AM A WALL, AND MY BREASTS LIKE TOWERS :  
THEN WAS I IN HIS EYES AS ONE THAT FOUND FAVOUR.

THE character of the female sex has led them to a certain display of their bosoms, and we have seen in our own days, a mode of dress adopted, which did not tend to diminish the amplitude in point of appearance of this part of female beauty. Nevertheless, the women in the East are much more desirous than those of northern climates, of a full and swelling breast: in

fact, they study the *plumpness*, the *enbonpoint* of appearance, to a degree uncommon among ourselves; and what in the temperate regions of Europe might be called an elegant slenderness of shape, they would consider as a *meagre* appearance of starvation. They indulge these notions to excess. It is necessary to premise this, before we can enter thoroughly into the spirit of the language before us: which we take the liberty to render somewhat differently from our public translation.

BRIDE. Our sister is little, and she hath no breasts: *being as yet too young: immature.*

What shall we do for our sister, in the day when she shall be spoken for?

BRIDEGROOM. If she be a wall, we will build on her [*ranges*] turrets of silver:

If she be a doorway, we will frame around her pannels of cedar.

BRIDE. I am a wall, and my breasts like *kiosks*,

So I appeared in his eyes as one who offered peace [*repose.*]

The ideas couched in these verses appear to be these, "*Our sister is quite young*, says the bride," *but*, says the bridegroom, "she is upright as a wall; and if her breasts do not project beyond her person, as kiosks project beyond a wall, we will ornament her dress, [*q. head dress?*] in the most magnificent manner with decorations, ranges, even of silver." This

leads us to the answer of the bride, who is understood, I imagine, to be speaking to herself, *aside*, "As my sister is compared to a wall, I also in my person am upright as a wall: and I have this further advantage, that my bosom is ample and full, as a kiosk projecting over a wall: and though kiosks offer repose and indulgence, yet my bosom offers to my spouse more effectual

peace than they do." This, I conjecture, is the simple idea of the passage: and the difference I presume is, that the *turrets* are built on the top of a wall; the kiosk projects from it. The name kiosk is not restricted to this construction merely, but includes most of what we call summer houses, or pavilions.

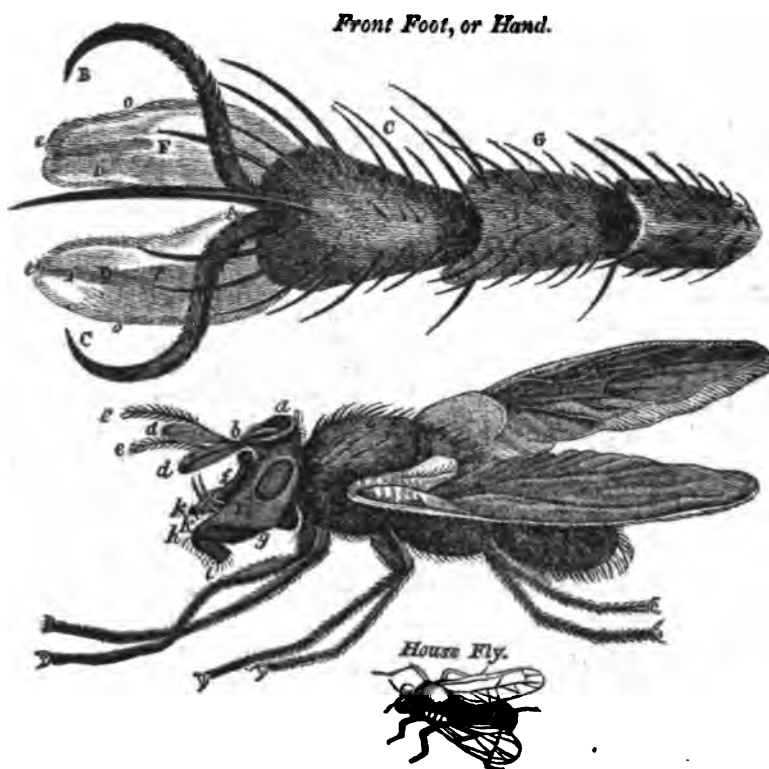
There is another passage which I think our print illustrates, 2 Kings, ix. 30. "Jezebel painted her face, attired her head, and looked out at a window. As Jehu entered the gate, he lifted up his face to the window . . . and said, "Throw her down," &c. If we suppose the window out of which Jezebel looked was one of those in the kiosk of our print, we see how it might be over the gateway at which Jehu was entering; how he might lift up his face toward the window, which he was about to enter; how her blood might be sprinkled on the wall, and on the horses of Jehu's chariot, when she was thrown down; and how he might trample her under foot, i.e. of his horses, verse 33. In short, I think the whole of the story becomes more circumstantial, by connecting this idea of the kiosk with it, as the station of the idolatrous queen of Israel.

That a kiosk, a projecting kiosk, was a common situation from whence to behold a triumphant entry,

is implied in the song of Deborah, who represents the mother of Sisera as looking out at a window, and crying through the lattice, "Why is his chariot so long in coming?" Our print shows these parts distinctly: the window, and the lattice; it shows too, how by its projection from the wall, a structure of this kind commanded the view of a whole street; so that no situation could be more suitable for enjoying the sight of a procession; also, as I suppose the being in the *kiosk* implies a place of pleasure, *gala* expectations, it renders the understood reverse of defeat instead of triumph, more bitter, more poignant.

"At the upper end of the room there is sometimes a light wooden kiosk projecting from the body of the building, and supported in the manner of a balcony. It is raised a foot and a half higher than the floor of the divan, of which it forms a continuation, and is decorated in the same fashion. It is nearly of the same breadth with the room, but the ceiling is lower, and having windows on the three sides it is more airy," Russell's Aleppo, p. 28. "Some of the *marubba* [first floor chambers of the women] have handsome kiosks projecting over the shrubbery," p. 32.

This is something like the bow, or bay, window of our ancient houses.



## THE FLY.

THE Hebrew language has at least two words for flies; the first is *oreb*, Exod. viii. 21; Psalm lxxviii. 45; cv. 31. which those interpreters, who, by residing on the spot, have had the best opportunity of identifying the subject, have rendered the *dogfly*, what in Abyssinia is called the *simb*. We have formerly given his history, [*vide* FRAGMENT, No. 284,] and his disposition is noticed on Isai. vii. EXPOSITORY INDEX.

Another word for fly is *sebug*, Eccles. x. 1. and this we have conjectured might be the "great blue bottle fly," or flesh fly, which therefore we have given on our Plate, but greatly *magnified*, in order to show the parts of insects of this genus more distinctly. This genus has many species. Barbut says, p. 298.

"This is one of the most numerous classes of insects. Variety runs through their forms, their structure, their organization, their metamorphoses, their manner of living, propagating their species, and providing for their posterity. Every species is furnished with implements, adapted to its exigencies. What exquisiteness! What proportion in the several parts that compose the body of a fly! What precision, what mechanism in the springs and motion! Some are oviparous, others viviparous; which latter have but two young ones

at a time, whereas the propagation of the former is by hundreds. Flies are lascivious, troublesome insects, that put up with every kind of food. When storms impend they have most activity, and sting with greatest force. They multiply most in hot, moist climates; and so great was formerly their numbers in Spain, that there were fly hunters commissioned to give them chase."

Besides this, we have hazarded a conjecture, whether the *shemamah* of Malachi, chap. i. 3. might not be a fly of some kind, [the *common house fly*:] and have ventured to suspect some relation between this *shemamah* and the *shemamith* of Prov. xxxi. 28. where the sagacious moralist observes, that the insect to which he alludes, *lays hold with her hands* in a remarkable manner. Perhaps this particular may assist in identifying the creature intended; for it deserves notice, that this quality in the fly has engaged the examination of modern naturalists. Dr. Hooke in his *Micrography* has given the front foot, rather *hand*, of a fly, and has endeavoured to account for the remarkable ability of this creature to walk on smooth surfaces, and even on the *under* surfaces of polished bodies, where other insects could not support themselves.

We have therefore copied in our upper figure, his delineation of the mechanism of a fly's foot; and we subjoin his explanation of it, p. 34. folio, 1780.

#### THE FOOT OF A FLY.

"The foot of a fly is the object now before us, consisting of three joints, two talons, and as many pattens, soles, or sponges, as they are called by some: by the wonderful contrivance of which instruments this creature is enabled to walk perpendicularly upward, even against the sides of glass; nay, to suspend itself, and walk with its body downward on the ceilings of rooms, and the under surfaces of most other things, with as much seeming facility and firmness, as if it were a kind of *antipode*, and had a tendency upward.

"The two talons are handsomely shaped, in the manner represented A B. and A C. and are very large in proportion to the rest of the foot. The bigger part of them from A to *d*, *d*, is bristled or hairy all over, but from thence toward C. and B. the tops or points which turn downward and inward, are smooth and very sharp. Each talon moves on a joint at A. whereby the fly is able to shut or open them at pleasure: so that the points B. and C. having entered the pores of any thing, and the fly endeavouring to shut its talons, they not only draw against, and by that means fasten each other, but also pull forward all the parts of the foot GG. A. DD. and at the same time the tenters or sharp points G G G G. whereof a fly has two at every joint, run into the pores, if they find any, or, on a soft place, make their own way.

"Somewhat of this kind may be discerned by the naked eye in the feet of a chaffer, and if it be suffered to creep over the hand or any tender part of the body, its manner of stepping will be as sensible to the feeling as to the sight.

"But as the chaffer, notwithstanding this contrivance to fasten its claws, often falls when it attempts to walk on hard and close bodies, so likewise would the fly, had not nature furnished his foot with a couple of pattens or sponges D D. which we are now going to describe.

"From the bottom or under part of the last joint of the foot K. two small thin plated horny substances proceed, each consisting of two flat pieces D D. These, about F F. *f f*, seem to be flexible like the covers of a book; whereby the two sides *ee*, *ee*, do not always lie in the same plane, but may sometimes shut closer, so that each of them can take a little hold. But this is not all, for the bottoms of these sponges are every where beset with small bristles or tenters, like the wire teeth in a *wool card*, with all their points inclining forward: by which the two talons drawing the foot forward, as before described, and the sponges being applied to the surface of the body the fly walks upon, with the points of all their bristles looking forward and outward, as expressed in the figure o o o o o;

if the surface of the body has any irregularity, or gives way in any manner, the fly can suspend itself, or walk thereon very easily and firmly. And its being able to walk on glass proceeds partly from some little ruggedness thereon, but chiefly from a kind of tarnish or dirty smoky substance, which adheres to the surface of that very hard body; so that although the sharp points on the sponges cannot penetrate the surface of glass, they may easily enough catch hold of the tarnish it has contracted.

"Some indeed have supposed these sponges filled with an imaginary glue, which fixes the fly, in such a manner as to prevent its falling; but if there was such a sticky matter, it is not easy to conceive how the feet could so readily again be loosened, and move so nimbly forward. And as our senses can furnish us with a rational way of performing this by the curious mechanism of the parts employed, it would be wrong to introduce unintelligible explications.

"The foot is likewise shaded with a growth of hairs which like a brush serves to clean the fly's wings and eyes, an office she employs it in very frequently. And indeed it is a pretty amusement to see her perform this exercise; for first she cleans her brushes, by rubbing her paws one against another, then draws them over her wings, and afterward under them; and at last concludes with brushing her eyes and head: by which means she cleans away all little particles of dust or smoke, that may cloud her eyes, or settle on her wings."

After this particular account of such wonderful mechanism, whereby this creature is enabled to excel all others in the art of *taking hold with its hands*, we can only repeat the question, whether this may be the insect meant in the passage referred to. We see clearly that this foot is used by the fly as a *hand*; also, that the intrusive disposition of the fly, and its fixed adherence, where it had intruded, was remarked among the ancients, appears very strongly from the name which it furnished by assimilation, to persons who officiously thrust themselves into the company of their superiors, and those who wished their absence, by finding means of admittance to entertainments, without invitation, as without a welcome. Such a person the Romans termed *musca*, a *FLY*; the Greeks also termed them *myiai*, *FLIES*. Hence we have in Plautus, Merc. iii. 26. "My father is a fly, we can go no where without meeting him;" and Cicero jocosely says, "*Puer, abige muscas*;" "Boy, drive away the flies!" The reader will observe the reference this bears to the other part of the shemanih's character; "she is in kings' palaces:" in halls of royal resort, and festivity. Certainly this remark might also be made by the writer of the Proverbs, as to the insect fly: has he any covert allusion to the other despicable character?

The ideal resemblances coincident in the Hebrew and Latin may be traced, perhaps, still further; for





Vitruvius calls a *knobbed* or *bossed* nail, "*muscarius clavus*," which we might translate, "a fly headed nail;" and Schindler refers the Hebrew *shemah*, whence *shemamah*, and *shemamith*, to the sense of *navus*, which denotes an *excrecence* in a body, or a *knot* in wood; or, rather, a rising bump, wheal, or blotch. But, not to insist on this, we proceed to observe, that the same author in his Lexicon considers the Hebrew word *zebub*, together with its Chaldee and Arabic cognates, as including the whole of winged insects; *culex*, the gnat; *vespa*, the wasp; *æstrum*, the gadfly; and *crabo*, the hornet: this certainly implies the inclusion of true flies, generally, whose species it is well known are sufficiently numerous. Moreover, that this word should hardly be restrained to a single species of fly, may be inferred from the pun employed in playing on the appellation of the deity Beelzebub, or "lord of flies," to convert it into Beelzebul, or "lord of the dunghil." This I apprehend alludes to the nature of certain kinds of flies, which roll themselves and their eggs in the filth of such places; so that the change of name has a refer-

ence, a *degrading* reference to the manners of the symbol of this deity, including, no doubt, a sarcastic sneer at those of his worshippers. The *general* import of this word may be further argued from what Pliny tells us, lib. x. cap. 18. concerning the deity Achorem, from the Greek *Achor*, *αχαρ*; which may be from the Hebrew *Ekron* or *Accaron*, the city where Beelzebub, the "lord of flies," was worshipped. "The inhabitants of Cyrene," says he, "invoke the assistance of the god Achorem, when the multitude of flies produces a pestilence; but when they have placated that deity by their offerings, the flies perish immediately." Whether one species only of fly pertered the Cyrenaicum does not appear.

On the whole, we infer that *oreb* signifies a certain kind of fly, the *dogfly*; and that *zebub* signifies *flies* in general; whether *shemamah*, *shemamith*, may be taken for a fly, also, must be left to the decision of the reader.

N.B. Bellori considered the god of *flies*, as the god of *bees* also; for which he has authority from antiquity. *Vide* plate, Beelzebub, 2 Kings, i. 2.

#### OF FEMALE DRESS IN THE EAST. ISAIAH III. 18.

ARTICLES of dress, especially of female dress, are so capricious, that having been used they are laid aside, and being laid aside they are forgotten: we know this to be fact in respect to the varying fashions of our own country, and much is the most learned antiquary puzzled to appropriate to their uses the kinds of apparel, and their parts, which occur in the descriptions of our ancient writers. If this be the case among ourselves, there can be no wonder, that we should be more than equally embarrassed when en-

deavouring to explain and elucidate those passages of the sacred writings where articles of dress are mentioned.

As we differ considerably from all commentators who have endeavoured to determine the various parts of dress worn by a Hebrew lady, as mentioned by the prophet in this passage, we shall beg leave to offer our reasons for such differences. The following is the rendering of our public version, and underneath it is that of bishop Lowth.

In that day, the LORD will take away the bravery of  
..... from them the ornaments of

..... עֲנָנִים  
Ocasim  
..... שְׁבִיסִים  
Shebisim  
..... שְׁהָרִימִים  
Sheharenim  
..... נֶטֶפֶהוּת  
Nethephut  
..... שָׂרִית  
Sharut  
..... רֶלֶוּת  
Rolut  
..... פָּאִרִים  
Parim  
..... צֶרֶדוֹת  
Tyodut  
..... קֶשָׁרִים  
Kesharim

1. Their tinkling ornaments about their feet.  
*The feet rings.*
2. And their cauls, [or net works. *Margin.*]  
*The net works.*
3. And their round tires like the moon.  
*The crescents.*
4. The chains, [or sweet balls. *Margin.*]  
*The pendants.*
5. And the bracelets.  
*Bracelets.*
6. The mufflers.  
*The thin veils.*
7. The bonnets.  
*The tires.*
8. The ornaments of the legs.  
*The fetters.*
9. And the head bands.  
*The zones.*



..... בתי הנפש  
*Beti kenepshesh*  
 ..... לחשים  
*Lechashim*  
 ..... טבקות  
*Thebout*  
 ..... נזמי האף  
*Nezemi heaph*  
 ..... מחלצים  
*Mechaletjim*  
 ..... מעטפות  
*Meotkephut*  
 ..... מטפות  
*Methephechut*  
 ..... חריתים  
*Charithim*  
 ..... גלינים  
*Galinin*  
 ..... סדינים  
*Sidinin*  
 ..... צניפות  
*Tseniphut*  
 ..... רדידים  
*Radidim*

10. And the tablets, [houses of the soul. *Margin.*]  
*The perfume boxes.*
11. The ear-rings.  
*The amulets.*
12. The rings.  
*The rings.*
13. The nose jewels.  
*The jewels of the nostrils.*
14. The changeable suits of apparel.  
*The embroidered robes.*
15. And the mantles.  
*The tunics.*
16. And the wimples.  
*The cloaks.*
17. And the crisping pins.  
*The little purses.*
18. The glasses.  
*The transparent garments.*
19. The fine linen.  
*The fine linen vests.*
20. And the hoods.  
*The turbans.*
21. And the veils.  
*The mantles.*  
 And instead of a sweet smell, there shall be a stink.  
*Instead of perfume, a putrid ulcer.*  
 And instead of a girdle, a rent;  
*Instead of well girt raiment, rags.*  
 And instead of well set hair, baldness,  
*Instead of high dressed hair, baldness;*  
 And instead of a stomacher, a girding of sackcloth.  
*Instead of a zone, a girdle of sackcloth.*  
 And burning instead of beauty.  
*A sun burnt skin instead of beauty.*

Our endeavour will be, to show each of these parts of dress distinctly: We shall find most of them still worn in the East; and the certainty of some of them will lead us to judge sufficiently of the nature and application of the others. We shall observe each of these words in its order, as numbered.

We are rather unfortunate in differing from every translator and lexicon on the meaning of the very first word; which has been universally rendered in reference to the feet, or legs. This might be just, if the prophet, beginning at the feet, went regularly upward, in describing the dress: but as we presume to think, he begins at the head, and goes downward [as we observed formerly the bridegroom does in Solomon's Song] we shall perceive that it would be doing him great injustice as a poet, to make him begin at the feet and instantly skip to the very summit of the head.

No. 1. The meaning of the root *oces* is, *to tie up, to bind*: and for the present we beg the reader's indulgence to refer this word to the *binding* of the

hair; to the tying it up in rolls, or other artificial forms.

No. 2. The word *shebistim* signifies *reticula*, net works. Our translators have taken the true idea of it, by rendering *cauls*; meaning net work for the hair. The reader will see on plate I. No. 16. a specimen of this kind of ornament, as worn anciently at Syracuse; and in No. 17. another specimen, in the Egyptian taste, from a medal of the island of Malta. The reader will observe also the natural connection of the band which ties up the hair, the *oces* of the former number, with the *reticula*, or caul, of the present.

No. 3. The *sheharinim*, *lunulae*, crescents, crescent-like tiara. This also is a part of the present Eastern head dress. In Nos. 13, 14. Plate I. the reader will find two specimens, copied from sir John Chardin, who considers them as the true *tiara*, or diadem of the queens of Persia. No. 13. is circular downward: No. 14. is circular upward; and this I presume is the *lunula*, it having much of that crescent-like form which is a usual appendage to figures of the Dea Luna; wherein the



horns of the crescent pointing upward, resemble the horns of an animal. In this shape it is still worn by the women of some countries. This article, then, is clearly a part of the head dress.

No. 4. The chains, *netaphim*, or rather the drops, or pendants. Mr. Levi says, "By what I have been able to collect from the Jewish commentators, it appears, that they were a kind of necklace made of pearl beads; hence their derivation, either from falling, or dropping, down the bosom, or from the bead; for Kimchi observes, the *bdellium*, or pearl, is called in Arabic *al nataph*." The word occurs also, Judg. viii. 26. "besides the *sheharinim*, little moons, *lunettes*, and the *netaphut*, drops:" now these *drops*, though they might be necklaces, worn by the kings of Midian, yet they might be drops of another kind; [*vide* Plate ix. Solomon's Song,] for instance, jewels appended to their *tiaras*, or turbans, for so the passage stands, connecting, apparently, one with the other, and so, I apprehend, it stands in the passage before us; and, I think, these are ornaments appended to the *tiara*, which of course keeps the prophet's description still in the head dress.

No. 5. *Bracelets*. Bracelets are ornaments for the arm: but, I suppose, we are yet attending to the head dress, and therefore, as the import of this word is *chains*, little chains, I suppose them to be a connection of ornament, attached to the *tiara*, perhaps, a pattern wrought on its front; or perhaps hanging *loosely* over it. N.B. If this root denotes a coat of mail, the *tiara* is equally capable of receiving this kind of *imbrication*, or any other, as ornament to its surface. Nos. 13, 14. a. a. Plate I.

No. 6. It is probable the word *roluth*, which signifies *shakings*, denotes some *trembling* ornament; some glittering sprig of *spangles*, perhaps: that such an article of jewelry work may easily be attached to the head, needs no demonstration. Perhaps it is analogous to the feathers of Nos. 13, 14, 15. Plate I. whose tremulous motion is characteristic. [*Vide* Plate vi. on Solomon's Song.]

No. 7. *Parim* is, certainly, what covers the upper part of the head. We have seen the *tiara* in front; but this is on the *upper* part: therefore is well meant by the rendering of our translators, *bonnets*. This appears from Isai. lxi. 3. "*instead of ashes*, which were strown on the *upper* part of the head, *parim*, beauty," rather, beautiful *bonnets*: and especially that part technically called the head piece, or crown of the bonnet. *Vide* Nos. 13, 14. b. b. in which it is seen distinct from the *tiara*.

If we revise these particulars, we shall find, that hitherto all belong to the head dress; so that it seems reduced to almost a poetical impossibility, that the prophet should, in the first word, mean an appendage to the legs, and in the six following words refer wholly to decorations of the head. The words stand thus, 1st, the ornamental cinctures for tying up the hair,

and going round the head; 2d, the net work for enclosing the hair, especially that part of it behind the head; 3d, the crescent-like *tiara*, in front of the head dress; ornamented with 4th, drops, of jewels, or gold; also with 5th, chains hanging *loosely* over it; also with 6th, sprigs, and even feathers, of jewelry, *agitated* by every motion of the head. 7th, The crown of the whole bonnet, or the head piece, covering the top of the head. These articles follow each other so aptly and are so strongly connected by propriety that the very arrangement of them determines their situation and character. We proceed to

No. 8. *Ornaments of the legs, fetters*. Translators have been fond of ornamenting the legs; they began with this, and here they repeat it, but to what effect, if the first word had already accomplished the purpose? Translators also have forgotten that the arms were adorned with golden, &c. *fetters*; were ornamented, no less than the legs, with rings, worthy from their size, of the name of *shackles*: and which, says Herodotus, a king of Ethiopia refused to accept, being influenced by such an opinion of them. The word in the original is *tjoduth*; and this we find formed part of the distinguishing *regalia* of king Saul; and is expressly attached to his arm, 2 Sam. i. 10. "the Amalekite brought his crown; and the *tjodeh*, bracelet which was upon his arm." Here we observe that the word is *singular*; so that it appears Saul wore only *one* bracelet, i.e. on one arm, suppose the right arm; but, in our text, the word is *dual*, or *plural*; bracelets, one for each arm; being worn by women. Plate I. shows these bracelets clearly enough. Nos. 5, 6, 7. A. B.

No. 9. *Kesharim, the head bands; the zones*. This word signifies *to bind*. I have been inclined to render it *belt*, or *sash*, for the waist: but, observe that the prophet spoke last of the arm, and may still be speaking of it, also that, Jer. ii. 32. a bride is said not to forget her *kesheri*, in the plural; whereas, she would not want *two* sashes for her waist. Perhaps this word means *collets*, belts for the neck, to which the following article might be appended, and might hang from it, by chains, &c.

No. 10. *The tablets, perfume boxes*. Here, I suppose, the prophet alludes to the wearing of perfumery in the bosom; that this was customary, we learn from the thought of the bride in Solomon's Song, "it, the bag of perfume, shall be continually in my bosom," that is to say, the fragrance of the henna shall constantly accompany me. *Vide* on Solomon's Song.

No. 11. *The ear-rings; amulets*. The import of this word is, *to whisper*; *the whisperers*; whence the idea of *ear-rings* is attributed to it. It is certain, that we have as yet had no mention of this capital part of an Eastern lady's head dress; and no word more proper to denote this occurs in the description. Certainly, however, if this word describes an orna-





ment for the ear, it does not mean *rings*; but perhaps an ornamental composition of gems, pendants, &c. of which we observe many varieties on ancient medals.

No. 12. *The rings*; meaning, I presume, rings for the finger; which being adorned with gems, and precious stones, have always been considered as an ornamental part of dress. This appears from the instance of Pharaoh: who took the ring from off his finger, to put it on that of Joseph. This no doubt was a seal ring, Gen. xli. 42. See also Esth. iii. 10; viii. 2.

No. 13. *The nose jewels*. I apprehend that it is not absolutely indisputable whether this denotes, in this place, rings worn in the nostril; possibly it may be a jewel worn on the forehead, and hanging down to the nose; my reason is, that the servant of Abraham, Gen. xxiv. 22, says, he put a *nesem*, the word is singular, upon, or over, *by*, her nose. We can hardly think, if the nostril of Rebekah was not already perforated, that Eliezer now perforated it: he had surely neither leisure for such an operation, nor conveniences, and if a ring were already in her nostril, which I doubt, how, or why, add another? whereas, if the jewel was of the nature of that in Nos. 11, 12. Plate I. it might be readily appended, whether in addition or not, to the cap, or the hair, and so hang down over the nose. But observe, nothing is hinted of a gem, or precious stone, in it, which seems to be essential to a forehead jewel. The weight of this ring was only half a shekel of gold; whereas, the weight of the arm rings was twenty times as much; ten shekels. I doubt whether young women of the better ranks of life wore rings in *their nostrils*. Many translators understand this word as signifying occasionally, rings for the face, i.e. for any part of the face: which is not denying that it means also, elsewhere, a ring for the nostril.

These articles we find, then, are decorative jewels, displayed on various parts of the person: as, 8th, Bracelets, rings for the arms. 9th, Collets, for the neck. 10th, Perfume boxes, hanging from the collets, down the neck, or into the very bosom, of the wearer. 11th, Pendants for the ears. 12th, Rings for the fingers, studded with precious stones. 13th, Jewelry knots of gems, pearls, &c. for the forehead. The similar nature of these articles connects them very strongly; and leads to a belief of their having been properly understood and referred by us.

No. 14. *Changeable suits of apparel*; *mechaletjim*. This was the external *surtout*, or robe, put on, and taken off, occasionally; it was worn by men; for so we read, Zech. iii. 4. "take away the filthy garments from Joshua, the high-priest; and clothe him with new outer garments, *mechaletjuth*;" this is confirmed by Judg. xiv. 19. Samson slew men and took their thirty *chaltjuth*, upper dresses, which he gave to those who had expounded his riddle; and the prophet, in the passage before us, says it was worn by women. The reader will observe some slight changes in these words, though radically the same; no doubt the dress

differed for the sexes, and wearers. We see it to advantage in Plate II.

No. 15. *The mantles*. The nearest idea of this among ourselves is, I think, the hood to a cloak, when drawn by the wearer over her head, to shelter her head and face; it is properly rendered therefore by our translators *mantles*; in modern language, *cloaks*. Lady Montague says, letter 29. "No woman of what rank soever, is permitted to go into the streets without two *murlins*; one that covers her face all but her eyes, and another that hides the whole dress of her head, and hangs half way down her back." This then was a garment put on and taken off occasionally: and consequently it succeeds the former with propriety.

No. 16. *The whimples, cloaks*; *methephechut*: this is the half veil of f. No. 15. Plate I. [Vide FRAGMENT, No. 159.]

No. 17. *The crisping pins, little purses, charithim*. The meaning of this word is, a *bag*; so we read, 2 Kings, v. 23. Naaman bound two talents of silver in two *charithim*, bags, or, cases made of linen, &c. envelopes proper for their enclosure; now this, I think, is identically the description of a Turkish lady's *drawers*; which are *bags*, or cases for the legs; and, as drawers are universally worn in the East, and are indeed indispensable, the prophet could hardly omit the mention of them: this also is the proper place for them in the order he has adopted; as this is the first mentioned garment which is constantly worn as apparel.

No. 18. *The glasses, transparent garments*: The drawers are worn close to the person, covering the lower parts; next to these is the thin *gauze* shift, covering the whole of the person; in the upper parts being next to the skin, in the lower parts *outside* the drawers. This I take, without hesitation, to be the article intended.

No. 19. *The fine linen, fine linen vests*: *sidinim*. This is certainly the *vest*. In the figures we submit to the reader, Plate II. it is not a *linen* vest, but of embroidered silk; and that this was an *enriched* part of dress and worn by men of opulence, we learn from Samson's promise of such to his companions, Judg. xiv. 12, 13. thirty *sidinim*; not habits of slaves or peasants, but of persons of property. It was worn, then, by both sexes. In confirmation we observe that the girdle is connected with the *sedin*, Prov. xxxi. 24. "The virtuous woman maketh the *sedin* and selleth it: and the girdle also she delivereth to the merchants." Since then these are mentioned in connection, it is fair to presume that they were worn together.

No. 20. *The hoods, turban, tjeniphut*. This word signifies to *writh*, to *wrap around*. In this place it means precisely, I apprehend, the *sash*, or waist-band, of linen, silk, &c. rolled around the waist; answering to the girdle; an article which is otherwise omitted in this description; surely contrary to propriety. [See this wrapping girdle in Plate vi. Solomon's Song.] It does not appear in our present figures.







No. 21. *The veils, mantles.* The *radid* we have proved elsewhere, [FRAGMENT, No. 145.] to be along deep veil, covering the whole of the person. This long deep veil, being an entire external envelope, worn as a beautiful part of dress, by brides and married women, and indeed being the only part of dress seen by spectators when a woman is walking abroad, closes this description with propriety. Neither of our figures have this veil on, as it would conceal the other parts of their dress. It may be seen in the Plate to the Fragment, referred to above; or may be conceived of as a sheet of delicate drapery wholly enclosing the wearer.

Thus we see, that these articles also, are connected by their nature; garments to be put on and taken off occasionally, are, 14th, the external robe. 15th, The hood. 16th, The half veil. Garments to be worn continually are, 17th, Drawers. 18th, Shift of gauze. 19th, Embroidered vest. 20th, Sash. A close to the whole, is 21st, the long veil, which effectually conceals the person, and is worn only out of the house, being laid aside when at home.

Let us now observe the order, the accurate order, maintained by the prophet in his description, and let us endeavour to justify the particulars, by a proper division and association of them, and by reference to our Plates.

#### THE HEAD DRESS.

1. Band for tying up the hair, *vide* Plate I. Nos. 16, 17.
2. Net cap, *reticula*, *vide* Nos. 16, 17.
3. Crescent, *tiara*, *vide* Nos. 13, 14. *a. a.*
4. Drops, appended to the *tiara*, *vide* Nos. 11, 12.
5. Loose chains, *vide* the pattern on the front of the *tiara*, which is varied according to the taste of the wearer, Nos. 13, 14.
6. Feathers of jewelry.
7. Head piece of the *tiara*, *vide* Nos. 13, 14. *b. b.*

#### ORNAMENTAL JEWELS.

8. Bracelets, *vide* 5, 6, 7. Plate I. also Plate II.
9. Collets for the neck.

### REMARKS ON THE PLATES OF ORNAMENTS OF DRESS, IN THE EAST.

ISAIAH III. 18, &c.

#### PLATE I.

THIS plate contains, in the uppermost row of figures, delineations of those ornaments which are adopted by the women in the East, for purposes of personal decoration. The first four numbers are from Dr. Pococke's Travels in Egypt, who thus explains them.

No. 1. *The nose-ring.* "The common women, especially the blacks, wear rings in their noses; into the rings a glass bead is put by way of ornament."

10. Perfume boxes.
11. Pendants for the ears.
12. Jewelry rings for the fingers.
13. Jewelry rings for the forehead, Nos. 11, 12.

#### OCCASIONAL GARMENTS.

14. External robe. Plate II. A. B. This robe is richly lined with fur. [For a figure without this external robe, *vide* Solomon's Song, plate v.]
15. Hood.
16. Half veil, *vide* Plate I. No. 15.

#### CONSTANT GARMENTS.

17. Drawers, *vide* Plate I. No. 10. A. A. the same Plate II. B.
18. Gauze shift, *vide* Plate I. No. 10. B. Plate II. A. B.
19. Embroidered vest, *vide* Plate II. A. B.
20. Sash.
21. Long veil.

The order of the foregoing articles precludes any very serious doubts on the nature of them, respectively: that we should be able to exhibit the pattern of each, as worn in the days of Isaiah, is not to be expected: it is enough, if we approach so near to an explanation of the particulars, as to show, that this passage of holy Scripture, hitherto relinquished as inexplicable, may be so far at least explained, as to be relieved from the obscurity which has hitherto enveloped it, and which we doubt not the religious public will see removed with great satisfaction and pleasure.

We have trusted entirely to that evidence offered to the judgment and view of the reader, which arises from an orderly arrangement, and association of the parts of dress, and the representation of them in our Plates: to have entered deeply into *verbal* disquisition on a subject like the present, might have rather bewildered both writer and reader by an ostentation of learning, than have communicated that information which it is the object of our researches and diligence to acquire.

A more particular explanation of the subjects collected on the Plates is appropriated to another article.

No. 2. *The ear-ring.* "They wear on their ears large rings, three inches diameter, that come round the ear, and are not put into it. These are ornamented like the figure."

No. 3. *The leg-ring.* "They wear also such things as the figure, round their naked legs, most commonly made of brass among the vulgar."

No. 4. *The bracelets.* "These are commonly a work of wire. There are some of gold, finely jointed;





the most ordinary sorts are of plain iron, or brass."

"Whenever the women go out to wash at the river, or to fetch water, they put on all their attire, and appear in full dress."

The doctor's delineations being of each article, separate,

Nos. 5, 6. Show the mode of wearing the bracelets on the arm. These examples have *two* rings; but often four or more are worn at the same time. [*vide* plate of Arabian dresses, FRAGMENT, No. 61.]

No. 7. A couple of Egyptian dancing girls from Mr. Dalton. These girls have rings in their ears, and in one nostril, also. Mr. Dalton observes, "the rings in their nostrils and ears are *very large*." N.B. The ring of one is in the *right* nostril; the ring of the other is in the *left* nostril.

No. 8. Rings, worn on the leg. These rings are single: but often two, or more, are worn together: the jingling they make may easily be imagined.

No. 9. A similar article, from the antique: forming part of the ornaments of a Venus.

No. 10. The modern Turkish sandals, which tend greatly to give an appearance of height to the wearer. The drawers A.A. which almost cover the foot, are worn *under* the shift, B.B. which is seen coming over them, and before them, and for the most part covering them, [*vide* plate v. on Solomon's Song.]

No. 11. Is the head dress of a lady of Persia, from the hundred prints of Levant dresses; it shows, the jewel hanging on the forehead, ear-rings, necklace, embroidered cap, &c. The figure is given at full length in plate vi. on Solomon's Song.

No. 12. Shows also the jewel on the forehead, the ornamental cap, &c.

No. 13. A head dress from Chardin; it shows the lunulated tiara, with its ornaments, its crown, or head piece, the feather, rows of pearls, adorning the cheek, the necklace, &c.

No. 14. Another from Chardin; it shows the tiara, with its ornaments, its crown, or head piece, the feather, &c.

No. 15. Another from Chardin; it shows the half veil, the forehead band, the rows of pearls, adorning the cheeks, the feather, &c.

No. 16. Shows the ornamental bandeau for tying up the hair, the net work caul, for containing the hinder part of the hair, ear-rings, and necklace. This is a coin of Syracuse.

No. 17. Is a coin of Malta, in the Egyptian taste; it shows a band tying the hair, and a net work caul, or *reticula*, ornamenting the hinder parts of the hair. Possibly these nets were of silver meshes, if so, they are justly enumerated among the luxurious ornaments of dress.

.....

I would wish to remark on some of the articles just mentioned; first, on the jewels attached to the nos-

tril and ears. Mr. Harmer has quoted some very strong things said by sir J. Chardin in his MSS. which I shall transcribe.

"Let us now see what the notions of the East are, of which sir J. Chardin has given a large account in vol. vi. of his MSS. The import of the vulgar Latin translation, says this gentleman, is, I have put ear-rings upon her to adorn her face. The modern Bibles, such as that of Diodati and others, translate it, conformably to the Arabic and Persian versions. I put the ring upon her nose. It is the custom, in almost all the East, for the women to wear rings in their noses, in the left nostril, which is bored low down in the middle. These rings are of gold, and have commonly two pearls and one ruby between, placed in the ring. I never saw a girl, or young woman, in Arabia, or in all Persia, who did not wear a ring after this manner in her nostril. It is without doubt of such a ring that we are to understand what is said in this verse, Gen. xxiv. 47. and not of those Diodorus speaks of, and which he says the women attached to their foreheads, and let them hang down upon their noses. I have never seen or heard speak of any such thing in all Asia. The women of condition there, indeed, wear jewels on their foreheads, but it is a crotchet like those worn in France in the beginning of the seventeenth century, to which they hang on three or five bobs; but these jewels do not descend lower than the forehead. I have many times seen at Babylon, and in the neighbouring countries, women with their ornaments, and have always seen these rings in nostrils. I have seen some of them with pearls from . . . to twenty-four grains, among the jewels of the greatest princesses of Persia; but nothing like the rings mentioned by Diodorus. We ought also to understand Isai. iii. 21. and Ezek. xvi. 12. of these nose jewels; and to look upon this custom of boring the nostrils of the women as one of the most ancient in the world."

It is undeniable, that women in the East wear rings and jewels in their nostrils. We see Dr. Pococke and Mr. Dalton confirm the account. But these gentlemen rather confine it to the lower class of women: and it certainly is an ornament adopted, or declined, at the pleasure of the wearer. It does not occur in the hundred dresses of the Levant, or in Niebuhr, or in the *superior* dresses of Chardin himself. I incline therefore to think, that though general among the "common women," yet it is by no means *general* among women of superior rank. If this be just, then the word rendered *nose jewel*, and undoubtedly sometimes meaning a ring for the nostril, may *occasionally* signify a jewel worn on the forehead, hanging over the nose, as described by Diodorus, and understood by bishop Patrick, on Gen. xxiv. 22.

Nose jewels, or rings for the nose, appear to be hinted at in several places of Scripture. Certainly,





a gold ring with precious stones in it, diamonds, for instance, would be ill bestowed on the snout of a swine; the creature would immediately pollute it in filth: such says Solomon is female beauty, when worn by indiscretion, Prov. xi. 22.

As a *nezem*, ring, of gold in the snout of a hog  
Is a woman, bedecked, [splendidly ornamented] but starting aside  
from discretion.

or, if we adopt the reading of the *keri*, כֶּרִי *retjeh*, instead of כֶּרֶן *ipeh*, "a woman fondled, doated on, won by overweening favours, but indiscreet."

Ear-rings are mentioned in many places of Scripture; and appear to have been worn by both sexes. The prophet Ezekiel, xvi. 12. speaks of putting ear-rings into the ears of a woman, as an act of affectionate kindness; and Hosea, ii. 13. also says of a woman, "she decked herself with her ear-rings." This article needs no enlargement; but it deserves notice, that Ezekiel says, he put circles upon her ears; meaning, I presume, not drops, nor pendants, of gems, but such large rings, as are worn by both our dancing girls, No. 7. [or by the Egyptian woman, fig. K. FRAGMENT, No. 164, Plate.] which go fairly round the ear, rather than hang in it. Such I presume, is one distinction, and such are the *ogelim*, "circles for the ears" of the prophet.

For ear-rings worn by men, see Judg. viii. 24. "They gave to Gideon the ear-rings of the prey; for they, the soldiers taken captive, &c. had golden ear-rings because they were Ishmaelites." We find also, that among the presents made to Job, xli. 11. were ear-rings. And this custom seems to determine the spirit of the wise man's observation, Prov. xxv. 12.

As an ear-ring of gold, and an ornament of fine gold,  
Is a wise reprover upon an obedient ear.

This simile would be frivolous, if ear-rings had not been worn by men, since the reprover is certainly understood not to confine his reproofs to the fair sex.

It is clear from the allusion that the Hebrew word *nezem* means an ear-ring, a ring worn specifically in the ear, in this passage; as it does also in Judges; for rings worn in the nose by men, would be, I believe, altogether singular in Scripture. See also Gen. xxxv. 4. But we must not restrain the import of the word *nezem*, to a ring for the ear, especially when used in the singular; though I suppose we may when used in the plural; for as one ring could not serve both ears, so two rings would be ill designed for one nostril; and it does not appear that both nostrils are, at the same time, thus decorated. This leads us to decide against the version of our translators, in the his-

tory of Abraham's servant, Gen. xxiv. 22. "The man took a golden ear-ring, *nezem*, its weight half a shekel;" this being so expressly singular, cannot mean, as propriety requires, a pair of ear-rings; not to insist, as should be done, that the man says, literally, verse 47. "I put the *nezem* on her nose." Whether this ornament was designed for her forehead, and so hung over her nose, or was put into her nostril, which is not specifically mentioned, may admit of different opinions: that it was one or other there can be no doubt.

A second remark is, that dancing girls, who are singers and dancers alternately, were known in David's time, and in his court; for a company of them usually forms a part of the train of an Eastern monarch; in this light we consider the reflection of Bazzilai, 2 Sam. xix. 35. that, at his age, he could no longer enjoy the exertions of singing men and singing women to please their auditors.

It seems to me, that the prophet Isaiah also, xxiii. 15. alludes to the perambulations of dancers and singers; he says of Tyre, "she shall be forgotten seventy years; at the end of which she shall sing as a harlot. Take a harp, go about the city, make sweet melody, sing many songs, that thou mayest be recollected." This is an exact description of the conduct and behaviour of the dancing girls of the East: and I think it hints at the solicitations employed by this city to renew her commercial connections in various kingdoms, &c. from which she had been interdicted for a time.

#### PLATE II.

What remarks we might have made on this Plate, are so interwoven with our reasonings on the parts of dress already given that we shall not repeat them here.

Fig. A. Is the habit of the sultana queen in the grand seignior's seraglio; we may therefore suppose it to be by no means deficient in elegance, or fashion. We observe that the same gauze shift which covers the bosom reaches down to the very toes; the vest is long, richly embroidered; the girdle set with precious stones; the outer robe lined with fur.

Fig. B. Is raised on her sandals, though not to the "stature of the palm-tree;" her drawers nearly cover her feet; her gauze shift, which covers her bosom, comes down very low over her drawers; her vest is enriched with embroidery, &c. but is short; her girdle differs from that of the other figure, and her gown, or outer robe, is trimmed only, not lined, with fur. The black riband thrown across the neck, the bracelet on the arm, and the head dress, will not escape the reader's attention.



## ATTEMPTS TO ASCERTAIN THE COCKATRICE OF SCRIPTURE.

On consulting this passage, in the EXPOSITORY INDEX, it will be seen that we regretted the scantiness of that information communicated by Mr. Forskall on the subject of the *batan*, or *peten*, as we suppose, of this passage; but, though his information be scanty, if it may serve to identify the creature intended, it has yielded very great advantages beyond what we possess in investigating the present subject, wherein we are surrounded by difficulties on all sides, and must grope our way out of them as well as we can.

In considering the context we found reason to suppose, that the word rendered *den* or *cavern*, was of a dual import; and I cannot help suspecting, that the word *tjepkhoni* is dual also, and signifies a pair, or couple, of these serpents.

We shall endeavour to combine what information Scripture gives us respecting these *tjepkhoni*.

1st, Our text says, "They shall not hurt nor destroy, corrupt, in all my holy mountain." This corruption I attribute to the *tjepkhoni* of this passage, for such seems to be the order of the words in their reference, and, no doubt, we must seek a serpent whose bite produces a corruption of the fluids, &c. in the subjects bitten.

2dly, In Prov. xxiii. 32. we read, "Wine shall bite as a serpent, *nahash*, and shall sting like *tjepkhoni*." The word rendered *sting* signifies to spread, diffuse its poison; so LXX and Vulgate. It is used with singular propriety in this passage; as it imports to unfold, develop, bring to light, or into activity, somewhat which before was concealed, secluded, or latent: such is, certainly, the poison of a serpent, which is usually quiescent, and concealed in its fangs; but, when those are in action, a wound apparently insignificant, diffuses after a while the most direful effects throughout the whole frame of that person who has been so unhappy as to have received their attack.

In Isai. xiv. 29. we read, that "From the root of the serpent, *nahash*, shall come forth *tjepho*:" [a cockatrice, English Tr.] It is clear that a serpent of a worse kind than the *nahash* is intended in this passage. In chap. lix. 5. we read, that the *tjepkhouni* produce eggs; i.e. are *oviparous*. "They hatch the eggs of the cockatrice; he that eateth of their eggs dieth: or if one of these eggs be crushed, it breaketh forth into a viper:" [רַשָּׁא אֶפְהֹק.] This is a very remarkable passage: it implies, 1st, that serpents' eggs may be mistaken for those of birds, hens, &c. and may be eaten under such mistake; 2dly, That it was well known in antiquity, that some venomous serpents were *oviparous*; 3dly, I think, too, the

action of the young serpent when the shell of the egg, which contains him is crushed, is hinted at.

We read also, Jer. viii. 17. of *serpents cockatrices*; [נָחָשִׁים נִשְׁחָשִׁים *nachashim tjephonim*] against which there is no effectual charming, *whispering*; and they shall bite, bite off, devour you, piecemeal. This implies the action of a large creature.

It should be asked, whether these words *tjepho*, *tjepkhoni*, and *tjepkhouni*, notwithstanding the differences of their spelling, are the same word, or different words? It would much ease their natural history if they described different creatures. Otherwise, we must unite the characters of a large and poisonous reptile, which is *oviparous*, and beyond enchantment.

I must further take the liberty of *querying*, at least, whether we are confined to Syria and to Egypt, in our investigation of this serpent? As Abraham, &c. the fathers of the Hebrew nation, came originally from near to India, may not the knowledge of certain formidable Eastern reptiles have obtained among their posterity, and have been preserved by them? and further still: may not that passage of the prophet, on which we are commenting, be a referential description of the original Paradise, time past, as well as a description of happy times expected? time future. If so, possibly there is some traditionary memorial of this serpent still extant, though much further east than Judea. If we may connect these ideas, the fatal *naja*, or *cobra di capello*, of the Portuguese, bids fairest to be this dreaded *cockatrice*. That this serpent contains the most fatal poison is well known, I cannot discover *certainly* whether it be *oviparous* or not; but the evidence for that fact is presumptive: all serpents issue from an egg; and the difference between the *oviparous* and the *viviparous* is, that in the former, the eggs are laid before the *fœtus* is mature; in the latter, the *fœtus* bursts the egg, while yet in the womb of its mother.

Ray says, all serpents, even those distinguished as *viviparous*, ought to be regarded as *oviparous*, though of a different class from those which produce eggs to be hatched by adventitious warmth. Seger mentions, assisting a serpent to lay her eggs. Bartholin dissected serpents' eggs; which, he says, are only hatched in the open air, and fail in a place too close, or too hot. If the eggs of serpents are broken, the little serpent is found rolled up in a spiral form. It appears motionless during some time; but if the term of its exclusion be near, it opens its jaws, inhales at several respirations the air of the atmosphere, its lungs fill, it stretches itself, and, moved by this impetus, it begins to crawl.

The eggs of the ringed snake have given occasion to a fable, which says, that cocks can lay eggs; but that these eggs always produce serpents: that the cock does not hatch them, but the warmth of their situation answers the purposes of incubation. The eggs of this serpent are the size of those of a pigeon; she lays eighteen or twenty. The eggs of the great *boa* have but two or three inches in their longest diameter. As an instance, that the eggs of poisonous serpents do not always burst in the womb of their parent, we may mention the *cerastes*, of which we have an account of its laying in sand four or five eggs, the size of those of a pigeon. The count De la Cepede supposes, some of this kind may be *oviparous*, others *viviparous*; but he wishes for further information.

What appears to be credible, and has been affirmed by one who says, he was a spectator of the fact, in the instance of the *cerastes*, may, by parity of reason, be admitted of the *naja*; and as we have seen how nearly the eggs of one serpent resemble those of birds, we need not be surprised that those of another are spoken of by the prophet, as capable of being mistaken for wholesome viands, and of being unwarily used as food: such, says the prophet, would prove poisonous; while such as are crushed would produce a serpent. And so Labat tells us, that he crushed some of the eggs of a large female serpent, and found several young in each egg; which were no sooner freed from the shell, than they coiled themselves into attitudes of attack, and were ready to spring on whatever came in their way: such is nature in these reptiles!

#### NATURAL HISTORY OF THE NAJA.

The beauty of colours has been granted to this serpent, which is one of the most venomous of the Oriental countries. The sight of him is far from inspiring fear in those who view him, and who know not the activity of his poison; he is beheld with pleasure and admiration, and while the glitter of his scales, and the splendour which enlivens his colours, attract notice, the singular conformation of his figure fixes attention. On the neck of this serpent is a bending line, which resembles the form of a pair of spectacles: and this has been an occasion of giving to the *naja* the name of the "spectacle serpent."

The *naja* is of a yellow colour, more or less reddish or ash-coloured, according to the age and strength of the individual, and to the season of the year. Above the swelling part of the neck is a broad band of deepish brown. The beautiful yellow which shines on the back of this *naja*, is lighter under the belly, where it becomes whitish, sometimes slightly tinged with red. The lines which form the spectacles on its neck are whitish, but are bordered on each side with a deep colour. The eyes are lively and full of fire; the scales are oval, flat, and very long, attached

to the skin only by part of their circumference; and on the upper part of the neck they do not touch each other, but leave the skin bare. It seems, that this serpent can very sensibly erect his scales. The skin, where it appears, is less shining than the scales; which being large and flat strongly reflect the light, and often appear like so many reflecting *facets*, disposed in an orderly manner, and glittering with the most resplendent gold; especially when enlightened by the rays of the sun.

The swelling of the neck in this creature is formed by an elongation of the ribs at this part; but, besides this, the *naja* can further swell and augment at his pleasure a loose kind of membrane, which covers these long ribs, and which Kempfer compares to a kind of wings. More especially when he is irritated, he expands this membrane to its full extent, and then raises himself up, carrying his head horizontally, so that this membrane forms as it were a kind of hood behind his head, from whence he has been called the "hooded serpent;" and some, fancying this hood had the resemblance of a crown, have called him the "crowned serpent." The female has not the spectacles on the neck, but she has the expansible membrane; she glitters with the same golden colours, and has also been called the "crowned serpent." The mistakes of naturalists have sometimes made her a different species.

The *naja* is ordinarily three or four feet in length; but some are seven or eight feet. The *naja* is ferocious; unless immediate antidotes be administered, his bite is fatal; the party bit expires in convulsions, and a *GANGRENE* spreads around the place wounded, which it is hardly possible to heal: in short, of all serpents this is most dreaded by the Indians, who go barefooted.

When this terrible reptile means to spring on any person, he raises himself up with boldness, his eyes sparkle with tremendous brightness, he expands his membranous hood in token of his rage, opens his mouth, and darts forward with rapidity, showing at the same time the points of his venomous fangs.

But, notwithstanding his fatal weapons, the Indian mountebanks have acquired the skill of rendering these serpents an entertaining spectacle; the like is now done by the jugglers of Egypt, and was formerly practised by those of other countries also; the *psylli* of Cyrene, the *ophiogenæ* of Cyprus, handle without fear, and tease with impunity, large serpents, even venomous, perhaps, by seizing them strongly near the neck, thereby avoiding their bite, and then not merely controlling, but absolutely devouring them.

Those who carry the *naja* about as a show, pretend to be preserved from his sting by the power of a root which they carry with them; but Kempfer reports a method of much greater security, which consists in depriving this reptile of his venom every day

or two, by making him bite pieces of stuff, or other soft matter, which imbibe the poison from his fangs, and, by clearing them, deprives them of their malignity. They then keep him from food, especially from moist food, till after he has played those tricks, which his masters command him. It must be added, that other Indians, to deprive this and other serpents of the power to bite fatally, break out their fangs from their mouth; by which operation, if the bags of venom which lie in the roof of the mouth continue to secrete their accustomed fluid, they have no teeth for making wounds, nor channel for conveying poison into such wounds, if they could make them.

The dances of the naja are produced by the art of his master, who, taking the reptile out of his cage or basket, irritates him, by presenting a stick, or perhaps his fist; the serpent instantly rises on his tail, spreads his hood, briskly shakes himself, and prepares to attack this enemy of his peace. His master, singing all the while, moves his fist, first to one side, then to the other, which being followed by corresponding motions of the serpent, gives him the air of what is called dancing; and this exercise continues, till his master, perceiving the reptile becomes truly enraged, withdraws his hand, ceases to sing, and the fatigued naja lays himself down in his box, coiled up for repose. Or, sometimes the naja will only continue these motions for a certain time; of which the juggler being aware, he contrives to conclude the dance before that time is expired. The usual time is five or six minutes. The manner of educating the naja for this exercise, is, by oversetting the vase which contains him, and when he is about to escape, catching him with a stick; irritated by this, he turns about, and would dart on his keeper; but his keeper being aware, dexterously presents his vase to receive this attack, against which the creature bruises his nostrils; this repeated makes him cautious, and this caution being strengthened by habit, he retains the same fear when a stick or the fist is presented to him, toward which he always turns his eyes, but fears to strike it.

The naja has been the object of veneration in the most beautiful countries of the East; particularly on the coast of Malabar. The dread of his envenomed fangs, the desire of keeping him at a distance from habitations and families, perhaps formerly prompted people to carry provisions for these reptiles to their holes, that they might have no inducement to visit houses, &c. in search of food. The same dread probably occasioned the placing of their images, as symbols, in temples; together with that entreaty and solicitation of them to depart without doing mischief, which is customary in the East, whenever they happen to enter a dwelling. Far from defending themselves against such intruders, far from thinking of destroying them, the Malabarians send for a bramin, and engage him to beg the favour of their guest to de-

part; in which undertaking they spare neither exhortations, entreaties, nor prostrations.

It now becomes our duty to compare this history of the naja, with the Scripture accounts of that serpent which our translators render "cockatrice;" and this we must attempt, under the idea that *tjepho*, *tjepmoni*, and *tjephouni*, are the same word. The word *tjepho* is usually taken to signify, "the darter," a serpent which darts itself: but this is so common to serpents, that it distinguishes no one. Bochart derives it from *hissing*, and it is called in Latin *sibilus*, "the hisser;" but this also is so common to serpents, that it distinguishes no one. I am well aware of the strong difference between the words *tjepho* and *tjephek* in the Hebrew; yet, I cannot help wishing we might refer these *tjepmoni* to a root, *tjephek*, which signifies to *spread over*, or *a covering*, which would well describe the *hood* of this serpent; and further, in its other forms this root implies to *survey*, to *look around*, to *watch round about*, which is precisely the action of the naja when he raises himself to strike, and when he watches the motions of the fist presented to him while dancing.

There is another thing to be observed: the prophet says, that out of the egg of the *tjephouni* breaketh forth a viper, *aphoek*. It would be the strangest thing imaginable, and utterly repugnant to common sense, that an egg of one kind of serpent should produce another kind of serpent: no such instance can occur in nature, any more than an egg of one kind of bird, can produce a young bird of a kind different from its parent.

The word *aphoek* belongs to the root *phoek*, the *a* being prefixed; and the *en* also, though radical is omissible, says Parkhurst, which leaves *pho*, strictly taken, as the apparent root. This word seems to me to be varied in one instance into *apho*, by the prefix *a*, in another instance into *tjepho* by prefixing *tj*. We are led to the import of the root *phoek* by the Arabic root *phoih*, to *swell with blowing or puffing*; to *blow with the mouth puffed out*; can a more apt description be given of the action of the naja on its hood? which it puffs up, dilates, swells; and this *swelling* seems, from the passages usually adduced, to be the true meaning of the word, rather than *puffing*; unless we take that word in rather a vulgar sense, *puffing up*, as a bladder with wind. *Vide* Isai. xli. 24. compare Job xi. 20. It would then make a very good sense, if we understand the prophet as saying, that "out of an egg of the greatly swelling serpent shall come forth a young one, swelling like its parent." Otherwise, we may refer, as is usually done, this *aphoek* to the viper tribe in general; or to those of poisonous fangs: i.e. meaning, from the egg of the naja, one of the most poisonous of the viper tribe, shall come forth a young viper, poisonous also."

Against this it may be said, and must be admitted, that the viper does not lay eggs; so that we must

either take *ophioch* to mean the viper, or poisonous tribe, generally, of which some do lay eggs; or, we must take it restrictively to such of these poisonous reptiles as are *outrageous*, which may be the character of the naja, though I do not perceive that that question is determined; yet I have spoken with a gentleman from India, who, though he could not affirm it from actual observation, had always believed it.

I have said, that I guess that the prophet uses the word *tjephoni* in a dual form, implying a pair, or male and female; and I recollect that Vaillant tells us, in his *Travels in Africa*, that he met with a pair of them, of which he shot one, the other escaped. Moreover, if the *kooper kapel* be, as I think it is, the *cobra di capello*, or *naja*, then we have another instance of their going in couples, in vol. i. p. 208. of his first *Travels*; where he gives an account of a pair of these serpents creeping under the legs of his hostess in her own house: his description agrees perfectly: "their rage was kindled, their eyes became inflamed, and raising their necks, and hissing in a most furious manner, they attempted to dart upon us." "The *kooper kapel* is observable at a distance, in consequence of its size and vivid colours," vol. ii. p. 382.

The glittering brilliancy of this serpent is perfectly agreeable to what we have supposed might be the meaning of the word *meauruth*, literally, flashes of light, resplendencies, as used by the prophet; and we find that the showy appearance of the naja, which is very likely to attract the notice of an infant, is remarked in strong language by travellers. *Vide EXPOSITORY INDEX*, in loc.

The greatest difficulty, at first sight, against accepting the naja as the *tjephon* is, that it is said, that serpent shall not be tamed, but shall resist enchantment, whereas the naja is in some sort domesticated. Observe, 1st, that though the naja be *managed* by human contrivance and art, yet it is not *tamed*, but would as readily bite its master as any other. 2dly, That we may take the prophet to mean, "though this kind of serpent be occasionally subdued, yet those I send shall be proof against such management; more venomous, more ferocious: of the same species, but superior in powers and malignity." 3dly, The word *lachash* rendered *enchantment*, signifies whispering: had a more powerful word been used, this particular would have been proportionally difficult; but, in truth, *whispering*, as it concerns enchantment, does not appear to be the summit of *art*, or a procedure of prodigious efficacy. However, I think the second observation may be the nearest to the proper sense; and this, if admitted, relieves what we have proposed from its greatest impediment.

This subject may give rise to some further inquiries: 1st, It appears in *FRAGMENT*, No. 445, that this naja is the serpent, which is represented as biting

the Indian deity Chrishna by the heel; which, as we have hinted above, is an occurrence but too credible where the inhabitants walk barefooted; yet, over which Chrishna ultimately triumphs. Conjecture has referred this metaphorical combat and victory to a tradition of the first great promise made to mankind, in Paradise. [Between Kedem and India, according to the Puranas.]

2dly, But, more expressly to our immediate subject. We have alluded, in *FRAGMENT*, No. 279, to an Indian allegory, perfectly correspondent with that of the prophet Isaiah. I beg leave to repeat a part of it.

"To make myself understood, observe, 1st, That the Indian deity Chrishna is represented in plate iii. of Mr. Maurice's *History of Indostan*, as playing on a flute, whose magic melody unites in one peaceful group, a young ox, a prodigious tiger, and that mortal serpent the cobra di capello, which will furnish us an ample subject at some distant opportunity. These all listen to the tranquillizing notes of his instrument; the serpent raises himself up, but forgets his venom; the tiger looks earnestly to the placid god, in silent admiration, and grows so enmity against his companions; and the young steer feels no alarm at his naturally bloodthirsty associate. I infer that a power is denoted in this instance, whose influence is capable of harmonizing all nature, of which this is a *pictorial* representation."

A further allusion is there also made to Virgil's famous fourth eclogue; observing, that the *poetry* of that eclogue may be Virgil's, but that the *expectations* are probably Oriental. And I think we may confirm this conjecture, by remarking a singular *insertion*, not to call it a *slip*, which perhaps, unawares to the poet, betrays this remote origin:

*Occidet et serpens, et fallax herba venenifera*  
Occidet; *Assyrium* vulgo nascetur *amomum*.

We have elsewhere hinted, that Syria, Assyria, Sereid, &c. are taken very uncertainly among ancient writers: but the eastern part of the Persian empire, the Kedem of Scripture, seems to us to be sometimes meant by these names. [*Vide* on the Map of Paradise, Gen. iii. plate.] This hint places the *empoisoned herb* in Assyria, Kedem, also, together with the serpent, which the nascent deity, the *nova progenies* is to slay. That this idea may not appear singular, I quote Heyne's note: "*Amomum* fruticis genus *Indici*; quod tamen quale fuerit parum constat. Plinii et Dioscoridis ap. Martin. et Salmas. ad Solin. p. 284. qui *amomum* fere de omni *aromate* sincero dictum docet." "*Assyrium* vero, cum Armeniæ et Mediæ ea planta esset." On the whole I infer, that we risk little in considering the *naja* of the Indians, the *tjephon* of the prophet, and the "fatal serpent" of the Latin poet, as natives of the same country, and, in all probability, the very same reptile.



3dly, As I cannot find any *winged* serpent in natural history ; I would therefore observe, that Kempter has compared the *hood* of the *naja* to wings : may a similar comparison be the foundation of the “winged serpents” in our public version ? Some have called him the “crowned serpent ;” has this been the foundation of the *reguli*, or “king serpents” of antiquity ? If so, it leads us at once to the creature meant by *tjephon*, for this has been frequently translated *regulus*.

It is time to close this discussion : the reader will scarcely believe the labour it has cost us. It is possible, even now, that some minor particular may have escaped us, notwithstanding our diligent endeavours to the contrary. If it should be so, and if that should be competent to the decision of the question, which among the serpent tribe is the dreadful cockatrice of our version ? we shall be glad to see its application, and to congratulate that learning and skill by which it may be discovered and directed.

### THE SPECTACLED SERPENT.





### THE PORCUPINE, OR HEDGEHOG. ISAIAH XIV. 23.

*I will make Babylon a possession for the BITTERN, and pools of water.*

THE word *kephod*, rendered *bittern*, has been a sad stumbling block to commentators: "three elements," says Scheuzer, "may dispute its property, earth, air, and water." The *weight* of interpreters is in favour of the *hedgehog*, or the *porcupine*, which may stand at the head of the hedgehog class. A long list of names might be inserted, including the LXX and Jerom. Mr. Parkhurst has taken unusual pains on this subject; and it must be acknowledged, that the Arabic, *kenfud*, *kunphud*, *cansed*, &c. are not unlike the Hebrew *kephod*. I do not think it to be the common hedgehog, because the manners of that creature do not agree with those necessary in the *kephod*: for the hedgehog is resident in more verdant and cultivated places, than we are led to place the *kephod* in.

It appears however, from Dr. Russell's Aleppo, vol. ii. p. 159. that the porcupine is called *kunfud*; "It is sometimes, though rarely, brought to town by the peasants." "The notion of his darting his quills still prevails in Syria. I never met with any person who had seen it; but it stands recorded in books, and the fact is not doubted." "The hedgehog is regarded by the natives as the same species, is found in the fields in abundance, but serves only for medicinal purposes." I conclude, from these hints, that the porcupine is *wilder* than the hedgehog, in Syria. The same inference arises from comparing the accounts of these animals given by Buffon; hedgehogs he placed in his garden; and I have known

hedgehogs kept in kitchens as devourers of black beetles, in order to rid the place of those too numerous insects: the hedgehog also abounds most in temperate climates: the north is too cold for it. The porcupine is a native of the hottest climates of Africa and India, perhaps is originally of the East, yet can live and multiply in less sultry situations, such as Persia, Spain, and Italy. Agricola says, the species has been in late ages transported into Europe. It is now found in Spain, and in the Appenine mountains, near Rome. Pliny, and the naturalists, say, that the porcupine, like the bear, hides itself in winter. It eats crumbs of bread, cheese, fruits, and when at liberty, roots and wild grain; in a garden it makes great havock, and eats pulse with greediness; it becomes fat toward the close of summer, and its flesh is not bad eating.

We should now inquire with what associates Scripture has placed the *kephod*? It is here connected with "pools of water," according to our translation. This we shall consider hereafter. In chap. xxxiv. 11. it is associated with *kaat*, the pelican; with *ianshuph*, which, on Levit. xi. 17. we supposed was the lesser bittern, or *ardea ibis*; and with *oreb*, or the raven kind; together with thorns, nettles, and brambles; with *tannim* and ostriches. If only water birds had been connected with it here, we should have been led to conclude that it denoted a water bird, also: but, as ravens and ostriches, to say nothing on the thorns and nettles, are found in *dry places*, nothing hinders this from being an animal of dry places also. In

Zeph. ii. 14. the *kephod* is coupled only with the *kaat* or pelican; but, though the pelican be a water bird, yet she builds her nest in open places distant from water; and the prophet had said, in the former verse, "Nineveh shall be dry like a wilderness;" so that creatures inhabiting dry places, may readily be supposed to reside there. This association therefore does not determine for a water bird; though we must own it looks rather like a bird of some kind as a fellow to the pelican, with which it is matched.

It appears, then, that both Babylon and Nineveh are threatened with desolation, and with becoming the residence of the *kephod*. To ascertain, if it might be done, this *kephod*, I have taken some pains to discover what creatures breed in ruins in these countries, and would be glad to know more precisely, what actually breed in the ruins of these ancient cities themselves. I have not obtained any thing very satisfactory. Storks, owls, bats, and a bird, which I take to be the locust bird, *vide* Exod. xvi. EXPOSITORY INDEX, are all I find identified. Bats, it should seem, we might naturally expect in vaults and caverns; but whether porcupines also, I do not affirm. The following extracts are submitted to the reader. If they do not answer our desires, they may give hints for further inquiries.

At Chytor, "The ruins of above an hundred [temples] to this day remain of stone, white, and well polished, albeit now inhabited by storks, owls, bats, and like birds," G. Herbert's Travels, p. 95.

... "Here in ancient times stood the famous city of Nineveh, which, having repented on the preaching of Jonah, forty years afterward relapsed into its former disorders; wherefore the people of the country say, that God overturned the city and its inhabitants, who were buried in the ruins with their heads down, and their feet upward. There is nothing now to be seen but some hillocks which, they say, are its foundations, the houses being underneath. These reach a good way below the city of Mosul," Thevenot, part ii. p. 51.

"Nineveh was built on the left shore of the Tigris, upon Assyria side, being now only a heap of rubbish, extending almost a league along the river. There are abundance of vaults and caverns uninhabited; nor could a man well conjecture, whether they were the ancient habitations of the people, or whether any houses were built upon them in former times; for most of the houses in Turkey are like cellars, or else but one story high," Tavernier, book ii. p. 72.

The latest account of the ruins of Babylon which I am acquainted with, is that by M. Beauchamp in the European Magazine, May, 1792, wherein we remark, that "this place, and the mount of Babel, are commonly called by the Arabs *Mak Coube*, that is, "topsy-turvy;" which is almost the same as Thevenot mentions respecting Nineveh and its inhabitants; and which, could we trace it to its origin, very prob-

ably would be found deserving our notice. "The master mason led me along a valley; I found in it a subterranean canal; these ruins extend several leagues." Vaults and under ground constructions, then, remain of ancient Babylon, and these may well afford shelter for bats. I understand that trees grow in parts of the space formerly occupied by Babylon; and, if so, they may afford shelter for porcupines. Against this interpretation of *kephod* it must be observed, that in the Chaldee this word denotes a *bird*, taken for the bittern, as by our translators; and so in the Talmud. The root of the word signifies to *cut off*, to *terminate*, which, as applied to animals, teaches nothing; for I cannot admit with Scheuzer, that "the beaver is what best agrees to the import of the word."

I think the porcupine does not inhabit dusty ruins, nor desert places; but rather common lands or forests, where vegetables and grain may be its food: yet, as vegetables may grow where towns have stood, perhaps this is not a decisive objection. Moreover, this objection becomes still less decisive, if the remark of Bochart, confirmed by Parkhurst, be correct, that the, now, *pools of water* are to be hereafter, a possession for the *kephud*; and these "pools of water," are, according to the most probable notion of the word which I can form, *fish ponds*, as Isai. xix. 10. I would, therefore, understand them of *GARDEN CANALS*, forming parts of pleasure grounds; fed, no doubt, originally from the river; and, long after the destruction, or rather the abandoning of the city, retaining moisture enough to support vegetables, on which porcupines might feed. In fact, Babylon became a park, wherein the kings of Parthia hunted in after ages, and the same land which supported wild boars, might equally well support other wild animals; including those native of hot climates, such as the porcupine or *kephod* appears undoubtedly to be. We have seen in the Expository Index, on a former chapter, that the prophet takes some pains to consort creatures of the dry desert, with creatures of the watery marshes; and from the local situation of Babylon, both these classes might dwell there together.

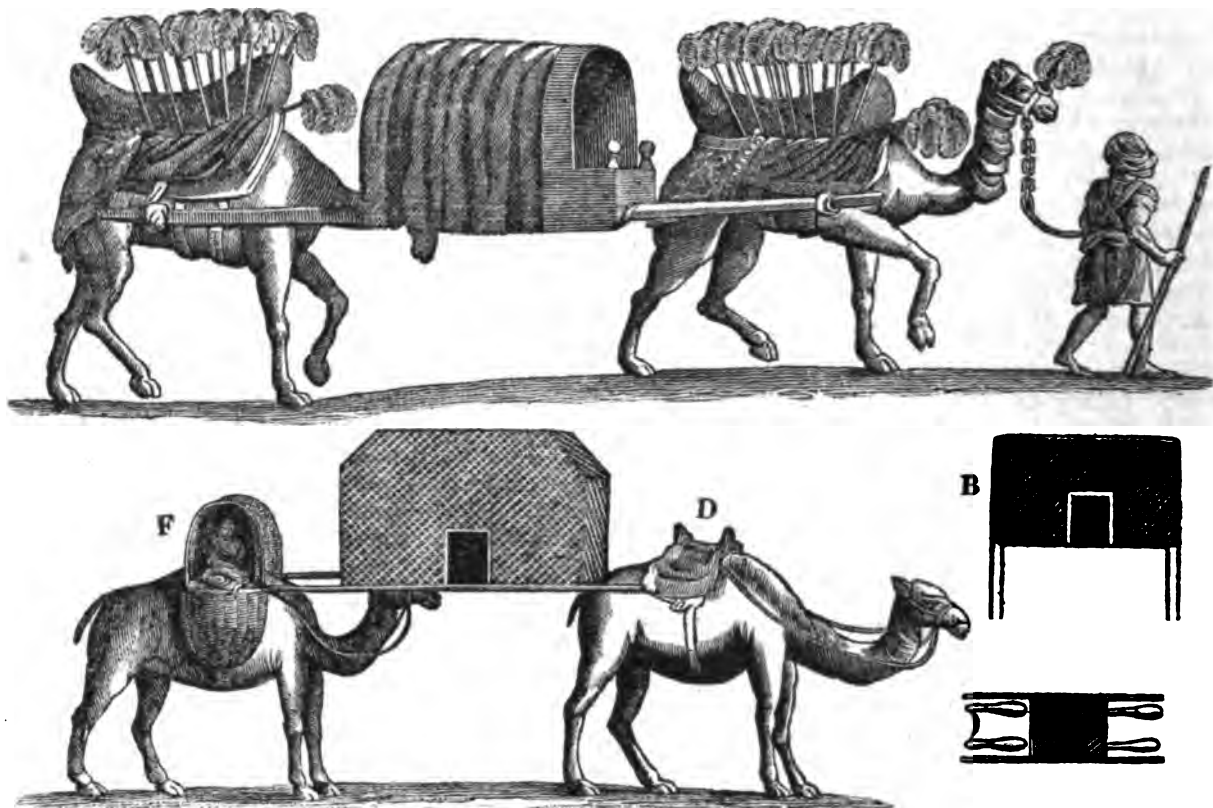
I should be glad if the etymology of this word would assist us in determining the creature intended; but, what can "*cut off*" denote as the name of a bird? if any bird had no tail, or was otherwise *apparently* mutilated, this name might express that appearance; neither is this notion very happily applicable to the *porcupine*, though it may be taken not unaptly in reference to the hedgehog, whose *spines* being very short, when compared with those of the porcupine, they have the appearance of being *cut off*, and in some kinds, cut off closely too. The reader will give its proper weight to this remark. I shall only add, that in Arabic, the word *kansad*, or *kenfad*, includes three kinds: 1st, *Kansad al bari*, the land hedgehog. 2dly, *Kansad al bachari*, the sea hedgehog; or, what we call *urchin*, as indeed, we call the former,

also, by this name. 3dly, *Kansad al gebeli*, the hedgehog of the mountains ; which is, no doubt, the porcupine. Seeing then, the *determination* of this language, in behalf of this word, can we do better than be guided by it in this instance? Yet, with some reluctance, as this is not precisely that creature, which,

on principles of arrangement, seems to answer the requisitions of *every* place in Scripture.

We conclude therefore, though wishing for further information, with the idea of Bochart :

And I will make it [Babylon] a possession for the porcupine ;  
Even the garden canals of water.



### OF CHARIOTS IN THE EAST. ISAIAH XXI. 7.

WE have elsewhere endeavoured to prove that *ma-recab* imports a chariot drawn by four horses, and that *recab* imports a chariot drawn by two horses only ; but when we say *drawn*, we are by no means to consider all chariots as *drawn*, for it would be abundantly more descriptive of the major part of the Eastern vehicles, to say they were *carried* by two, or by four horses, or camels ; and this idea of them will contribute essentially to a better understanding of many places of Scripture : so many, indeed, that perhaps this notion of them ought usually to be accepted in preference to any other.

Neither am I sure whether we ought not even to correct what we have already said on the subjects of

Josiah's, and Ahab's, *second* chariot, by supposing that vehicle to be rather what we should call a *litter*, than a chariot, of which our Plate furnishes the form, and the manner of conveyance by it. I am persuaded, that this vehicle was well known to the Hebrews, and would have been called by them *recab* ; but in what passages of Scripture this should appear to be used, rather than any other, must be the subject of conjecture. As conjectures, therefore, simply, and in no other light, are the following thoughts to be considered. Let us first state our authorities.

"There are vehicles in the East used for sick persons, or for persons of high distinction," says Maillet, Lett. p. 230. and Pitts observes, in his account of

his return from Mecca, that, "at the head of each division, some great gentleman, or officer, was carried in a machine made like a horse litter, borne by two camels, one before, the other behind, which was covered all over with sear cloth, and over that again with green broadcloth. If he had a wife attending him, she was carried in another." This is the vehicle in our print; on which Pococke, from whom fig. B. is copied, observes, "When the caravans go to Mecca, some women of condition ride in *tartavans*, or litters carried by camels, as here represented; the labour of the camel that goes behind being very great, as his head is under the litter. Some go in a smaller sort, on the back of one camel only."

Now, if sick persons, no doubt for their ease, and as the least violent manner of being conveyed, go in these vehicles, then one should naturally suppose that king Joram, who was at Jezreel to be healed of his wounds, 2 Kings, ix. 15. would have used a vehicle of this sort; yet we learn, verse 21. that Joram said, "make ready;" and they made ready his "*recab*." The passage is, literally; and Jehoram said, "bind;" and they bound his "*recab*." The second *recab* of Josiah, into which he was removed from his *marecab*, was probably of this nature, as being most easy of carriage for a person desperately wounded; and I think we may infer, from 2 Kings, xxiii. 30. that he was carried in רכבו *recab*, when dead, from Megiddo to Jerusalem. Now this is also the very case I have supposed of Ahab, 1 Kings, xxii. 35. of whom it is remarked, that his blood ran into the bosom, hollow place, concave bottom, *bed*, of the *recab* in which he lay, [and I submit whether this word *can* be applicable to those chariots which roll on wheels, which have properly no bed, or concavity, at the bottom,] and his blood spread all over the bottom of it, so that it was taken to the pool of Samaria to be washed.

I shall pass at once to a passage which I suppose greatly requires illustration, and which I think must be illustrated on principles now under consideration, Isai. xxi. 7. "Let a watchman declare what he seeth; and he saw a chariot, *recab*, with a couple of horsemen; a chariot of asses, and a chariot of camels." So says our translation: the original is "a *recab*, a pair of ridings, *recab* of an ass, *recab* of a camel;" meaning a pair of animals used for riding, in a general sense, literally *straddlers*, but now harnessed to this *recab*: one of these animals is an ass, the other a camel: an association altogether extraordinary!

Observe, this pair of animals is called פרסִים *pare-shim*, and the Persian, &c. empire is called *pare-sim*. Probably, under a word so closely alike in sound, the reference of this prophecy could hardly be misunderstood by its hearers. But why an ass and a camel? because Cyrus, to whom this allegory refers, was a Mede, by his mother Mandane, but by his father he was a Persian: whence we learn from Herodotus, that Nebuchadnezzar foretold him under the idea of a mule,

i.e. a mixture of parentage. Now this kind of vehicle being used by the great, by princes, &c. the prophet alludes to such an one, very unusually equipped, approaching against Babylon, and raising great expectation, &c. Consider the different heights, different paces, different dispositions, &c. of an ass, and a camel: but that this refers to one person riding in it, is clear, verse 9. "Behold here cometh the *recab* of the man, רֹכֵב, the chief man, by excellence [vide FRAGMENT, No. 265, and on Solomon's Song,] conveyed by a pair of animals for riding, &c. and he said, Babylon is fallen," Cyrus has conquered all before him. This is very different from bishop Lowth, whose note I insert, to show the extreme difficulty of the passage.

"And he saw a chariot with two riders; a rider on an ass, a rider on a camel.] This passage is extremely obscure, from the ambiguity of the term רֹכֵב, which is used three times, and which signifies a chariot, or any other vehicle, or the rider in it; or a rider on a horse, or any other animal? or a company of chariots, or riders. The prophet may possibly mean a cavalry in two parts, with two sorts of riders; riders on asses, or mules, and riders on camels; or led on by two riders, one on an ass, and one on a camel. However, so far it is pretty clear, that Darius and Cyrus, the Medes and the Persians, are intended to be distinguished by the two riders, or the two sorts of cattle. It appears from Herodotus, i. 80. that the baggage of Cyrus's army was carried on camels. In his engagement with Croesus, he took off the baggage from the camels, and mounted his horsemen upon them: the enemy's horses, offended with the smell of the camels, turned back and fled.

"... a man, one of the two riders.] So the Syriac understands it; and Ephræm Syr."

Now, I think, the principles we have adduced, and the nature and form of the chariot, as we have understood it, agree perfectly with such circumstances, as we might expect to find adverted to, and foreseen by the prophet. Our principles will, I think, also explain another passage, which his lordship considered as nearly desperate; for he thus speaks of it in his notes, chap. xxii. 6.

"... the Syrian.] It is not easy to say what רֹכֵב אֲרָם, a chariot of men, can mean. It seems, by the form of the sentence, which consists of three members, the first and the third mentioning a particular people, that the second should do so likewise; thus רֹכֵב אֲרָם וּפְרָסִים, "with chariots the Syrian, and with horsemen:" the similitude of the letters ר and א is so great, and the mistakes arising from it so frequent, that I readily adopt the correction of Houbigant, אֲרָם instead of רֹכֵב, which seems to me extremely probable. The conjunction ו prefixed to פְּרָסִים seems necessary, in whatever way the sentence is taken; and it is confirmed by five MSS. one ancient, and three editions. Kir was a city

belonging to the Medes. The Medes were subject to the Assyrians in Hezekiah's time. See 2 Kings, xvi. 9. and xvii. 6. and so perhaps might Elam, the Persians, likewise be, or auxiliaries to them."

Let us now attempt to explain this difficulty. "And Elam, i.e. Persia, whose inhabitants were excellent archers, even from childhood, as Herodotus informs us, took the quiver, with the bow, no doubt, and slung it over the shoulder, while they each of them rode in a *recab* of a single man, the word is not here as before, *איש* *aish*, but *אדם* *adam*, placed on an animal for riding," which elsewhere we shall see is a very correct description of a class of vehicles. If we accept the *vau* ו, we may read, "And Elam took the quiver in his single-manned vehicle, and on his riding animals." This acceptance of *perashim* as animals for riding, seems very applicable. So Isai. xxx. 1. "Wo to those who go down to Egypt for help, and stay on horses, and hope in *recab*, chariotry, because they are great, and in animals for riding, *perashim*, cavalry, because they are strong," &c.

N.B. Litters are often, for the sake of state and magnificence, when used by bashaws, &c. carried by four horses: though this should seem to be an appendage of authority and power. Another appendage of authority and power, is a golden ball, on the

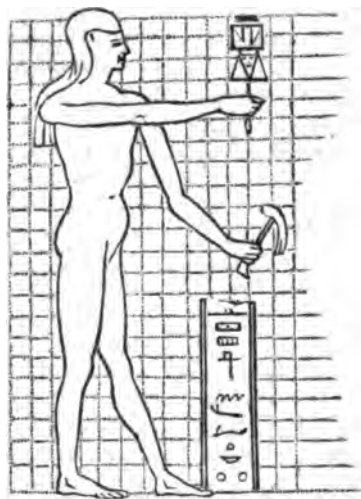
top of this carriage; by which, supposing the fact, the *recab* seen by the prophet's watchman, would easily be distinguished as belonging to a *chief* man. This kind of vehicle is called in Arabic *takht revan*, "moving throne," and is, with such distinctions, peculiar to princes, or others expressly permitted by the sovereign. Vide Frazer's Nadir Shah; et al.

#### EXPLANATION OF THE PLATE.

The upper figure on our Plate is copied from Mr. Dalton's representations of Egyptian costume; it is the travelling equipage of the superior ranks of life, such as bashaws, and other great men; or their wives.

The lower figure is copied from Dr. Pococke's Travels in Egypt, vol. ii. p. 187. who thus explains it:

"Some go in a smaller sort of carriage on the back of one camel, as may be seen at B. People of condition ride on a saddled camel, as is represented at D. The most extraordinary way of conveyance is a sort of round basket on each side of the camel, with a cover made at top, as may be seen at F. There is a cover over the lower part, which holds all their necessities, and the person sits crosslegged on it." [Vide on Genesis, xxxi. 30.]



#### ON THE METHOD OF PROPORTIONING IDOLATROUS HUMAN FIGURES, USED BY ANCIENT STATUARIES.

WE have had frequent occasion to regret the ignorance of learned men on the common arts of life, but on none more strongly than on those which we denominate the arts of design. In FRAGMENT, No. 220, we complained of their mis-translation of the working tools of the statuary; and this complaint we must

here repeat. Our translators have thus rendered a very descriptive passage, Isai. xlv. 12. "The smith with the tongs [Margin, *ax*] both worketh in the coals, and fashioneth it with hammers, and worketh it by the strength of his arms; yea, he is hungry, and his strength faileth; he drinketh no water, and is faint."

"The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes; and he marketh it out with the compass; and maketh it after the figure of a man; according to the beauty of a man, that it may remain in the house."

What can be the meaning of the phrase, "He fitteth this image with *planes*?" between the actions of marking it out with lines, and marking it out with compasses. Can a *plane* be employed in any part of the process of carving a human figure, in wood, or in stone? surely not. But if it could be so employed, certainly it would not be *before* the compasses had been used in proportioning it. For we ought to consider that the application of a plane, by a carpenter, is to smoothen the surface of a board, not to delineate any thing on it, but rather to erase what may be already there; whatever is rough, and rises above the superficies; and by the use of this word in the *plural*, we are led to the notion of one plane after another: first, a coarse jack plane, then a finer tool. We must own, however, that foreign versions have better rendered the passage, "The carpenter opens his rule, and traces it with chalk; he makes it with *squares*, [or he regulates it by the *square*]; he gives it form by the compass, &c. The LXX render, "he regulates it by *measure*:" Vulgate, "he forms it with red chalk, he sets it by the *square*." It appears then, that these interpreters understood the instrument called a *square*, used by carpenters, to be here intended: and so Scheuzer expressly explains it; not suspecting any other meaning of the word *square*.

Bishop Lowth is little nearer to the true sense, on the whole, whose rendering is,

"He marketh out the form of it with red ochre,  
He worketh it with the *sharp tool*."

We must now submit the words of this passage to careful examination.

1st, It is certain that the Hebrew word *sered*, signifies *red chalk*, or *red ochre*; a natural production of the earth. Pliny says, lib. xxxv. cap. 6. that "the *red chalk* of Egypt and Africa is most useful to workmen, as it penetrates best." This red chalk, *rubrica*, was known also to Homer, who describes the vessels employed in the Trojan war, as painted with it.

2dly, That *ḵav*, denotes a *line*, and that the prophet says, the carpenter *stretches out* this line; which we shall suppose him to have filled with red chalk, by rubbing it well in: then fixing this line tight at each end, and *springing* it, *striking* is the phrase among workmen, the red chalk will delineate, or mark the place of the line from end to end, wherever it has *struck*. This action is done every day among us. Now, a number of lines thus drawn at regular intervals, *horizontally*, and crossed by others at the same intervals, *perpendicularly*, will form so

many *squares*; these squares, thus obtained, will give points of intersection, and areas enclosed, which correspond with an original, squared in like manner; or, these squares may be used as a scale whereby to proportion a figure. [The process forms a regular principle, or procedure of art, and is of constant application; as appears in "The Artist's Repository."] This is the very meaning of the prophet; literally, "he makes it in the *squares*," *plural*. For,

3dly, That the word used by the prophet denotes *squares*, appears from the renderings of the LXX and Vulgate, though misapplied to an instrument, called a square. So, also, Exod. xxxviii. 5. "He cast *four* rings for the *four* ends," the four corners of the square, "of the grate of brass." Exod. xxvi. 4. "The uttermost edge of a curtain;" the corner of the square: in fact, the word signifies an *angle*; as the *angle* of an house, which is its frequent application; the external angle, which in most houses is square.

4thly, I am really unwilling to change the import of the word rendered compasses; to which instrument, it has been very long applied; but as the introduction of squares, and the application of them, in this instance, supersedes the use of *compasses*, and lays them aside entirely, I apprehend, we must take this word to mean an *outline*, the *contour*, the *circumference* of the figure drawn in among, and by means of, the squares. The outline of the human figure we know is *curve* in its parts; and this is the genuine idea of the word: *literally*, "and in the *curve* outlines he delineates it."

5thly, "And makes it according to the image of, *ḵan aish*," a chief man, a dignitary, a *sovereign*. See this idea confirmed on the subject of the figures of Baal, and of the kings of the East. Plate of Baal, Amos v. 26.

If the prophet had been thus *technical* in his description of this process, it is worth our while to understand his language, and to bring it to the test of experience. Very fortunately, among the mass of figures collected by Denon, in his lately published "Travels in Egypt," is one which perfectly illustrates this passage; and shows, that, in Egypt, a process was practised similar to that described by Isaiah in a manner so orderly; which we should recollect consists in, 1st, filling a line with red chalk; 2dly, stretching it over a surface; 3dly, striking it, and thereby, 4thly, forming lines; crossing these lines, thereby forming, 5thly, squares; 6thly, delineating the contour of the figure in these squares; and, 7thly, forming it with dignified proportion and majesty, to represent a sovereign; in a high style and character; a divinity fit for a niche in a temple consecrated to its service.

Neither is this all: for I understand the prophet, as saying, "When those of the same profession are called together to admire this figure, when it is *exhibited*, and awaits their honourable suffrages, even



then should the whole academy be ashamed of their idol, even then should they, as one man, stand astonished, and blush at their folly." The inauguration of statues, or opening them to public inspection was, as it still is in *statuary* countries, an occasion of great festivity, and gratification to the artists. *Vide* Nebuchadnezzar's golden image, Dan. iii.

Let us now attend to an actual instance, in illustration of these suggestions. Denon's explanation of plate cxxiv. No. I. in his *Travels in Egypt*.

"A figure, which I believe to be that of Orus or the earth, son of Isis or Osiris. I have seen it most frequently with one or other of those divinities, or making offerings to them, always a figure younger, and of smaller proportion, than themselves. I found this on one of the columns of the portico of Tentyra: it was covered with stucco, and painted. The stucco being partly scaled off, gave me the opportunity of discovering *lines traced, as if with red chalk*. Curiosity prompted me to take away the whole of the stucco, and I found the *form of the figure sketched, with corrections of the outline; a division into twenty-two parts; the separation of the thighs being in the middle of the whole height of the figure, and the head comprising rather less than a seventh part*. Had the Egyptians then a model, a rule, an original canon? Had they then an art, whose principles were fixed?" So far that artist: we may safely answer his questions in the affirmative; and may say, that to such a "model, rule, or canon," to such an "art whose principles were fixed," is the allusion of the prophet Isaiah in the passage before us.

As the figure which we have copied from Denon, for our head piece, explains the process to perfect satisfaction, and is an unquestionable instance, we shall close our investigation of the subject, by merely arranging the version of these stanzas. The whole passage is one of the most poetical effusions in Scripture; of which bishop Lowth says, "It far exceeds any thing that ever was written on the subject, in force of argument, energy of expression, and elegance of composition." Yes, surely; for the prophet was restricted by no hesitation on the score of public decorum; he exposes that vice with the whole fury of his poetical inspiration, at which Horace only sneers, lib. i. sat. 8.

*Olim truncus eram, autile lignum,  
Cum faber incertus, ædificum faceretne priapum,*

*Malus esse Deum. Deus inde ego, furum aviumque  
Maxima formide.*

.....

The sculptors of imagery statues are all of them vanity;  
Even their most highly valued, masterpieces, shall not profit them:  
Rather, they themselves witness against them;  
They neither see, nor know;  
Therefore, they shall be confounded.  
When one of them hath formed a deity,  
Or, when he hath cast a molten image,  
Is it profitable for any thing?  
Behold, all his fellow artists shall be ashamed,  
And the workmen themselves, who labour on the human statue,  
They shall assemble together, even all of them . . .  
They shall stand, they shall fear, they shall be ashamed as one man,  
[At the public exhibition of this figure as a work of art.]  
The worker in iron, he sharpeneth the sacred tool;  
He worketh it in the glowing coals,  
And with his hammer giveth it a proper shape,  
And laboureth it with the power of his arm;  
Surely, too! he is hungry, and his strength faileth;  
He drinketh no water, and is faint.  
The worker in woods; he stretcheth out the line;  
And strikes it, coloured with red chalk:  
He sketches it, the figure, in among the squares,  
And in its contours he correctly delineates it.  
Yea, he executeth it, in a style, according to the character of a superior man,  
According to the glory, in beauty, of the human form,  
That it may dignify a sacred station in a temple.

Such seems to be the sentiments, and such the language of the prophet. Whoever is acquainted with the history of art, well knows the emulation among ancient artists, knows too, that the language of the prophet is not only correct and technical, but strongly descriptive of what, after all, is indescribable, that spirit of exertion and rivalry, of appropriating personal fame, national honour, and civic dignity, to which we are beholden for the productions of a Praxiteles and a Phidias; for the Venus of Cnidus, for the Hercules of Glycon, and for the Pythian Apollo: those more than mortal statues of the artist, and amateur! not of their own day only, when they were fresh from the master's hand, but of the present age also, which justly appreciates their merit as invaluable, while it pities that blindness, that depravity of heart, which led their votaries to adore them as *simulachra* of deities, if not as deities themselves; marble though they were!



### THE HYÆNA.

It is rather extraordinary that a creature so well known in the East, as the hyæna is, should be so seldom mentioned in Scripture. We have two places where it is understood to be named: the first is, 1 Sam. xiii. 18. "the valley of Zeboim." Aquila renders "of the *hyænas*;" and the second place is, Jer. xii. 9. where the LXX render the "speckled bird" of our translation, by "the cave of the hyæna." Bouchart exerts himself to establish the hyæna in this place, and Mr. Parkhurst, with great satisfaction supports him. Scheuzer also looks this way: they would render, "Is then my heritage to me as a fierce hyæna? Is there a wild beast all around upon her?" Without depreciating this version, let us examine the passage. "I have forsaken my [VERY] house, my constant abode: I have left my heritage. Why so? for what cause? My heritage was to me as a lion's lair in the marshy places of the forest; its inhabitant gave out its growl against me, thereby repelling me when I approached to visit it; insomuch that therefore I hated it. Like the OITH TJEBUO is mine heritage to me: the OITH turns himself every way round upon it, forbidding my approach at any part. Therefore, go, assemble yourselves all ye wild beasts of the field; proceed to devour it, rushing into it on all sides." But I could almost wish to connect the field with the following words; to this purpose: "Go, in a general body, all wild beasts; proceed to devour, what should be, THE fertile field;" which is the meaning of the word *shadai*, rendered "field;" and fixes the subject to be devoured. The idea seems to be that of a person, who having met with ingratitude, leaves the ingrateful to all calamities; his field having got one wild beast in it, he relinquishes it to all wild beasts. The

question is, what is this wild beast, this *oith tjebuo*? Let us investigate the import of the words.

The word *oith* signifies "the rusher;" whether bird, beast, or man. The word *tjebuo* signifies *striped*, or *streaked*: the "striped rusher," then, is the literal rendering of the words used. Is this *rusher* a beast or a bird? It is taken for a *bird* by our translators, and by Jerom, who has led the modern versions; but it is clear the LXX took it for a beast, and that beast the hyæna: but why is the heritage the *cave* of this beast? and this *cave* the LXX seem to say, *circulate* it. Nevertheless, this agrees with the idea above suggested, of a fruitful field, into which a wild beast had got, and where he turns himself every way, to repel the proprietor; but then this obliges us, by parallelism, to take the lion of the former verse, for the lion's *lair*, or *den*, which is not mentioned, though it may be implied, in the original. The hyæna is the animal most probable to be this *tjebuo*, at present; and as such we receive it. "It is well known at Aleppo," says Russell; "lives in the hills at no great distance from town; and is held in great horror." Is the size of a large dog. Is remarkably *striped*, or *streaked*. It has much similitude to the wolf, in nature and form; but has only four toes on each foot, in which it is very nearly singular. It is extremely wild, sullen, and ferocious; will sometimes attack men; rushes with great fury on flocks and cattle. It ransacks graves, devours dead bodies, &c. Is untameable.

I cannot avoid suggesting a *possibility* that that very obscure animal the *sheeb*, may be the *tjabuo* of this place. I find the following account of it in Russell, vol. ii. p. 185. "The natives talk of another animal, named *sheeb*, which they consider as distinct

from the wolf, and reckon more ferocious. Its bite is said to be mortal ; and that it occasions raving madness before death . . . is like a wolf . . . is perhaps only a mad wolf. Long intervals elapse in which nothing is heard of the *sheeb*. In 1772, the fore part and tail of one was brought from Spheery to Dr. Freer. It was shot near Spheery ; was one of several that had followed the Bassora caravan over the desert, from near Bassora to Aleppo. Many persons in the caravan had been bitten, all of whom died in a short time, raving mad. It was reported that some near Aleppo were bitten, and died in like manner ; but the doctor

saw none himself. The circumference of the body and neck rather exceeded that of the wolf. Colour, yellowish gray." If an animal of properties so terrible had taken its abode in any person's heritage, no wonder he should abandon it to its fate. As the creature was scarce, never seen by Dr. Russell, or his brother, may this account for the ignorance of translators ? Were a mad dog to get into any person's house in England, would he not quit it ? This creature coming from the desert, agrees with "the valley of *Zeboim, toward the wilderness*," in Sam. N.B. No mention of *streaks*.

### LAMENTATIONS IV. 3.

EVEN THE SEA MONSTERS DRAW OUT THE BREAST ;  
THEY GIVE SUCK TO THEIR YOUNG ONES.

WE have had, and shall have again, repeated occasions of wishing for better acquaintance with the natural history of the East, especially in those interpreters whose public translation is the voice of authority ; among other instances we notice that of rendering *tahash*, Numb. iv. 10 ; Ezek. xvi. 10. et. al. by the badger, which should rather be a kind of seal ; and that of rendering תַּנִּין *tannin*, in the passage under consideration, "*sea monsters*," which draw out the breast, and give suck. Now philosophy knows nothing of *monsters* ; whatever is capable of posterity, of having young ones to suckle, is no *monster*. I know that this word *tannin*, is supposed by those who have endeavoured to understand the natural history of the Bible, to denote a whale, or the whale kind : but, I rather wish to restrain it to the *amphibia*, to that class of animals which haunt the shores, as well as frequent the waters. To justify this idea, let us inquire how the *tannin* are described in Scripture.

We observe, first, that these *tannin* are frequently associated with the crocodile, which we know is completely amphibious, taking the leviathan for that creature : as Psalm lxxiv. 13. "Thou brakest the heads of the [*tanninim*] dragons in the waters ; thou brakest the heads of the *leviathan* in pieces, and gavest him to be meat to the people inhabiting the wilderness." Isai. xxvii. 1. "The Lord shall punish leviathan . . and he shall slay the [*tannin*] dragon that is in the sea." As the *tannin* is associated with the leviathan, it is clear it cannot be that creature, in these passages.

Those commentators who have supposed that *tannin* means a whale, must relinquish that opinion when considering the expressions of the prophet Malachi, i. 3. "I disliked Esau, and gave his mountains to solitude, and his inheritance to the *tanuth* [dragons, Eng. Tr.] of the wilderness." Now, to say nothing of the scarcity of whales in the Red Sea, where only they could visit the inheritance of Edom ; how can whales

come on shore to possess these inheritances, since whales are not *amphibious*, but always remain in the deep ?

The LXX render this word, Lam. iv. 3. by *dragons* ; the Vulgate by *lamia* ; but neither dragons, i.e. serpents, nor lamia, have breasts, or suckle their young. The LXX read sometimes *εχμει*, *hedgehogs*, and elsewhere *sirenes* ; the Vulgate also reads "*sirens in the houses of pleasure*," Isai. xiii. 22. so that we may perceive, this word *tannin*, and its relatives, has been a perplexity to translators, as well ancient as modern.

But what are the characteristics of the *tannin* in Scripture ? 1st, It is evidently a creature of the amphibious kind ; as appears from passages already adduced. 2dly, It suckles its young ; and *draws out* the breast. 3dly, It is capable of exerting its voice very mournfully, as appears, Micah i. 8. "I will make a *wailing* like the dragons" [*tannin*] when do dragons, i.e. serpents, *wail* ? when do they mourn and *lament* ? 4thly, It is capable of holding its breath a while, of drawing in vehemently a quantity of breath, and, consequently, of emitting it with violence, of *panting*, as Jer. xiv. 6. "The wild asses stand on the high places : they puff for breath, or puff out breath, like *tannin* [dragons] their eyes fail because there is no grass." By these properties we may discover the *tannin*.

I propose to submit to the reader, rather a class of animals than any distinct species, or individual, because I am not altogether certain how many of those facts which are known to us, were known in Syria : nor what kinds, of the same class of creatures, were most likely to furnish subjects of comparison to the writers in Judea, &c. Besides which, I presume, we must make allowances for the different countries to which these *tannin* are referred : as, to Egypt, to Babylon, &c. whose species might differ from each other, perhaps, considerably.





I shall consider the seal, and its relatives, as answering to many particulars of the *tannin*, as already noted.

THE SEAL, FIG. A. ON THE PLATR.

The vulgar name is sea calf; and on that account the male is called the bull, the female the cow. The Latin name is *phoca*: Dr. Charlton derives this word *φωκη* from *βωκη*, *boatu*, denoting a hoarse voice, a lowing, which it makes, An. Pisc. p. 48. The lodgements of the seal are hollow caves in rocks, or caverns near the sea, out of the reach of the tide: in summer they come out of the water, to bask, or sleep, in the sun, on the top of large stones, or shivers of rocks, and that is the opportunity taken to shoot them: if they chance to escape, they hasten toward their proper element, the sea, flinging dirt and stones behind them, as they scramble along; at the same time *expressing their fears by PITEOUS MOANS*: but if they happen to be overtaken, they make a vigorous defence with their feet, and teeth, till they are killed.

The flesh of these animals formerly found a place at the tables of the great; as appears from the bill of fare of that vast feast which archbishop Nevill gave, in the reign of Edward IV. *Vide Leland's Collectanea.*

Some are as large as a cow; from that downward to a small calf. They feed on fish; are very swift in their proper depth of water, and dive like a shot. The seal brings her young about the beginning of autumn. Our fishermen have seen *TWO SUCKING THEIR DAM AT THE SAME TIME, AS SHE STOOD IN THE SEA IN A PERPENDICULAR POSITION.* Their young are at first white, and woolly. Seals swim with their heads above water: *CANNOT CONTINUE LONG UNDER WATER; ARE THEREFORE VERY FREQUENTLY OBLIGED TO RISE TO TAKE BREATH; and often float on the waves.*

They swim with vast strength and swiftness; frolic greatly in their element, and will sport without fear about ships and boats; on a ship's approaching the isle of Lobos, near the river Plata, it is met by shoals of seals, who will hang by their fore feet to the sides of a vessel, staring at the crew; then drop off, and pass and repass the vessel for a considerable time, Muratori, Hist. Paraguay, 229. which may have given rise to the fable of *sea nymphs and sirens.*

Their docility is very great, and their nature gentle: there is an instance of one which was so far tamed as to answer to the call of its keeper, crawl out of its tub at command, stretch at full length, and return into the water when directed; and extend its neck to kiss its master as often, and as long, as required. Dr. Parsons, Phil. Trans. vol. xlvii. p. 113. Seals are often eaten by voyagers. Seals are found in the Caspian Sea; also in the Mediterranean; eight or nine feet long, described by Aristotle, Hist. An. lib. ii. cap. 1.

These extracts are from Mr. Pennant; principally

from his British Zoology. I shall add various points of remark from the same author, all referring to seals, though not to the same species: some are from his Arctic Zoology, also.

"The skins of the largest seals are cut into soles for shoes. The women make their summer boots of the undressed skins; and wear them with the hair outermost, p. 157. The skins of the young are sometimes used to lie on, p. 159. Bites hard; barks, and *whines*: will weep on being surprised by the hunter. The skins of the young form the most elegant dresses for the women, p. 162. has one young, rarely two, *which it suckles on fragments of ice, far from land.* The skin made into boots, is excellent for keeping out water, p. 164. they live chiefly on rocky shores, or lofty rocks in the sea, *and by their dreadful ROARING are of use in foggy weather to warn navigators,* p. 173. Some kinds live in families; each male has from eight to fifty females, whom he guards with the jealousy of an Eastern monarch; a family sometimes amounts to 120, including the young. *The males are very fond of their young*: in case a young one is carried off, he melts into the deepest affliction, and shows all signs of deep concern. The female when with its young is very fierce; and *excessively fond of it.* One of lord Anson's sailors was killed by the enraged dam of a whelp, which he had robbed her of. The males are very lethargic, fond of wallowing in miry places, lie and *grunt* like swine; but sometimes *snort like horses in full vigour.* Some are 26 feet in length; have a fierce look; the old ones *snort and roar like enraged bulls*: the females make a noise like calves; the young bleat like lambs. A female seal that has young, sometimes instead of flying the field, *will, in the most vehement rage, fly at the Greenlander, who attacks it.*" So far Mr. Pennant.

In tracing the connections of the seal kind, with those other branches of natural history to which they are allied by their manners, &c. we come to the morse, the walrus, and the manati; but as it is probable the two first were unknown in Judea, I shall only offer a few hints on the *manati*: as I think it likely this may be a creature more directly referred to in sacred Scripture than others, because it inhabits the Indian Ocean.

THE MANATI.

It has no voice; but *makes a noise by hard breathing like the snorting of a horse*; brings forth its young in the water; *suckles* them there; has a broad horizontal tail, without any rudiments of hind feet; consequently it never goes ashore, or climbs rocks, &c. being incapable of walking. They frequent the edges of the shores; live in families; a male, a female, a half grown one, and a very small one. The females oblige the young to swim before them, while the other old ones surround, and, as it were, guard them on all sides. The affection between the male and female is very great;



for if she is attacked he will defend her to the utmost ; and if she is killed, will follow her corpse to the very shore, and swim for some days near the place where it has been landed. Some are 28 feet long ; weigh 8,000 lbs. If a female, which has a young one, is struck, she takes it under her fins, or feet, and shows, even in extremity, the greatest affection for her offspring ; which makes an equal return, never forsaking its captured parent.

I think we have now described a class of creatures, which may justly claim preference over the sea monsters of our translation : they are, 1st, *amphibious* ; 2dly, affectionate to their progeny ; 3dly, vocal ; and, 4thly, their breathing is like to the snorting of a horse, &c. We know also that they are found in the Mediterranean, consequently on the coast of Judea ; in the Red Sea, [vide FRAGMENT, No. 492,] consequently on the coast of Edom ; in the Indian ocean, consequently they might go up the rivers, as the Tigris, &c. to Babylon, &c. which issue therein ; and, in short, they appear, under one species or other, to be capable of fulfilling all the characters which are attributed to the *tannin* in Scripture.

The reader will recollect that I have not presumed to determine the species, but have merely attempted to establish the propriety of rendering *tannin*, by the class of *amphibia*.

But we ought to observe in further support of our principles, 1st, that the leviathan is said to be given for meat to the people ; so these *tannin*, *amphibia*, are mostly eatable, and some are excellent eating ; they are therefore properly associated with him.

2dly, The word *שָׁמֶמֶת* *shememah*, rendered "in solitude," Mal. i. 3. in reference to the mountains of Edom, should, to establish the usual parallelism, be an animal. Now the word *שָׁמֶמֶת* *shememith* is so nearly the same word, that I think it may be taken as equivalent ; and this word signifies a *spider*, says our translation, Prov. xxx. 26. a *lizard*, says Bochart, Works, vol. ii. p. 183. Without examining this, observe how the sentiment of the prophet stands, under this rendering. "But I disliked Esau, and placed on his elevated places, his mountains and hills, i.e. they were overrun with spiders, or lizards : and his heritages, his levels, his shores, and strands, they were occupied by amphibious animals, who dwell far from man in wastes and deserts, insomuch that Edom acknowledges, we are impoverished, &c. Does not this strengthen the energy and poetry of the passage ?

3dly, As some of these *amphibia* live wholly on grass, i.e. vegetables growing in or near the sea ; it makes one similarity between them and wild asses.

4thly, It may be guessed that the *sirens* of the LXX and of Jerom, refer to some of the tribes of animals of which we have been speaking ; and so perhaps does their *lamia* : for these creatures so far resemble the human species, 1st, as to have a kind of hands, i.e. not fins, but fingers, with nails on them ;

2d, the females have breasts, and suckle their young ; 3d, their union is *more humano*.

Indeed, I would not close this subject, without endeavouring to show by what means the LXX, Vulgate, &c. were induced to adopt their renderings of *sirens* and *lamia* : for these are names yet given to the manati : so we read in Barbot's Voyage to Congo [Churchill, vol. v. p. 517.] of "a fish by the inhabitants called *ambisangalo*, and *passengoni* ; by the Portuguese, *peixe molher*, or *woman fish* ; by the French *syrene* ; and the English, *mermaid* ; they have short arms, hands, long fingers, which they cannot close together, because of a skin growing between them, as in the feet of ducks and geese, [vide FRAGMENT, No. 492.] The females have TWO STRUTTING BREASTS : their flesh tastes like pork. Merolla says, the river Zaro has plenty of these monstrous fishes, or MERMAIDS resembling a woman upward, but the lower parts like a fish : when hurt they are said to give a cry like the human voice." We have only to imagine that the same circumstances were reported in the same manner anciently, as they are at present, and we see the reason of these names being adopted by the ancient translators, who do not appear to have been so far absolutely misled, as some not adequately informed have supposed : though certainly it is probable their acquaintance with the animals really meant in these passages of sacred Scripture was but inaccurate.

#### EXPLANATION OF THE PLATE.

A. Is a seal from Pennant, of the kind common on the British shores. The reader will observe the make of his feet, &c.

B. Is the seal, or Phoca, from Buffon. This kind inhabits the Mediterranean : and as it is described by Aristotle, it must needs be known in Judea. The reader will fancy, if he pleases, a likeness to the human countenance.

C. Is from Stedman's Narrative of an expedition to Surinam, p. 176. vol. ii. the remarkable bluntness of the nose of this animal, leads to the supposition of a difference of species ; [the upper figure has a nose equally remarkable for its length,] as this figure wants the tail, I have added D. which is from Barbot's Voyage to Guinea, in Churchill's Voyages, vol. v. p. 104. It is designed, no doubt, to show the manner in which the female manati carries and embraces its young when in danger. Barbot also tells us, "the longest manatis are twenty feet long ; the skin is made into bucklers, which are musket proof ; the female has TWO BREASTS much resembling those of the black women ; SUCKLES its young ; they feed in large herds, in many parts of the East Indies ; the flesh tastes like veal ; it feeds on grass on the banks of rivers ; it has not a free respiration, and therefore often thrusts out its snout above water to take breath, p. 562, 563, of Churchill, vol. v.



Upon the whole, I think we may consider the *taksh*, as decidedly a seal; but *tannin* as being of a more extensive import; not fishes, not cetaceous; but animals resident both in land and water, *amphibia*. Now by what English word shall we describe this genus of animals? are we reduced to the Latin word *amphibia* in an English translation? how shall we describe them to our countrymen?

.....  
Though I believe what has been already said may be taken as corresponding to a general idea, and an idea sufficiently correct, of the class of creatures described by the word *tannim*, yet it may not be amiss if we offer a few hints in addition. First, of the word itself: it appears under different forms; 1st, TANNUTH, *feminine*, Mal. i. 3. 2dly, TANNIM, *masculine*, freq. sometimes perhaps singular, at others dual, or plural. We have also a word usually referred to the same root. 3dly, *tannin*, Exod. vii. 9, 10, 12. And, 4thly, *tanninim*, which I presume is the plural of the former, Exod. vii. 12; Lam. iv. 3.

I do not know that we can reduce this word, in search of its root, to still greater simplicity; but, I think if the word *leviathan*, in which *tan* is one of the compounds, was separated into its parts, *Levi* and *than*, or *tan*, they might readily be taken to signify, *Levi* the *jointed*, *RIVETTED*: and *tan* the *drawn out*, *elongated*, *lengthened*: that is to say, "the long animal with rivetted scales;" a very expressive name, and an accurate description of the crocodile. The same, I guess, is the import of *tan* in *taneh*, used as a verb, Judg. v. 11. "Instead of the noise of the archers at the places of drawing water, there shall they, those who draw water, rehearse, וְנִסְּנוּ *tanu*, draw out, PROLONG mutual discourse, conversation, or remarks, on the subject of the righteous acts of the Lord;" they shall be so full of their subject, that they shall extend their reciprocal communications to a great length. So, Judg. xi. 40. "The daughters of Israel went yearly, four days in a year, לְתַנּוּ *leta-nuth*, to prolong, i.e. conversation, kindness, visits, &c. with the daughter of Jephthah."

Should we transfer the preceding idea to animals, we shall find it describes a class of creatures which are of *lengthened* form: whose hinder parts at least are in some degree *taper*, and *drawn out*. The reader will observe that this agrees precisely with the figures on our Plate, all of which are more or less round and full in the front of their bodies, but are *drawn out*, *protracted* in their hinder parts. Even *whales*, by which our translators sometimes render *tannim*, are *drawn out*, toward the tail, though of great breadth at the head and shoulders.

These principles, if they be just, exclude the whole class of *amphibia* which have short bodies; such as frogs, toads, turtles, tortoises, &c. for though some of these may have an appendage which forms a tail, yet they can hardly be called "*lengthened out*

animals:" their shells, or bodies, being round, not oblong, or protracted, to any degree deserving notice: and I think the general usage of Scripture in reference to this word will justify the inferences which I have drawn from such passages, as have now been the subject of our consideration.

I feel a reluctance also in admitting that *dragons*, i.e. great serpents, are described by this word; but if the dragon was, as I believe it really was, a notion originally derived from the crocodile, and if it be also ancient, then the word *dragon* may be more nearly allied to the import of the word *tan*, than the usual acceptance of it should lead us to believe.

I cannot quit this subject without wishing for some decisive character, whereby to direct the application of these words to different creatures, though of the same class: does *tannin* signify precisely the same creature as *tannim* and *tannuth*? I should think not; but how to ascertain the distinction, or where to point it out, or by what marks of dissimilarity to discern them, I acknowledge my ignorance.

We have this word *tanninim*, with the epithet, גְּדוּלִים *gedulim*, *great* annexed to it. So, Gen. i. 21. "God created *great* whales," Eng. Tr. And then I presume it may be much nearer to the signification of a whale, or very large amphibious animal *using the sea*: for we ought to recollect that some *amphibia* inhabit fresh water, as rivers, lakes, ponds, &c. while others inhabit the sea; and possibly *tannim* may be composed of *tan*, a long creature, and יָם *im*, the sea, i.e. a long-shaped sea and land animal." But, supposing this may be admitted, will it justify the accepting of *tannin* or *tannuth*, as *amphibia* inhabiting fresh waters, whether ponds or streams, while *tannim* are salt water *amphibia*?

Upon the whole, we may include in the class of *tannin* all lizards from the *eff* or *water-newt* to the *crocodile*, provided they be amphibious, which excludes the *chameleon*, &c. we include also, the seal, the *manati*, the *morse*, &c. and I should include the whale kind if they came on shore, but as they remain constantly in the deep, I presume to think they must be referred to the class of fishes. Moreover, whether the East might anciently have any knowledge of the whale kinds, properly so called, deserves inquiry, before it be admitted as certain.

The words before us occur frequently in Scripture, as we shall find in the EXPOSITORY INDEX: and whether any of them oblige us to consider the animal expressed by them as a serpent, may there perhaps be considered. I own some of them look very strongly that way, yet I think there are insuperable objections to it.

N.B. Perhaps the sense of *smoke*, which in the Chaldee is expressed by a word from the same root, may be derived from the idea of a vapour, &c. *lengthened*, *drawn out*: for so smoke appears to be when rising from the fuel.

The following extracts from Dr. Parsons's dissertation on the class of the *Phocæ Marinæ*, may contribute to direct our opinion on the nature of these amphibious animals, *Phil. Trans.* vol. *xlvi.* No. 15, p. 109.

"All the species of *phocæ*, this being the generical name, have among them a very great likeness to each other, in the shape, not only of their heads, but also of their bodies and extremities. They are webbed nearly alike, are alike reptile, viviparous, bringing forth, suckling, and supporting their young alike; and, in fine, all have the same title to these appellations, *phocæ*, *vitulus marinus*, *sea cow*, *sea lion*, &c.

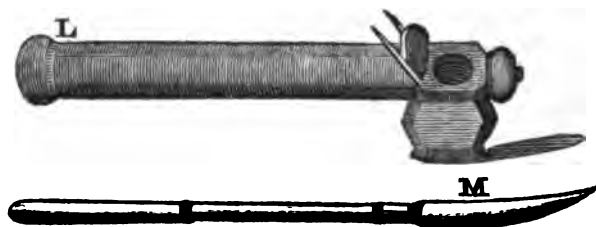
"The *manati* is also a *phocæ*, and is one of those species which grows to a prodigious size. The great skin, in the museum, is that of a *manati*; which seems to me to agree with the other species of this family, in every essential part, except broad bifid webs, instead of webbed feet: and Peter Martyr gives an account of one of these, which was thirty-five feet long, and twelve thick.

"This author describes the *manati* very fully; and then tells this remarkable story:

"A governor, in the province of Nicaragua, had a young *manati*, which was brought to him, to be put into the lake Guanaibo, which was near his house; wherein he was kept for the space of twenty-six years; and was usually fed with bread, and such like fragments of victuals, as people often feed fish with in a

fish pond. He became so familiar, by being daily visited and fed by the family, that he was said to excel even the dolphins so much celebrated by the ancients for their docility and tameness. The domestics of this governor named him *Matto*; and at whatsoever time of the day they called him by that name, he came out of the lake, took victuals out of their hands, crawled up to the house to feed, and played with the servants and children; and sometimes ten persons together would mount upon his back, whom he carried with great ease and safety across the lake."

"There are some species of this genus of the *phocæ*, which never grow to above a foot long; and there are of all sizes at full growth from these to the *manati* and *walrus*. The skins of every species have short hair, and their colours are variegated from the straw colour and yellow to the deepest brown and black. They are sometimes regularly brindled, sometimes curiously spotted; sometimes in brown clouds upon a yellow ground, like that of a pied horse; and sometimes the brown or black occupies the greater part of the skin, having less of the yellow; and, in short, even those of the same species are as variously spotted or clouded as the hounds in the same pack; and it is probable, that, in unfrequented islands and countries, other species of this tribe are yet undiscovered."



INKHORN. EZEKIEL IX. 2.

And behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's INKHORN by his side.

THIS figure is from Dr. Pococke, who describes it as "an inkhorn, which the writers and tradesmen stick into their girdle, and is very convenient, the top shutting down; at the end it opens; and pens and a penknife, are put into it."

The reader will recollect that the pens are usually of reed, *calamus scriptorius*: and that the writing of the East is strong and black.

The following are Mr. Harmer's observations on this passage of the prophet, vol. ii. p. 459.

"The modern inhabitants of Egypt appear to make use of ink in their sealing, as well as the Arabs of the desert, who may be supposed not to have such conveniences as those that live in such a place as Egypt: for Dr. Pococke says, that "they make the impression of their name with their seal, generally of cornelian, which they wear on their finger, and which is blacked when they have occasion to seal with it."

"This may serve to show us, that there is a closer connection between the vision of St. John, Rev. vii. 2. and that of Ezekiel, chap. ix. 2. than commentators

appear to have apprehended. They must be joined, I imagine, to have a complete view of either. St. John saw an angel with the *seal* of the living God, and therewith multitudes were sealed in their *foreheads*; but to understand *what sort of mark* was made there, you must have recourse to the *inkhorn* of Ezekiel. On the other hand, Ezekiel saw a person equipped with an *inkhorn*, who was to mark the servants of God on their foreheads, with *ink* that is, but how the ink was to be *applied* is not expressed; nor was there any need that it should, if in those times ink was applied with a seal: a seal being in the one case plainly supposed: as in the apocalypse, the mention of a seal made it needless to take any notice of an inkhorn by his side.

"This *position* of the inkhorn of Ezekiel's writer may appear somewhat odd to an European reader, but the custom of placing it by the side continues in the East to this day. Olearius, who takes notice, *Voy. en Moscovie*, &c. p. 357. of a way that they have of thickening their ink with a sort of paste they make, or with sticks of Indian ink, which is the best paste of all, a circumstance favourable to their sealing with ink, observes, p. 817. [Dr. Shaw also speaks of their writers suspending their inkhorns by their side. I should not therefore have taken any notice of this circumstance, had not the account of Olearius led us to something further.] that the Persians carry about with them, by means of their girdles, a dagger, a knife, an handkerchief, and their money: and those that follow the profession of writing out books, their *inkhorn*, their penknife, their whetstone to sharpen it, their letters, and every thing the Moscovites were wont in his time to put in their *boots*, which served them instead of pockets. The Persians, in carrying

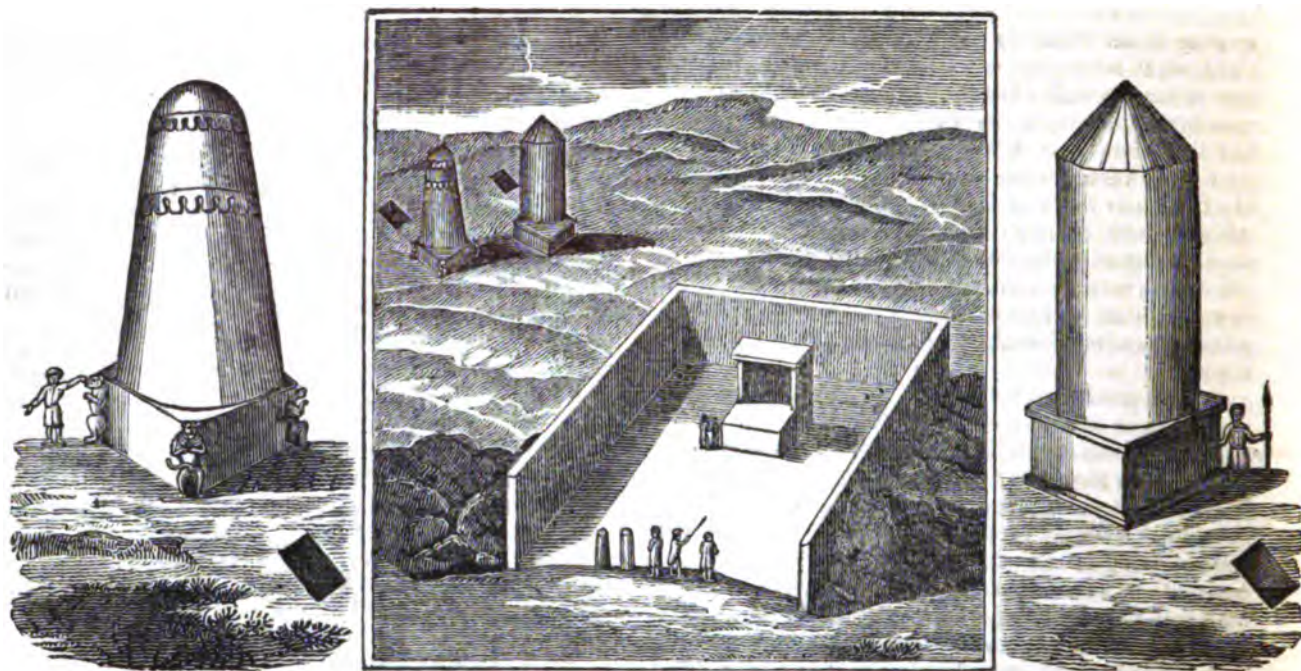
their inkhorn after this manner, seem to have retained a custom as ancient as the days of Ezekiel; while the Moscovites, whose garb was very much in the *Eastern taste* in the days of Olearius, and who had many *Oriental* customs among them, carried their inkhorns and their papers in a very different manner. Whether some such variation might cause the Egyptian translators of the Septuagint version to render the words, a *girdle of sapphire, or embroidery on the loins*, I will not take upon me to affirm: but I do not imagine our Dr. Castell would have adopted this sentiment in his Lexicon, see Lowth upon the place, had he been aware of this Eastern custom: for with great propriety is the word *keseth* mentioned in this chapter three times, if it signified an inkhorn, the requisite instrument for sealing those devout mourners; but no account can be given why this *keseth* should be mentioned so often, if it only signified an embroidered girdle."

It should be recollected also, that in the East, the artisans carry most of the implements of their professions in their girdles; the soldier carries his sword the butcher his knife; and the carpenter carries even his hammer, and his saw.

#### EXPLANATION OF THE FIGURES.

L. is the *inkhorn*; its cover lifted up: it seems to resemble those among ourselves, which are made of leather; and which I think are known by the name of "Edinburgh inkhorns."

M. The knife usually carried in the handle of the inkhorn: but in this instance, I presume it is too long for that purpose: as I do not perceive that it is capable of being divided.



### PLACE OF FIRE, OR FURNACE. DANIEL III.

EXTRACT FROM MR. MAUNDRELL'S TRAVELS, PAGE 20.

"THIS dike was on the north side of the serpent fountain: and just on the other side of it we espied another antiquity, which took up our next observation. There was a court of fifty-five yards square, cut in the natural rock; the sides of the rock standing round it, about three yards high, supplied the place of walls. On three sides it was thus encompassed; but to the northward it lay open. In the centre of this area was a square part of the rock left standing; being three yards high, and five yards and a half square. This served for a pedestal to a throne erected upon it. The throne was composed of four large stones, two at the sides, one at the back, another hanging over all at top, in the manner of a canopy. The whole structure was about twenty feet high, fronting toward that side where the court was open. The stone that made the canopy was five yards and three quarters square, and carved round with a handsome cornish. What all this might be designed for, we could not imagine; unless perhaps *the court may pass for an idol temple, and the pile in the middle for the throne of the idol*: which seems the more probable, in regard that Hercules, i.e. the sun, the great abomination of the Phenicians, was wont to be ADORED IN AN OPEN TEMPLE. At the two innermost angles of the court, and likewise on the open

side were left pillars of the natural rock; three at each of the former and two at the latter."

The conjecture of Mr. Maundrell is every way ingenious, and probable, that the scene before us is a temple of the sun; now, we know that besides Hercules, Bel or Baal was another name of the sun, and that in the East, especially, this name prevailed, and was general, and that the element *fire* was its object. Without further introduction, I beg the reader to grant me that the golden image erected by Nebuchadnezzar, Dan. iii. was that of Bel, [we have examined its *proportions*, &c. in FRAGMENT, No. 150,] that it stood in an open temple, or court, in form somewhat like that in our print: that the king ordered the execution of the three Hebrews to take place in the *presence* of this image, in its very court. I shall not conceal, that this last concession would give a very different aspect to the history of the deliverance of these Jewish worthies, from what is usually understood at present: but whether a different understanding may not lead to a better, is what, I hope, may be indulged as a *query* at least.

Observe, 1st, The Chaldee word used to denote what is rendered "burning fiery furnace," [ܐܬܘܢ *atun*, emphatically *atuna*] signifies simply "a place of fire;" without determining its form, construction, or

use. To suppose therefore that it was a close, confined, as it were, solid building, is to limit the import of the original term unwarrantably. Mount *Ætna*, *ÆTUNA*, in Sicily, seems to have derived its name from this word, as a place of fire, a volcano, which had several flaming mouths, each of which mouths was a *furnace*; as Virgil calls them, *Eneid* iii. 571. 582; *Georg.* i. 471. *Vide* *Lucret.* vi. 681; *Ovid, Metam.* xv. 340. and this idea of a volcano, is perfectly applicable to the use of this word in the Targum; for we know that Sodom, &c. was destroyed by a volcano, "and the smoke of the city went up as the smoke of a *furnace*," which the Targum renders "the smoke of an *atuna*;" i.e. a place of fire, *Gen.* xix. 28. Now, the smoke arising from an extent of country, the smoke from a volcano, is by no means to be limited by the idea of a building, a furnace, a kiln; but is much more open, spacious, and broad.

The account of the *apocryphal* writer of the history of this miracle, says, that "the angel of the Lord descended, and smote the flame of fire out of the *furnace*, or place of fire, and made the middle of the furnace, as if a *moist, dewy, whistling*, wind" was passing over it. Now, if it was exposed to the passage of wind over it, it could not be a closed building. This seems to be finally determined, by the recollection that Nebuchadnezzar *saw* what was passing within this place of fire; which he could not possibly do, if it was closed like our tile kilns; but if it was open, like the place of fire in our print, he might very easily be a spectator of every occurrence.

We are now to consider the propriety of supposing that Nebuchadnezzar had erected his image in the plains, *levels*, observe, of Dura; and that, before it was an open court, around which stood the worshippers; but that on the refusal of the Hebrews to worship it a fire was kindled in this court, like those used in burning victims to Moloch; like those used in India, for the burning of Indian women; like those formerly used in burning the martyrs, &c. in Smithfield; and that the king (as on one occasion a lord mayor of London, in Smithfield) commanded in person, justice to be done on the delinquents. This notion of an open furnace, or place of fire, appears to me of consequence to be understood and to be adopted, instead of that closed structure of brick, which has usually been represented: as it appears to be more congenial to the customs of the country, to the idolatry of the people, and to the supposed dignity of the occasion. It leads us also to infer, that this transaction passed in the very sight, so to speak, of this golden image; in defiance of its influence, and power, which certainly must be admitted as most vigorous, most concentrated, within the sacred precincts of its own divine residence: yet here, where most competent to exertion, it was baffled, counteracted, and defeated.

I see no just reason for doubting but that the open temple, mentioned by Mr. Maundrell, being in the country of Tyre and Sidon, was used for the worship of the Tyrian Hercules; who was, as hinted, the Baal of the East, i.e. the sun; whose representative on earth was the element fire. This element we know was worshipped in Chaldea, and the Chaldeans boasted of their deity as superior to all others, because he was able to consume their representations, whether of wood, stone, metal, &c. The same notion of the identity of these deities was entertained by the Tyrians; and hence we read, that to prevent his desertion from their city, they chained the statue of Hercules to the altar of Apollo. If then the deity of the Tyrians was the same as the deity of the Chaldeans, we may infer that the rites of his worship were much the same in both countries, and since we find an *open court* in Syria, still remaining, it takes off the difficulty, if any were supposed, in considering an *open court* as the scene of the religious rites of the same deity in Chaldea; and we ought to recollect that the pagan rites of worship were generally performed in open courts, before a temple, and rarely within the temple itself.

On a former occasion, in reference to this subject, I wished for further information, to guide our conclusions on some of its circumstances. I am of opinion still, that the history is much more intelligible in the East than among ourselves, that the publicity of this execution would there be better understood, that the contest between Baal, the deity fire, and Jehovah, would there excite not merely the liveliest interest throughout the nation, but that the result of it would produce the most general confusion on one side, and the most vehement joy on the other; and that, when the Chaldeans saw their national deity vanquished, not by another element, as water, [of which we have a history] but by a protecting, preserving power, infinitely its superior, their perplexity would be extreme; and they would feel their embarrassment with all the tenderness of Eastern conception, and with all the exquisite sensibility of Eastern imagination.

We are I think beholden to Mr. Maundrell for the confirmation of our former suggestions, by rendering very credible the notion of an *open* furnace, and by furnishing an instance in which such a construction of a sacred edifice was used in similar worship; and might have been used to all the purposes attributed to the *atuna*, place of fire, in the history recorded in Daniel. I might further allude to traditions among the Eastern people of a similar trial of Abraham by Nimrod, and a similar deliverance: I might also describe the annual "festival of fire" in the East, and the passing of the devotees over burning coals: with the means used to render the flame more vehement, when a devotee is about to consume himself; but I



wave all these considerations, and for the present draw no other conclusion, than that of the *open* construction of the Chaldean *atuna*, and that the whole was transacted as a kind of sacrifice to the deity, and consequently in the immediate presence of his consecrated image.

Mr. King, in his *Munimenta Antiqua*, vol. i. p. 226. has paid considerable attention to this structure, described by Maundrell, and has compared it with the cromlechs of Britain, which he supposes to have been altars used for human sacrifices: "that we know," says he, "were introduced in the earliest ages, among the detestable superstitions of the Tyrians, and Si-

donians." But that gentleman supposes what Maundrell describes as the *throne*, to have been the *altar*, whereon the victim was slain, and he gives what he conceives to be a more correct delineation of this court, and structure, than that given by Maundrell himself. For our own parts, we have thought it a duty to copy faithfully the representations of travellers; and this subject, as well as others; since in our opinion, there is no difference between re-writing a passage in an author, instead of giving it in the author's own language, *verbatim et literalim*, and re-delineating a delineation, which the original author has thought proper to offer to his readers.

### OF THE LOCUST.

THE locust is a creature so little known among us, either by its distinctions, or its depredations, that we are by no means able to estimate that importance which is attached to its visitation, and that anxiety which, where it abounds, is employed to watch its motions. As there are several allusions to this insect in Scripture, I have thought it might be desirable to combine such parts of its history, as are calculated to justify what remarks it has already received, or may hereafter receive.

Our Plate contains figures of the common *migratory locust*, from Dr. Shaw the naturalist, Nos. 1, 2. No. 4. is copied from the *Gentleman's Magazine*, 1748, at which time this locust, with many others, was picked up in St. James's park. Great anxiety was caused by them throughout England at that period, and they became the occasion of collecting various information: a part of which we shall set before the reader, as inserted in that magazine at the time.

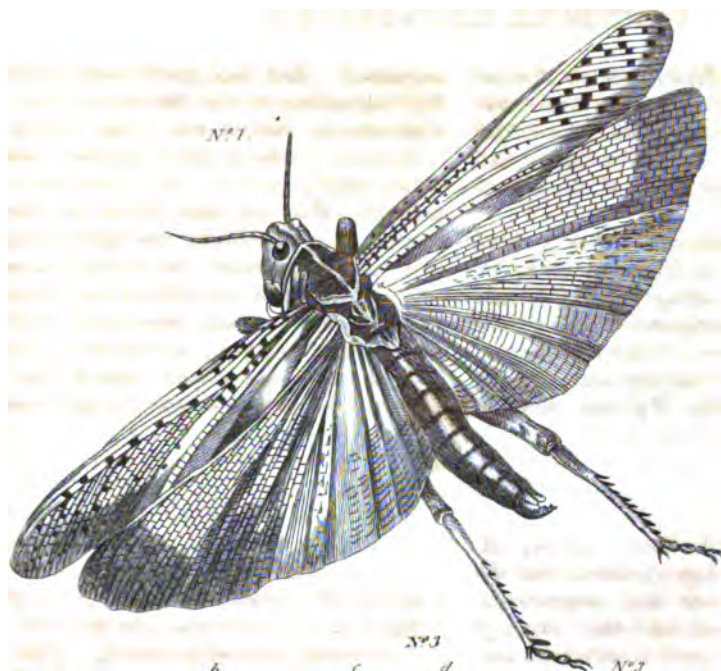
"A swarm of locusts lately fell near Bristol, much resembling those that fell sometime ago in Transylvania, some of them are kept in spirits by the curious. A sort of locust also has done great damage in Shropshire and Staffordshire, by eating the blossoms of the apple and crab-trees, but especially the leaves of oaks, which look as bare as at Christmas; the rooks devour these locusts in prodigious numbers, *Gent. Mag.* July, 1748, p. 331.

"Col. Needham, who had lived some time in Tenerife, told sir Hans Sloane, that in 1649, locusts destroyed all the product of that island: they saw them come off from the coast of Barbary, the wind being a Levant from thence; they flew as far as they could, then one alighted in the sea, and another on it, so that one after another they made a heap as big as the greatest ship above water, and were esteemed almost as many under. Those above water, next day, after the sun's refreshing them, took flight again, and came in clouds to the island, from whence they had perceived them in the air, and had gathered all the soldiers of the island and of Laguna together, being 7

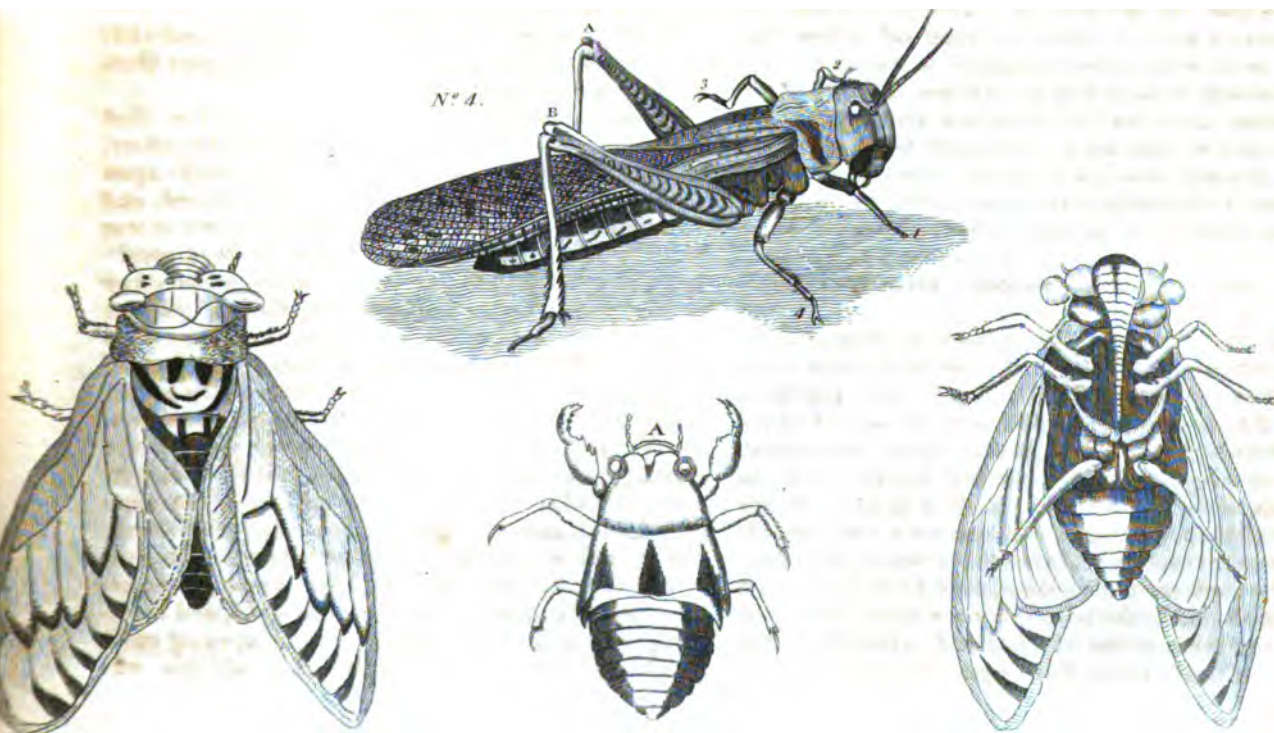
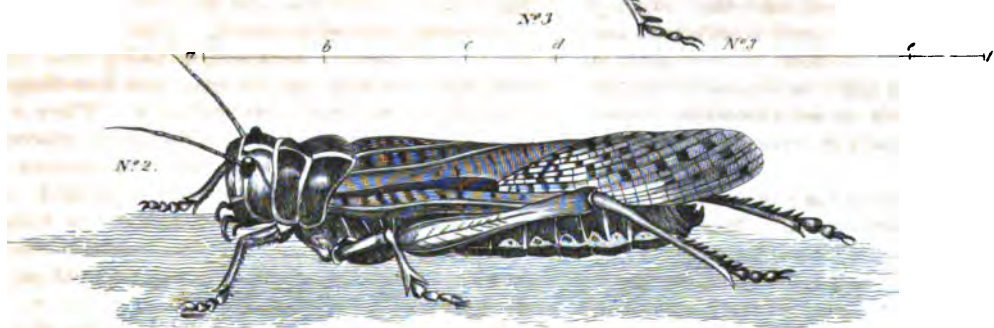
or 8,000 men, who laying aside their arms, some took bags, some spades, and having notice by their scouts from the hills where they alighted, they went strait thither, made trenches, and brought their bags full, and covered them with mould. This did not do, for some of the locusts escaped, or being cast on the shore, were revived by the sun, and flew about and destroyed all the vineyards and trees. They ate the leaves, and even the bark of the vines where they alighted. But all would not do: the locusts staid there four months; cattle ate them and died, and so did several men, and others struck out in blotches. The other Canary islands were so troubled also, that they were forced to bury their provisions, *Gent. Mag.* 1748, p. 362.

"They destroy the ground not only for the time, but burn trees for two years after; so that the people in Ethiopia are forced to sell themselves and children for sustenance. *Jo. dos Sanctos.* [Compare *Gen. ix. 20.* EXPOSITORY INDEX.]

"I cannot better represent their flight to you, than by comparing it to the flakes of snow in cloudy weather, driven about by the wind; and when they alight upon the ground to feed, the plains are all covered, and they make a murmuring noise as they eat, and in less than two hours they devour all close to the ground then rising, they suffer themselves to be carried away by the wind; and when they fly, though the sun shines ever so bright, it is no lighter than when most clouded. The air was so full of them, that I could not eat in my chamber without a candle, all the houses being full of them, even the stables, barns, chambers, garrets, and cellars. I caused cannon powder and sulphur to be burnt to expel them, but all to no purpose; for when the door was opened, an infinite number came in, and the others went out, fluttering about; and it was a troublesome thing when a man went abroad to be hit on the face by those creatures, sometimes on the nose, sometimes the eyes, and sometimes the cheeks, so that there was no opening one's mouth but some would get in. Yet all this was



LOCUST.







nothing, for when we were to eat, those creatures gave us no respite; and when we went to cut a bit of meat, we cut a locust with it; and when a man opened his mouth to put in a morsel, he was sure to chew one of them.

"I have seen them at night, when they sit to rest them, that the roads were four inches thick of them, one upon another; so that the horses would not trample over them, but as they were put on with much lashing, pricking up their ears, snorting, and treading very fearfully. The wheels of our carts, and the feet of our horses, bruising those creatures, there came from them such a stink, as not only offended the nose, but the brain. I was not able to endure that stench, but was forced to wash my nose with vinegar, and hold a handkerchief dipped in it continually at my nostrils. The swine feast upon them as a dainty, and grow fat; but nobody will eat of them so fattened, only because they abhor that sort of vermin, that does them so much harm, Beauplan's Hist. Ukraine, Gent. Mag.

#### DESCRIPTION OF THE LOCUST OF 1748.

"This insect in form nearly resembles a grasshopper; it hops and flies in the same manner, but is more robust, of a different colour, and has four large wings, like those of the pond keeper or horse stinger: they are transparent and brown, divided into panes by a small black line, and their texture is very elastic; the wings of one, whose body was two inches and an half in length, being extended, measured five inches from point to point; some have been taken of a much larger size. The body is scaly, the head large, and the face streaked with brown and white; the eyes are very bright, and of an hazle colour. It has jaws on each side, which open and shut horizontally, of a black, hard, horny substance, which, when opened, discover a tongue like a small-seed French bean; they are round like a pair of pincers, meeting with great exactness, and are not keen but blunt. Over these jaws where they meet, it lets fall a thin cover, which it contracts and folds at pleasure, and puts forth a considerable distance from the mouth; and probably this thin substance is of use to draw toward it blades of grass, or any other thing which it eats of a yielding nature. A horsefly being put into a phial to one of these locusts, was devoured by it in a short time, Gent. Mag. 1748, p. 384.

"Numbers of locusts, discovered the hot sultry day before in clouds, by the help of optic glasses, were found in St. James's park, and places adjacent. It is further to be noted that it feeds itself with its fore claws, like a squirrel, and its ordure is long, and when first voided red like coral. It having been sometimes mentioned as a creeping, and sometimes as a flying insect, we find by Shaw's Travels that it is both. The upper wings seem only for a covering to the un-

der, which, expanded, are as broad as the body is long. They sometimes eat one another. Friday, July 5, Gent. Mag. p. 377.

"It is surprising to observe with what quickness they devour cabbage leaf, lettuce, or other herbage. In the field, they fly, and dart as swift as the swallow, though not far at a time. And in very windy, or rainy weather, are more dull, and sooner caught. Charlton indeed, in his *Exercitationes de differentiis et nominibus animalium*, and *Insectorum Coleopterorum Classis*, or Class of the sheath wing species, p. 45. mentions a locust brought by Mouffet from Barbary, five inches long, of the cucullated kind, with a pyramidal head, and, almost on the top, two little broadish erect horns, near an inch in length, representing the lofty double Turkish plumage, worn by the Janizaries, Gent. Mag. p. 365.

Breslau, Aug. 22. "Another swarm of these devouring creatures came from Patchkau to Ober Schreibendorff, where they fell upon two gardens, and ruined every thing in them. As they were a little straitened in their quarters, they laid one upon another in heaps, to the height of one's knee, and being driven from thence, they ate up all the grass in the meadows, and even all the rushes and reeds about the village of Deutsch Jeckel; from thence they continued their flight to Hoben Giersdorff, where they have destroyed several fields of buckwheat. All the fruits of the earth that are not got in, as well as the grass, reeds, and in short every green thing, is totally destroyed. They tried at first to drive them away with poles, but to no purpose. At length somebody very luckily thought of beating a drum, upon which they immediately took flight, but settled soon after upon the trees in the forest, from whence they were driven by the same means. They made their retreat by Arnsterberg, and then passed through the county of Glatz into Bohemia, where they have committed dreadful devastations on the lands of count Wallis. These insects are about the length of one's finger, and of all colours, gray, green, yellow, black, red, and brown. Some people pretend to say, that each of these bands has a captain, of a most enormous size; this is certain, that they leave behind them an intolerable stench.

Ib. Aug. 30. "The dreadful plague of locusts spreads more and more. It is observed, that the several swarms, which have lighted on divers districts, are only detachments from the grand body, to which, after foraging awhile to the right and left, they repair. You cannot conceive the noise made by those insects, as well in their flight, as when they rest on the ground. The 25th the main body took their flight toward the town of Brieg, forming a cloud of several miles in length and breadth, and darkening the sun wherever they passed, so that at a small distance travellers could not descry the town. Their flight was low, and great

numbers lodged on the roofs of houses, and on the ramparts; but the greatest part fell upon the fields and the gardens, where they devoured every thing. They sometimes cover the trees so thick, that one cannot see either leaf, twig, or bark. There was a swarm of them at Neudorf, where they remained, numbed with cold, the 26th; but the two days following proving warmer, they revived again, and advanced to Radelweix. Besides the destruction they make every where, they leave a great stench behind them," Gent. Mag. 1748, p. 415.

Such is the general history of the locust swarms, and their devastation: a more particular account of the manners of this creature and its noxious qualities, we shall translate from Roxier's *Journal de Physique*, Nov. 1786, p. 321, &c. It is furnished by M. Baron, conseiller en la cour des comptes, &c. of Montpellier.

"These insects seek each other the moment they are able to use their wings: after their union, the female lays her eggs in a hole which she makes in the earth: and for this purpose, she seeks light, sandy earth, avoiding moist, compact, and cultivated grounds. A Spanish author says, "Should even a million of locusts fall on a cultivated field, not one of them may be expected to lay her eggs in it; but if there be in this space a piece of earth not cultivated, though it be very small, hither they will all resort for that purpose." The sense of smelling is supposed to direct this preference. The eggs lie all winter, till the warmth of spring calls them into life. They appear at first in the form of worms, not larger than a flea, at first whitish, then blackish, at length reddish. They undergo several other changes. According to the heat of the season and situation is the time of their appearance. "I have seen," says the Spanish writer already referred to, "at Almeria millions creep forth in the month of February, because this spot is remarkably forward in its productions. In Sierra Nevada they quit the nest in April; and I have observed that in La Mancha they were not all vivified at the beginning of May." Heat also promotes their numbers; for, if the heat be sufficient, every egg is hatched: not so if cold weather prevails. Dryness favours the production of locusts: for, as this insect deposits its eggs in the ground, enclosed in a bag, and this bag smeared with a frothy white mucus, if the season is wet, this mucus becomes rotten, the ground moistens the eggs, and the whole brood perishes. Eight or ten days rain, at the proper season, is a certain deliverance from the broods committed to the earth.

"There is no doubt on the changes to which the locust is subject. The same animal which appears at first in the form of a worm, passes afterward into the state of a *nymph*; and undergoes a third metamorphosis by quitting its skin, and becoming a perfect animal, capable of continuing its species. A locust continues in its *nymph* state 24 or 25 days, more or less, according to the season: when, having ac-

quired its full growth, it refrains during some days from eating; and gradually bursting its skin, comes forth a new animal full of life and vigour.

"These insects leap to a height two hundred times the length of their bodies, by means of those powerful legs and thighs, which are articulated near the centre of the body. When raised to a certain height in the air, these insects spread their wings, and are so closely embodied together, as to form but one mass, intercepting the rays of the sun, almost by a total eclipse.

"In the south of France, besides the labours of men to discover the eggs of the locust, about September and October, or in the month of March, they turn in troops of hogs, to the grounds that are suspected of concealing their nests, and these animals, by turning up the earth with their snouts, in search of a food which they are fond of, clear away vast quantities.

"In Languedoc, they dig pits, into which they throw them: great care is necessary in destroying these insects, that they be not hurtful after they are dead. The infection spread by their corrupting carcasses is insupportable. Surlius and Cornelius Gemma both, mentioning a prodigious incursion of locusts in 1542, report, that after their death, they infected the air with such a stench, that the ravens, crows, and other birds of prey, though hungry, yet would not come near their carcasses. We have ourselves experienced two years ago the truth of this fact; the pits where they had been buried, after twenty-four hours, could not be passed.

"We should not omit, as a very essential circumstance, that the hunting of these locusts should be engaged in in the morning, the evening, or when the weather is misty. This insect, at those times, does not see equally well; it does not fly so high, and it suffers itself to be approached more closely. M. Gleditch says, locusts rise both faster and higher in clear, warm, dry weather: but, when the air is loaded with vapours, and rain, or if the temperature of it be rather *chilly* at sunrise, or sunsetting, they are stiff and slow in their motions; they move their wings with greater difficulty, and they are more easily destroyed.

"There are several kinds of locusts: one kind has an appendix at the tail, which serves it as an augur to pierce the earth with: others have not this piercer, but only a very short tail." So far M. Baron.

Let us now consider some of this information more closely. 1st, *Heat and dryness are favourable to the increase of locusts*. I think, therefore, that when God threatens to bring a plague of locusts over Israel, as in Joel ii. it may imply also a summer of drought. So we read, chap. i. 20. *The rivers of water are dried up; the fire hath devoured the pastures of the wilderness*: and after the removal of this plague, chap. ii. 33. *The Lord giveth the former rain moderately . . . and the latter rain . . . and will by means, no doubt, of these showers, restore the years that the locust hath*

*eaten.* Indeed if we peruse that chapter attentively, we shall find that our extracts are direct comments on it. We shall compare a few verses. *Blow the trumpet . . . sound an alarm . . . let all the inhabitants of the land tremble*, as at Teneriffe, when the whole population watched the flying invaders, with the most lively anxiety. *A day of darkness and gloominess . . . of clouds . . . of thick darkness, as the morning* [dews or mists, I suppose] *spread on the mountains*: "they are like flakes of snow," says one writer, "when they fly, though the sun shines ever so bright, it is no lighter than when most clouded:" "they darken the sun, so that travellers could not descry the town." *A great* [rather, a *numerous*] *people and a strong*: their numbers all our extracts agree in. *The land is as the garden of Eden before them, but behind them a desolate wilderness*: "they eat up all sorts of grain, and grass, cabbage leaf, lettuce, blossoms of apple, and crab-trees, and especially the leaves of the oaks, grassy rushes and reeds," *yea, and nothing shall escape them. The appearance of them is as the appearance of horses*; [vide FRAGMENT, No. 44.] *Like the noise of chariots on the tops of mountains shall they leap.* "You cannot conceive the noise made by those insects in their flight." *Like the noise of a flame of fire that devour-eth stubble*: "they make a murmuring noise as they eat." *Before their face the people shall be much pained . . . They shall run like mighty men; they shall climb the wall like men of war . . . They shall run to and fro in the city; they shall run upon the wall; they shall climb upon the houses; they shall enter in at the windows like a thief.* See what is observed page 332, of "every room being full, and even every dish of meat." But, after the terrible devastation which these ravagers had committed, the Lord calls to repentance: and promises, on the penitential humiliation of his people, to relieve them from this ravager. *I will remove far off from you the northern army: and will drive him into a land, barren and desolate, with his face toward the East sea, and his hinder part toward the utmost sea: and his stink shall come up and his ill savour.* It is remarkable, that all our extracts agree in recording the *stink* and *ill savour*, of the locust: "they leave behind them an intolerable stench:" "they leave a great stench behind them," and M. Baron gives strict orders concerning the effectual interment of these masses of corruption; observing, "the infection left by their carcasses is insupportable."

The prophet Nahum observes of the locusts, that, *they camp in the hedges in the cold day, but when the sun ariseth they flee away.* All our extracts agree in the torpid effect of cold, and the invigorating powers of heat on the locust. But, 2dly, there is another remarkable particular which appears to have considerable connection with some things said by us on

Exod. xvi. 13. EXPOSITORY INDEX, viz. that, "in the morning, or evening, or in misty weather, locusts do not see equally well, nor fly so high; they suffer themselves to be more closely approached; they are stiff and slow in their motions; and are more easily destroyed." By turning to the passage, the reader will perceive that we considered the word *selav* as denoting a *mist*, or *fog*: and we thought it not impossible that the word *selavim* might in Numb. xi. 31. express those *clouds* of locusts, which, we are informed, compose these flying armies. The opposition of two winds was calculated to produce a calm; and a calm to cause a fog; the letting the locusts drop, the gathering them during the evening, all night, and the next morning, appear to agree with these extracts, and our representation; and the fatal effects, verses 33, 34. *while the flesh was yet between the teeth of the people*, seem to be precisely such as might be expected, from the stench, &c. of the locusts, *which they spread all abroad for themselves round about the camp.* Could a more certain way of generating a pestilence have been adopted, considering the stench uniformly attributed to them in our extracts, and the malignity attending such an infection as their dead carcasses so exposed must occasion?

3dly, We shall be excused if we allude to what, on a former occasion, we offered in explanation of a passage in Eccles. xii. 5. [FRAGMENT, No. 44.] where an old man is signified by the locust, as incapable of enjoying a certain appetite, yet fully subject to its power. The reason of allegorizing such a character under the figure of a locust, which we then could not determine, may be gathered from a note of M. Baron, which we do not translate.

"Ces insectes sont si fortement joints dans l'accouplement, que les prenant avec la main, ils ne se séparent point. Ils restent ainsi dans la même situation plusieurs heures, les jours et les nuits entières; si vous tentez de les séparer, vous sentez qu'ils font résistance, et ce ne peut être qu'avec effort que vous en venez à bout."

This is a complete vindication of the version adopted by Pagninus, in the passage of Ecclesiastes, and, being drawn from nature, shows how the *same* notion might be expressed by the same similitude, as well by other observers, as by the sagacious Solomon.

4thly, We read, Rev. ix. of the locusts, that "the sound of their wings was as the sound of chariots of many horses running to battle;" this we have seen explained on the passage in Joel, p. 334. when it is added, "they had tails like unto scorpions, and stings in their tails," we may, I suppose, refer these *tails* to those piercers with which some kinds of them are furnished, "which they use to pierce the earth; while others have only a very short tail:" so that this particular, which at first seems unnatural, yet is strictly in nature.

On Levit. xi. 20. we could not tell whether the four Hebrew names of the locust are those of several kinds, or the same kind in its distinct states, it is certain that in its different states the locust receives from the Arabs different names, as, at first Daba, then Gauga, then Jirad, which is their common name, in their perfect state, at Aleppo, says Dr. Russell; nevertheless, we incline to receive them as expressing different kinds; and we learn from our extracts, that there are considerable differences among them.

#### EXPLANATION OF THE PLATE.

No. 1. On our Plate is the common migratory locust, the *arbak* of the Hebrew Scriptures, I presume, with its wings expanded in the act of flying. The wings are thin, and beautifully marked. The hind legs are stretched out behind the body.

No. 2. The same locust in the act of creeping: the hind legs thrust out behind, the other legs in front, are also employed in movement.

No. 3. As we have seen in our extracts that some locusts are considerably larger than others, and from thence are suspected to be captains or leaders of the host, we have, on this line, marked the dimensions of what appears to be a very large one, taken from a subject engraved in Denon's Travels in Egypt: *a*, *b*, the length of his antennæ: *b*, his length from his forehead to the end of his tail: *b*, *c*, his corselet: *d*, *e*, the hinder part of his body: *c*, *f*, the length of his wings: *a*, *f*, his whole extent, wings included. Whether this be a captain we do not know: if there be a species of this size, what a formidable devourer!

No. 4. Is copied from the Gentleman's Magazine for 1748, and is a locust taken in England: we shall use it to explain the passage, Levit. xi. 20. "*But these ye may eat from among winged creepers going on four feet, i.e. on the four front feet, 1, 2, 3, 4. those which have joints at the upper, or higher, parts of*

*their hind legs.* These hind legs, as appears by consulting the passage, have a specific name, *regeli*; and these joints also, *caroim*. They are marked A A. These *regeli* and *caroim*, are evidently the members which the creature employs "*to leap withal upon the earth,*" as mentioned in the close of this verse. The front legs seem to be considered as having *paws*, rather than feet; and the creature occasionally uses the front pair, as hands to convey food to its mouth. Compare Judg. vi. 5; Job xxxix. 20; Amos vii. 1. et al. where our translation uses the word *grasshoppers*: and note the distinctions between *gab*, *chagub*, (*gub*, *chagub*) and *arbak*; which certainly are different kinds, though we are at a loss to identify them. This varies the spirit, at least, of some passages, if not their general import.

As our translators have used the word *grasshopper*, to denote every species of locust, they seem to have committed a similar error with those who thought the locust to be the *cicada*, which also has been very commonly confounded, "by the major part of translators," says Dr. Shaw, with the *grasshopper*, but which the comparison afforded by our Plate, shows to be very different. This *cicada* appears in the hot months of summer, and continues its shrill chirping during the greater part of the day, sitting among the leaves of trees. We have plenty of allusions to it in Anacreon, and others in Theocritus; where it has been by some rendered *locust*, by others *grasshopper*: perhaps it may be alluded to in Scripture: can it be the *beetle* of our translators? Levit. xi. 22. Vide Theol. Idyll. 1; Antipater, Anthol. lib. i. cap. 33; Ælian, &c. The Athenians called themselves *grasshoppers*; as supposing themselves to be earth-born, *autocithones*, like those insects: some wore golden *grasshoppers* in their hair. A. The larva of this insect.

#### IMAGES OF BAAL AND MOLOCH. Amos v. 26.

THE following letter was drawn up with a view of being laid before the Royal Society, as having originated from, and being connected with, an early number in their Transactions: we presume, however, that it will not be unacceptable to our readers, as it is

clearly a Bible subject, as it strengthens some suggestions formerly thrown out by us, [vide FRAGMENT, No. 113.] and as it leads to a further acquaintance with the deities of those countries where Scripture history occasionally introduces us.

*Thoughts on the Subject of two Inscriptions cut in the Rock at Persepolis; engraved in the Philosophical Transactions, vol. xvii. No. 201.*

Being engaged in searching for information on a subject of antiquity, I happened to examine the copies of two inscriptions engraved in the Philosophical Transactions, No. 201. of which the following history is given us by the gentleman who communicated them, who

signs himself A. F. Esq. They were retrieved from the papers of Mr. Flower, agent in Persia for our East India Company; who while a merchant at Aleppo, visited the ruins at Chihelminar, or Persepolis, for the purpose of procuring "*a draught of the place,*



Nº 7.



Nº 8.



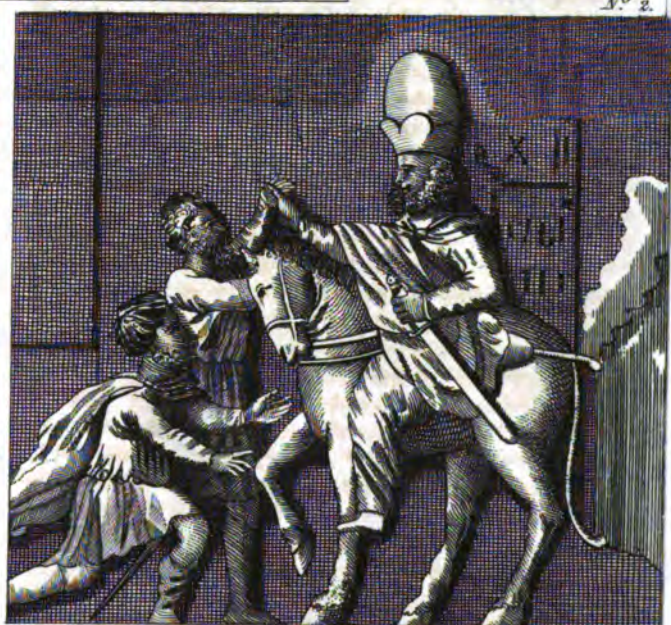
Nº 1.



Nº 6.



Nº 2.



מִנְחָה לַיהוָה וְלִמְלָכָיו

Nº 10

Nº 5.



וְלִמְלָכָיו וְלִמְלָכָיו וְלִמְלָכָיו

TOYTOPO POCUYON MACIACNOY  
ΘΕΟΥΑΡΖΑ ----- CIAΩCBACIAEΩN  
APIANΩN CΘCΩNYIOY  
ΘΕΟΥNAN A --YBA...EWC..

Nº 4.



BAAL

and  
MOLOCH.

Nº 9.



מִנְחָה לַיהוָה וְלִמְלָכָיו  
TOYTOPO ΠPOCΩNON DLOCΘEOY

Nº 11.





and the stories there pictured and carved." Then follow the copied inscriptions, and an account of them, said to be taken at Nocturestand, and Chahelminar, in Persia, November, 1667.

"Nos. 1, 2. These two characters are engraven on the breasts of two horses, cut out of the mountain of black marble, at Nocturestand, distant a league from Chahelminar, or the ancient Persepolis; one whereof is said to be Alexander's, the other Rustram's, [a famous hero supposed to have lived about the time of Cambyses.] No. 1. This character has some similitude with the ancient Hebrew; but the Persians would have it their own, though they understand not a letter." So far Mr. Flower. No. 2. is a Greek inscription, no doubt the same as the upper one in Persian characters; it should be read thus, the smaller letters supplying the deficiencies, which are occasioned in the original sculpture, some by the all-corroding hand of time, others by the ignorance, or inadvertence of the sculptor.

TO ΠΡΟΤΟ[με] [π]ΡΟCΩΠΙΟΝ ΜΑΕΛΑΧΝΟΥ  
ΘΕΟΥ ΑΡΖΑΧΟΥ ΒΑCΙΑ[ε]ΝC ΒΑCΙΑΕΩΝ  
ΑΡΙΑΝΩΝ υιοC ΘΕΩΝΤΙ[δ]ΟΥ  
ΘΕΟΠΑΠΑCΟΥ ΒΑCΙΛΕΩC

"The image of the countenance of the deity Malach: erected by Arsaces, king of kings; the Arrian, son of Theontius, son of Theopapus, king." It is evident that this Greek is the production of a Parthian, or a foreigner from the Greek language; as well by its omissions of letters, as by its redundancies. It is not, however, worse than what we meet with elsewhere of Arabian composition.

We learn from it, 1st, that this figure represents the god Moloch. 2dly, That it was executed by order of Arsaces, no doubt the first of that name; and no doubt, also, by artists who had received somewhat of Grecian instruction, and a tincture of Grecian art. 3dly, It informs us of the country and family of Arsaces; which hitherto has been variously reported. Arsaces, say some writers, was of the family of the Achæmenidæ, the royal family of Persia; others say he was a Parthian. Strabo says he was king of the Dahæ; Georgius Syncellus affirms, that he was a nobleman of Bactria. Now these reports are partly true, partly erroneous: he was, as appears by our inscription, a noble, because he was of royal descent, being a grandson of king Theopapus. He might be also a king [or perhaps a governor, a satrap] as being of royal birth; but whether he exercised the office of royalty over a kingdom may be doubted. As to his native province, I suppose it was Aria, or Ariana, which was a very extensive province of Persia, bounded by the Indus on the east, by the Great Sea on the south, by Parapamisus north, and by the limits of Media, &c. west. This province lying remote, and being so extensive, was a proper situation for the

commencement of a revolt. But of this province he might be governor; whether native or not: and therefore surnamed "the Arrian." The revolt of Arsaces was occasioned by the ill usage his brother Tiridates received from Agathocles regent of Persia, &c. in the absence of the king, Antiochus. I suppose, that Tiridates was the elder brother of Arsaces. We read also, that at the time of this revolt of Arsaces in Parthia, Theodotus revolted in Bactria. Is this Theodotus the same as the Theontius of our inscription? If so, and if Theodotus was the father of Arsaces, we see how they might act in concert. This is not certain; yet as Theodotus signifies "God's gift," and Theontius signifies "God's honour," the import of the names, which are evidently translations from the native language into the Greek, might be derived from the same Parthian title or appellation. It is true, we do not find the word *papus* used in an elegant application among classic Greek writers; but we have the name of Philopapus, the Syrian, on a monument at Athens; and Theopapus seems to be perfectly synonymous with the Hebrew *Abiel*, "God my father;" being compounded of *Theos* God, and *papas* father.

Thesecond inscription we are told "is written entire on Rustram's horse." Now this inscription is clearly,

TO ΠΡΟΤΟ[με] ΠΡΟCΩΠΙΟΝ Β[ε]ΛΟC ΘΕΟΥ

"The image of the countenance of the god Belus."

This image being that of Belus, strengthens the supposition that his companion is the god Moloch, those two deities being represented together: and thus we have in this sculpture the two principal deities of the country.

It is impossible to determine decisively whether these inscriptions were correctly copied by Mr. Flower; if they were, the use of D for B in Belus, and the use of the Roman L instead of the Greek Λ in the same word, deserves notice; as does the use of Υ for Π, of C for E, and for X, &c.

There is no doubt but the Parthian inscription contains the same information as the Greek: I have not however been able to satisfy myself with any lection of it: yet I think the first word of No. 1. is M L I C; and that the name Arsaces is written ARDSHOKTJ. I take them to be incorrectly copied from the marbles. A question remains, whether these figures are the work of the age to which their inscription refers? It is certain they were extant before their inscriptions were put upon them; but they might be extant long before, yet not inscribed, till circumstances made it necessary, in the time of Arsaces. If they are works of Arsaces, do they copy accurately former, ancient, representations? Have we any figures of Belus and Moloch on horseback, besides these? They are of the natural size of life. The tradition of the place

refers them to Alexander and Darius. Is Arbaces the Rustram of the tradition? These ideas seem coincident with their being the work of Arsaces: but what could induce him thus to ornament sepulchres near Persepolis, if Chihelminar be Persepolis, and what could be the state of this city, palace, &c. at the time of forming this monument?

Upon the whole, this discovery of the author of these works, leads to a suspicion whether he might not also be author of those other ornamental figures, still remaining at Persepolis, whose number amounts to many thousands, and which must have employed the labours of years; probably much beyond the reign of Arsaces. Or, did Alexander not burn and destroy the whole palace of Persepolis? I must own, I have often wondered at this action attributed to him: drunk as he was, why fire the whole? how could he burn those parts constructed of stone? Could he so far consume this edifice, as that it might not be repaired, recovered, and restored to its pristine dignity, by some succeeding prince, Arsaces, or any other? Is it unlikely that this was an ancient seat of the Persian monarchs, the palace of which was built perhaps by Cyrus, partially destroyed by Alexander, restored by Arsaces; but at length deserted, through the necessity of events, and gradually mouldered to its present condition by time and accidents? We desire materials for our information in answering these questions; but, if they have an air of probability, that is all the proposer of them wishes, at present.

.....

We shall proceed at once to explain our Plate. Nos. 1, 2, 3. are delineations of the figures referred to in the foregoing letter; copied from Le Bruyn's *Travels*, vol. ii. p. 32.

No. 1. is No. 170 of Le Bruyn, and is, I suppose, the subject of Mr. Flower's remarks, because he mentions two horses, and two heroes, Alexander and Rustram. It is impossible to determine by Mr. Flower's words, on which of the two horses either of the inscriptions is cut; all we learn is, that one inscription is cut on one horse, the other inscription on the other. In this dilemma, presuming that the cap, as usual in the East, distinguishes the personage, I take the figure on the right to be the deity Moloch; and I support this presumption by observing, that he holds in his hand a club, which is the same weapon as Moloch holds in the Plate to the *FRAGMENT* referred to; also, that the cap of the other figure is that worn by the Baal of the other subjects. These circumstances determine me to refer the first inscription describing the deity Moloch to the figure on the right.

The figure represents the god Moloch as an elderly man, with a long beard; wearing a round cap, with tall feathers in it; holding in his left hand a club, in his right hand holding a ring, in conjunction with another figure, who is also on horseback. The horses

of both these figures are bridled, and from the saddle of each hangs an ornament, being a chain, with a rose tassel to it. The second figure in this subject has a raised conical cap on his head; with his right hand he grasps the ring; and he is attended by a servant, who holds over him an ensign of dignity common at Persepolis. This figure I take to be that called Rustram, and therefore suppose, that to this figure we may refer the second inscription, which shows him to be the deity Belus.

No. 2. Is a figure on horseback, which I take to be the same deity as the second figure of Nos. 1. and 3. He holds in his left hand a sword; with his right hand he is raising a person who has been doing him homage; as a second person in a supplicating posture is now doing. The deity on horseback has a tall conical cap on his head, embellished with three leaves at the bottom: on his thigh, under his drapery, is a somewhat, perhaps a bow case: his horse is handsomely bridled; and behind stands a servant, whose figure is almost obliterated. Traces of an inscription are evident on the rock.

It is inquired in the letter, whether we have any figures of Belus and Moloch on horseback, besides these? to which I answer, by referring to Vaillant's *Medals of the Colonies*, for two, which that eminent medalist knew not what to make of. The first is, p. 111. ranked by him as *uncertain*: as he was unable to ascribe it to any particular town: the second is, p. 146. and is ascribed by him to Olba. The inscription of both is, *COL. IVL. AVG. OLBABEN.* which he reads, *Colonia Julia Augusta Olbabenorum.* This we have given below in No. 4. Olba was a city in Pamphylia, in this medal called a colony; by Strabo, *πολις ἰσχυρά*, "of great strength," or well fortified [*magna munitio*]: we have the same ascription given to Tyre, Josh. xix. 29. "the strong city, Tyre;" *urbem munitissimum.*] The names of Julius and Augustus show by whom it was favoured; though without this testimony we should not have known that Julius had thus privileged it. Vaillant also says, this coin is among the most rare and most elegant. The head is Gordian. On the reverse of another medal of the same town is Bacchus. This figure is *Deus Lunus* on horseback; and I think it clear from the figure and ornaments of the cap on his head, that this is the same deity as appears on these rocks at Persepolis. If the medalist had not inserted the crescent, we could not have distinguished him; but *that* proves him to be of Eastern origin, and identifies him with the Persian deity.

No. 3. Is Baal and Moloch under another form: Baal indeed is much the same in appearance; having a strong beard, his hair flowing on his shoulders, a conical cap on his head; in his right hand he grasps a ring, in his left a [roll of a book, perhaps, or short staff: whatever it is, he holds apparently the

same thing, in the plate to **FRAGMENT**, No. 108.] Behind him is an attendant, having a conical cap, and a book, perhaps, in each hand. The other figure is that of a woman; having on her head a cap, with three tiers of ornaments; her hair flowing over her shoulders, a necklace round her neck: a girdle round her waist. She grasps the ring with her right hand. This is the deity Moloch, in a female form; and though attired in a less warlike manner, yet is precisely the same as we saw her in **MISCELLANIES**, Plate II. No. 11. **FRAGMENT**, No. 282, [*vide* Nos. 6, 7, 8.] where we have Baal and Moloch in the character of warriors; and where, though a woman, she retains her reference to the male sex, by displaying a beard. In fact, this mixture of sexes in Moloch, is the origin of all the hermaphrodites, hermatheras, bearded-fortunes, &c. in heathen mythology, and ancient art. It is the origin of all that change of dresses by the sexes, in order to change the sex itself, were it possible, at the feast of Deus Lunus, or Dea Luna, *vide* **MOON**, in Dictionary, which is prohibited so early as Moses, Deut. xxii. 5. "The woman shall not wear that which pertaineth to a man, neither shall a man put on a woman's garment." If the reader will consult the Hebrew of this passage, he will find that the woman is prohibited by a phraseology stronger than appears in our translation, from wearing the distinctions of the male sex; among which, a beard is by appointment of nature, "what pertaineth to a man." The subject is too long and too recondite for this place: as is the question, what is the action, and reference of these figures? Yet by way of showing, rather than dissipating, its obscurity, I shall hint, that the Noachic family was early divided into two parties; one called "of the sun," the other called, "of the moon." These two parties boasted of their divinity, each against the other; and to prove the superiority they vaunted, each fought for its deity; but, after their disposition for fighting was satisfied, they were reconciled, at least, till the next occasion of warfare. My notion is, that in No. 1. we see Baal and Moloch reconciled, or united; [the same in No. 3. though here Moloch be a woman] and this is signified, by their mutually holding a ring, as the symbol of *one-ness*, unity, *omonoia*. [The same idea, precisely, I gather from our Plate of Baal and Moloch, **FRAGMENT**, No. 107. but their arms being broken off, it is impossible to say whether these figures ever held a ring: their action is reciprocally that of concord.] Observe, that in these sculptures Baal has an attendant; Moloch has not; from whence I gather that Baal was the deity most favoured in this country: though generally, I suppose, they were honoured together; whether in conjunction, or in different parts of the same temple; or in different temples adjacent to each other.

No. 5. By way of illustrating the action of Baal No.

2. I have given a medal of Abgarus, king of Edessa, in which he is graciously extending his hand toward his subjects. The cap on his head, and his general appearance shows, that the artists of antiquity delineated their kings as representatives of deity: which indeed was their character in the East; and undoubtedly, their early kings became their deities in later ages. This very deity Baal, had been a sovereign of the country, anciently.

No. 6. Is a coin of Parthia, in which we have the king's head, wearing almost precisely such a cap as the Baal of No. 2. which renders it remarkable. The reverse is the two deities Baal and Moloch, armed, on each side of an altar: but I am not sure that we distinguish the sexes.

No. 7. Is Baal and Moloch, also, as is manifest by the insignia of the star and the crescent. I think they are of different sexes.

No. 8. The same deities, armed; in this medal I think the sexes are meant to be distinguished; but Moloch has the beard of a man, together with the breasts of a woman.

No. 9. The figure of Venus, from the Indian zodiac: she holds as a distinctive characteristic, a large ring, which seems to be precisely the same as that held by the figures in Nos. 1, 3. and indeed her resemblance to the female figure of No. 3. is by means of this ring very striking: their similarity is further illustrated in the following remarks.

No. 10. The first inscription in Persepolitan, and Greek letters; copied from the Philosophical Transactions.

No. 11. The second inscription, from the same authority.

When considering the subject of Succoth Benoth, in **FRAGMENT**, No. 213, we observed, that the word *benos* on a medal of Hierapolis, had puzzled Vailant: this however we referred, ultimately, to the goddess Venus: and I cannot help querying, whether the inscription, *Olhaben*, on the medal No. 4. should not be read *Olba-benos*, as if *benos*, or Venus, was worshipped at Olba, and as if this Deus Lunus was Venus. The crescent leads us to Moloch; Moloch is we see represented as a woman; and if as a woman, why not Venus, the goddess of love and beauty? Let us see how this will affect a passage or two of Scripture.

Amos v. 26. Israel when in the wilderness set up the temporary residences of your Moloch, and of that Chiun [Chiven] you set up your images; and the star of your divinities which ye instituted to yourselves. This star appears on our medals, and marks the sun. Supposing the crescent to be Chiun, or Moloch, it will denote the queen of heaven; or, "the productive powers feminine," as Mr. Parkhurst renders Succoth Benoth. Now that the worship of the Midianite women, the seducers, and so of Israel, the seduced, was paid to this goddess, appears in the open

profligacy of Zimri, son of a chief house in Israel with Cozbi, daughter of a prince of Midian, Numb. xxv. 6, 14, 15, 18.

1 Kings, xi. "Solomon loved many strange women . . . who turned away his heart . . . he went after Ashtoreth, goddess of the Zidonians; and Milcom, the abomination of the Ammonites . . . he built a high place for Molech, the abomination of the children of Ammon." I think it clear, that Molech is the very same as Milcom, being described under precisely the same character; and that Milcom is a goddess of the Ammonites, no less than Ashtoreth, with whom she is ranked, is goddess of the Zidonians. It is evident that *female* deities had turned the heart of Solomon. Ashtoreth and Molech were much the same divinity.

1 Kings, xxi. If we consider Ashtoreth and Molech as the same deity, it will, at least *tolerate*, an idea which I have entertained on the history of Naboth. Ahab, king of Israel, married Jezebel, a princess of the Zidonians. Moreover, Ahab built an altar, and temple for Baal, chap. xvi. 33. he also made a *grove*, rather, literally, an Ashreh, or Ashtaroth, either a shrine, or figure, or both; I mean, the very goddess which Jezebel had been used to worship at Zidon. This Ashreh, I suppose, to be a Syrian name for what the Hebrews called Molech, the king. We find by the history that Naboth was a worshipper of Jehovah; consequently was obnoxious, like Elijah, to the wrath of Jezebel; and when he pleads the laws of Jehovah against Ahab, verse 3. Jezebel directs the men of his city to *proclaim a fast*, not surely in honour of Jehovah, whom she hated, but of her own deity Molech; *set Naboth at the head of the solemnity*, who will act his part with a very ill grace; and let two witnesses watch his actions . . . *They proclaimed a fast; and made Naboth to sit at the head of the people: and there came into the assembly, as if accidentally, two low men, sons of Belial, and sat down over against him*, so as fully to see his deportment; *and they witnessed against him, saying, Naboth does now blaspheme [bid farewell to, take leave of, quit, as if forsaking the worship of] the gods, even Molech*. Naboth could not deny this charge; so they took him, and stoned him," &c. Naboth therefore fell a martyr to his religion; and this is the reason, as I conceive, that Jezebel, who had procured his death, is immediately threatened with punishment. For this flagrant iniquity, in direct opposition to Jehovah, tell Jezebel, "the dogs shall devour her by the wall of Jezreel."

We may now notice some of those passages in which we find these deities, Baal and Moloch, considered as being of either sex, or of both sexes. The first indeed may be easier to prove from Scripture, than the latter; though the latter occurs often in profane antiquity, and perhaps occasionally in Scripture also.

Baal Peor, Numb. xxv. 3. is certainly Baal with the distinctive mark of the female sex: to this agrees the impurities of his worship. *Vide* also Hosea ix. 10. where the *Chim* of the passage in Numbers is described as "that *shame*:" using a *feminine* word. It should seem also, as if idolatry was called *fornication*, because *fornication* was an attendant on idolatry; and no wonder, as the double, or the united, sexes, of the chief idols, was adapted to promote that crime in their worshippers; certainly, not less than when a figure of either sex was the object of their adoration, as in Judg. ii. 13; iii. 7; vi. 28; x. 6; 2 Kings, xvii. 16; xxi. 3, &c. On consulting these passages it will be seen, that I consider Ashreh, or Ashtaroth, as the female companion of Baal. The same, I apprehend, is Merodach, Nebo, and other titles: but these two I mean partly to examine.

The first is mentioned, in that curious passage, Jer. l. 2. "Bel is confounded, Merodach is broken in pieces: her idols are confounded: her images are broken in pieces." The rendering of the LXX in this passage is extremely remarkable. "Is abashed, deeply blushes, Bel, the fearless; the delicate Merodach is given up." It is clear, by their epithet the *delicate*, that they considered Merodach as a goddess: yet Mr. Parkhurst derives this title from a root signifying *to break in pieces*; however, we see by our subject, that these ideas are very compatible: for though in some of our medals, this goddess be armed, and truly formidable, yet she is delicate in other respects. Moreover, this may lead us to the sense of the Hebrew words in this passage. "Bel is abashed, timid; Merodach is divided, dismayed, overcome with trepidation. Her female labours are abashed; her [ludicrous] female idols are confounded." Here we have, as appears to me, the characters of the female sex attributed to Bel; the words "idols," and "labours," have the *feminine* form, although their relation to Bel be no less apparent than it is to Merodach. The prophet seems to employ equivocal terms throughout; and especially to play on the word *idols*; which should be "gods," *alilim*, for which he substitutes *galilim*, excrementitious deities.

Perhaps this correlation is still stronger in the title of the deity Nebo, or Nebu: for it deserves remark, that the king called in the Hebrew Scripture, *NEBUCHADNESSAR*, is known throughout the East, under the title of *BALCHNASSAR*: so that Nebu and Bel are in this instance interchangeable. Nor is this all, for as we have seen female bashfulness attributed to Bel, we may perhaps find other *femalities* attributed to this deity: for which consult Isai. xlvi. 1. a passage hitherto unintelligible, because translators have not adverted to the attitude of women in delivery in the East, which is, standing, leaning forward, over a bed, &c. The words are *literally*: *Bel croucheth the knees; Nebu bends the back; their labours were equal to animals; even to great animals; their burdens were*

suspended; the bearing was to palpitation, or extreme lassitude. *They have bent their backs; they have crouched their knees in union; [as if they were but one single person] they were unable to deliver the burden; but [even, INSOMUCH THAT, M.S.] their own lives in turning [straining] went forth.*" Observe how this sense of the passage is established by the antithesis following. "*Hearken unto me, O house of Israel, and all the remnant of the house of Israel; borne, by me, from the belly; carried, by me, from the womb: and even to old age I am that person; and even to the turn of life [gray hairs, Eng. Tr.] I will carry you. I have made you, as children are made; and I will bear you, as children are borne; even I will carry you, as children are carried; and will deliver you, as children are delivered.*" It is frequent in this prophet to employ a repetition of words allied in sound, but varied in sense: and this renders the neatness of his turn of words extremely difficult to preserve in translation. In this passage he repeats several words: for instance, [the figures mark the verses, respectively.]

1. Omusiuth. 2. Shebi. 1. Neshati. 1. Nesha. 2. Meleth.  
3. Omusim. 4. Shebeh. 3. Neshaim. 3. m-Nesha. 4. a-Meleth.

Surely this play of words demonstrates the connection of the verses with each other; and, as all interpreters agree in the rendering of the latter verses, it justifies our endeavour to give the former verses such

a sense as maintains their antithetical correspondence with their fellows. This sense, too, is coincident with the import of other passages of Scripture, as we have seen, and corroborates our principle, that the offices and peculiarities of the female sex are attributed to Baal, as well as to Moloch, who if *she* be sometimes a man, *he* is sometimes a woman; pregnant, but, says the prophet, to no issue; and suffering the pains of labour, but to no delivery.

It is every way credible that there are other female deities in Scripture, which ultimately terminate in Moloch, as, Baal Gad, Josh. xi. 17. Baal Shalisha [vide the three busts, in the temple of Elephanta.] Huzzab, Nahum ii. 7. et al. To investigate these would extend the subject to an inconvenient length; I therefore conclude, by referring to similar figures with those at Persepolis, cut in rocks, fifty cubits high, male and female, extant near Balk, and Bamyan, in the extreme east of Persia. Vide Hyde, de Relig. Pers. page 132. or Asiatic Researches, vol. vi. p. 465. Lond. edit. One is called the red idol, the other the gray idol: of which colours they appear to have been painted. They are extremely ancient; perhaps the nearest to the original idols of mankind of any now remaining in the world: under which notion of them we cannot but desire further information respecting them, as they might assist in ascertaining the nature, if not also the origin, of idolatry, that idolatry which overspread both east and west.



## OF THE MOURNING OF THE WOMEN AT RAMAH, OVER THE GRAVES OF THEIR CHILDREN.

EXTRACT, TRANSLATED FROM LE BRUYN'S VOYAGE IN SYRIA, PAGE 256.

"We have formerly described the great mournings of the women of Turkey, on account of the deaths of their husbands and relations. This custom is not so peculiar to them, but what we find it also among other Orientals, as well Maronites as Cophtes, and the other Christian sects. *The women go in companies on certain days, out of the towns to the tombs of their relations, in order to weep there; and when they are arrived, they display very deep expressions of grief.*

"While I was at Ramah, I saw a very great company of these weeping women, who went out of the town. I followed them, and after having observed the place they visited, adjacent to their sepulchres, in order to make their usual lamentations, I seated myself on an elevated spot, from whence I designed the annexed Plate. They first went and placed themselves on the sepulchres, and wept there; where, after having remained about half an hour, some of them rose up, and formed a ring, holding each other by the hands, as is done in some country dances. Quickly two of them quitted the others, and placed themselves in the centre of the ring; where they made so much noise in screaming and in clapping their hands, as

together with their various contortions, might have subjected them to the suspicion of madness. After that, they returned, and seated themselves to weep again; till they gradually withdrew to their homes. The dresses they wore were such as they generally used, white, or any other colour; but when they rose up to form a circle together, they put on a *black veil*, over the upper parts of their persons, as is endeavoured to be shown in the Plate." [This was at Ramah, between Joppa and Jerusalem, near Lydda.]

I would observe on this extract, that it seems to be the remains of a custom observed in ancient times: we read of Mary's supposed, "going to the grave to weep there," John xi. 31. of "weeping with howling," Isai. xv. 3. of "the noise of weeping equalling the noise of joy," Ezra iii. 13. and of other expressions of public and ceremonious weeping, even so early as the days of Abraham, Gen. xxiii. 2. and Moses, Deut. xxxiv. 8. The present, however, is not an opportunity to discuss the mode of weeping, so much as the place of it. I would observe, that mountains seem to have been the usual places for conspicuous weeping and lamentation; so we read, Isai. xv. 2. "he is gone up to the high places to weep," whether

hills, or temples upon them: and, Jer. lii. 23. "A voice was heard on the high places, weeping;" also, chap. xlviii. 5. "in the going up of *Luhith* continual weeping shall go up," et al. We see this custom continued in the extract before us, and I think it may illustrate the phraseology of "Rachel weeping for her children, and refusing to be comforted, because they are not." I rather suggest this, because, the Jews insist, and Mr. Levi, lately, that Rachel is very ill introduced by the evangelist Matthew in reference to the children slain by order of Herod at Bethlehem. They say, that the lamentation of Rachel referring only to the carrying away of captives to Babylon, and being connected with a promise of their return, it is not of that desperate description to justify the application of it by the evangelist. The passage stands thus, Jer. xxxi. 15.

Thus saith the Lord;  
A voice was heard in Ramah,  
Lamentation and bitter weeping;  
Rachel weeping for her children,  
Refused to be comforted, because they were not.  
Thus saith the Lord:  
Refrain thy voice from weeping,  
And thine eyes from tears:  
For thy work shall be rewarded, saith the Lord;  
And they shall come again from the land of the enemy.  
And there is hope in thine end, saith the Lord,  
That thy children shall come again to their own border.

Certainly this passage closes with hopeful and grateful ideas; so far, therefore, as the prophet apostrophizes the tender mother of the tribes of Joseph and Benjamin, he addresses consolation to her: not so the evangelist; whose Rachel deploras her children hopelessly cut off, and departed for ever.

I would wish, therefore, to state, on the authority of Le Bruyn, that it is customary for mothers in the East to seek the graves of their children, in order to weep over them, when departed: I infer, that this being a custom in the East at the present time, it was so anciently; so that in point of lamentation, any mourning mother might have answered the allusion of the evangelist as well as Rachel.

2dly, That it is probable, the high places or hills out of the towns, were usually the scenes of such lamentations, in ancient times, as we find by the passages already quoted; and that such *weepings* are now maintained in the same places: the same customs for the most part prevailing in modern as in ancient times.

3dly, That the word *Ramah* signifies high places in general; and that any high place, the usual scene of such maternal lamentation, would have answered the evangelist's purpose in reference to mourning mothers.

4thly, That Rachel was buried at, or near, Ramah, Gen. xxxv. 9; xlvii. 7; 1 Sam. x. 2. where the

Israelites were assembled to be carried into captivity, Jer. xl. 1. This was not the Ramah mentioned by Le Bruyn, but another near to Bethlehem.

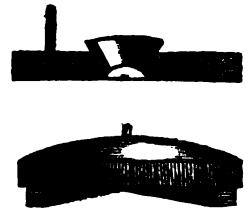
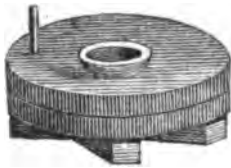
5thly, That the same custom of women's weeping for their children was probably maintained in the evangelist's time at Ramah near Bethlehem, as Le Bruyn found at the Ramah near Lydda; that Ramah being a high place fit for similar purposes, and such high places being selected as proper for maternal lamentations. It will appear, therefore, that there is nothing forced, or constrained, in the reference of St. Matthew, ii. 18. to a mourning of mothers over their children, and refusing to be comforted, since such was, as it still is, the custom of the country. The allusion to such a custom would be still more conspicuous, if it was, as I doubt not it was, maintained at Rachel's Ramah; and the apostrophe to Rachel would be still more impressive, if these mournings were exhibited adjacent to where she was buried. It requires little poetic vigour to call such mournings, the mournings of Rachel; not to say that such a name might actually be given to them.

These remarks set in a very easy light the accommodation employed by the evangelist; who, certainly, selects Rachel as a mother of the most affectionate character, and instances in her, that grief which other mothers felt, and under which other mothers lamented. This seems to justify also, the expression of the evangelist, "then was fulfilled the language of Jeremiah the prophet;" for if Rachel lamented, according to the custom of the country, on account of the departure of her children into captivity; if when they were not slain, but only *deported*, she was, as it were, raised out of her tomb to grieve, to lead the lamentations of the weeping mothers, surely when her children were really slain she might well break the bonds of silence, and express by loud and bitter cries, those agonies which rent her sympathetic bosom: she might preside over the sorrows, the public sorrows, which such an occasion demanded, and which, after such deprivations, were expected, according to established usage. In short, if the prophet had any right to raise the dead, on account of a circumstance of temporary, but not hopeless distress, the evangelist had, at least, equal, not to say greater, right to do the same, on occasion of a slaughter, which was neither alleviated by hope of return, nor by possibility of future restoration, but was the fatal result of tyrannical jealousy, and of vindictive anticipation. This was a *fulfilment* of the allusion and intent of Jeremiah, much beyond that of the prophet himself; it was a deeper completion of his words; a more entire termination of his sentiment; founded, like his, on the custom of the country, and, like his, supported by the daily occurrences of time and place, and by the general manners of the persons, to whom his narration was addressed.



To conclude, we are justified by the customs, and usages of the country, in assuming, that the mothers of the infants slaughtered at Bethlehem did actually visit their tombs, and lament with loud exclamations over the remains of their tenderly beloved offspring; admitting this fact, where is the harshness of imagining, that the mother of the adjacent tribe, though

long since deposited in the silent tomb, should be recalled to life, by the poetical imagination of the prophet, to partake in the distress of her daughters deprived of their children? and if this might be permitted to the prophet, on what principle should it be refused to the evangelist, whose application of it is, at least, equally expressive, direct, and proper?



### MILL, OR QUERN, FOR GRINDING CORN. MATTHEW XXIV. 41.

THE following extracts are from that intelligent traveller, Mr. Pennant; consequently I need say nothing in support of their correctness or their authenticity.

At Kinloch Leven. "Saw here a *quern*, a sort of portable mill, made of two stones, about two feet broad, thin at the edges, and a little thicker in the middle. In the centre of the upper stone is a hole to pour in the corn, and a peg by way of handle. The whole is placed on a cloth; the grinder pours the corn into the hole with one hand, and with the other turns round the upper stone with a very rapid motion, while the meal runs out at the sides on the cloth. This is rather preserved as a curiosity, being much out of use at present. Such are supposed to be the same with what are common among the Moors, being the simple substitute of a mill," *Tour in Scotland*, 1769, p. 231.

In the Isle of Rum, or Ronin. "Notwithstanding this island has several streams, here is not a single mill; all the molinary operations are done at home; the corn is *graddaned*, or burnt out of the ear, instead of being threshed: this is performed two ways; first, by cutting off the ears, and drying them in a kiln, then setting fire to them on a floor, and picking out the grains, by this operation rendered as black as coal. The other method is more expeditious, for the whole sheaf is burnt, without the trouble of cutting off the ears; a most ruinous practice, as it destroys both thatch and manure, and on that account has been wisely prohibited in some of the islands. *Graddaned* corn was the "parched corn" of Holy Writ. Thus Boaz presents his beloved Ruth with parched corn; and Jesse sends David with an *ephah* of the same to his sons in the camp of Saul. The grinding was also performed by the same sort of machine, the quern, in

On the left hand stands his brother Baldwin's :

Rex Baldwinus, Judas alter Machabeus,  
Spes patriæ, vigor Ecclesiæ, virtus utriusque ;  
Quem formidabant, cui dona tributa ferebant,  
Cedar, Ægypti Dan, hæc homicida Damascus ;  
Proh dolor ! in modico clauditur hoc tumulo.

"King Baldwin, another Judas Maccabeus, the hope of his country, the strength of the church, the honour of both : who was formidable to, and to whom tribute was paid by, Kedar, Dan of Egypt, and blood-shedding Damascus : Ah grief ! he lies enclosed within this little tomb."

The first and second kings of Jerusalem. The far end of this chapel, called the chapel of St. John, and of the anointing, by reason of the stone which it neighbours, is confined with the foot of Calvary, where, on the left side of the altar, there is a *cleft in the rock* ; in which they say that the head of Adam was found, as they will have it, there buried ; others say in Hebron, that his bones might be sprinkled with the real blood of our Saviour : which he knew should be shed in that place, by a prophetic knowledge. Over this are the chapels of mount Calvary, ascended on the north side thereof by twenty steps ; the highest hewn out of the rock, as is a part of the passage ; obscure, and extraordinary narrow. The floor of the first chapel is checkered with divers coloured marbles ; not to be trod upon by feet that are shod. At the east end, under a large arched concave of the wall, is the place whereon our Saviour did suffer ; which may assuredly be thought the same : and if one place be more holy than another, reputed in the world the most venerable. He is void of sense that sees, believes, and is not then confounded with his passions. The rock there rises half a yard higher than the pavement, level above, in form of an altar, ten feet long, and six feet broad ;

flagged with white marble ; as is the arch and wall that adjoins. In the midst is the place wherein the cross did stand ; lined with silver, gilt, and embossed. This they creep to, prostrate themselves thereon, kiss, salute ; and such as use them, sanctify therein their beads and crucifixes. On either side there stands a cross : that on the right side in the place where the good thief was crucified ; and that on the left where the bad ; divided from Christ by the rent of the rock, a figure of his spiritual separation, which clove asunder in the hour of his passion. The insides do testify that art had no hand therein : each side to the other being answerably rugged ; and these were inaccessible to the workman. That before spoken of, in the chapel below, is a part of this, which reaches, as they say, to the centre," Sandys, p. 161.

"At about one yard and a half distance from the hole in which the foot of the cross was fixed, is seen that memorable cleft in the rock, said to have been made by the earthquake which happened at the suffering of the God of nature. When, as St. Matthew, xxvii. 51. witnesses, *the rocks rent, and the very graves were opened*. This cleft, as to what now appears of it, is about a span wide at its upper part, and two deep : after which it closes : but it opens again below, as you may see in another chapel, contiguous to the side of Calvary ; and runs down to an unknown depth in the earth. That this rent was made by the earthquake, that happened at our Lord's passion, there is only tradition to prove : but that it is a natural and genuine breach, and not counterfeited by any art, the sense and reason of every one that sees it may convince him ; for the sides of it fit like two tallies to each other, and yet it runs in such intricate windings as could not well be counterfeited by art, nor arrived at by any instruments," Maundrell, p. 75.

#### VIEW OF THE INTERIOR OF THE HOLY SEPULCHRE.

THIS print shows not only the outer chamber, where the pilgrims are represented in acts of devotion, as is their custom at the commemoration of the crucifixion and resurrection, but the inner chamber also, with the altar marking the place where the body of Jesus laid. This altar is adorned with lights, and is held in the utmost veneration. The figures in this chamber are an Armenian and a Copti priest. The entrance is guarded by Turkish Janizaries ; and the pilgrims in the outer chamber, are from various eastern parts. The stone which lies down, and which a pilgrim is kissing, is supposed to be that which blocked up the entrance at the time of the resurrection : be that as it may, it is of a size exactly fitted to the doorway of the sepulchre.

The whole of these sacred premises is ornamented

with hangings of damask and gold, at the expense of the king of Spain, I think the late king ; who also so far patronized the convent, as to pay the debt it had run in arrears to the Turks, for permission to attend the sacred precincts. The paucity of pilgrims in late years having not been sufficient to pay the expenses of the place, the convent, of course, was distressed, and must have been abandoned, but for this royal generosity and zeal.

We shall extract from two of our earlier travellers, their accounts of this holy place, as it appeared in their times.

"In the midst of the floor there is a stone about a foot high, and a foot and a half square ; whereon, they say, that the angel sat, who told the two Mariæ that our Saviour was risen. But St. Matthew says, he

sat upon the great stone which he had rolled from the mouth of the sepulchre; which, as it is said, the empress caused to be conveyed to the church of St. Saviour, standing, where once stood the palace of Caiphas. Out of this a passage through the midst of the rock, exceeding not three feet in height, and two in breadth, having a door of gray stone, with hinges of the same, undivided from the natural, affords a way to creep through into a second concave, about eight feet square, and as much in height, with a compost roof of the solid rock, but lined for the most part with white marble. On the north side, there is a tomb of the same, which possesses one half of the room; a yard in height, and made in the form of an altar; insomuch, as not above three can abide there at once; the place no larger than affords a liberty for kneeling. It is said, that long after the resurrection, the tomb remained in that form wherein it was when our Saviour lay there: when at length by reason of the devouter pilgrims, who continually bore away little pieces thereof, relics whereunto they attributed miraculous effects, it was enclosed within a grate of iron. But a second inconveniency which proceeded from the tapers, hair, and other offerings thrown in by votaries, which defiled the monument, procured the pious Helena to enclose the same within this marble altar, which now belongs to the Latins: whereon they only say mass, yet free for other Christians to exercise their private devotions: being well set forth, and having on the far side an antique and excellent picture, demonstrating the resurrection. Over it perpetually burns a number of lamps, which have sullied the roof like the inside of a chimney, and

yields to the room an immoderate fervour. Thousands of Christians perform their vows, and offer their tears here yearly, with all the expressions of sorrow, humility, affection, and penitence. It is a frozen zeal that will not be warmed with the sight thereof. And O that I could retain the effects that it wrought, with an unfainting perseverance!" Sandys's Travels, p. 167.

"On Easter morning the sepulchre was again set open very early. The clouds of the former morning were cleared up, and the friars put on a face of joy and serenity, as if it had been the real juncture of our Lord's resurrection.

"The mass was celebrated this morning just before the holy sepulchre, being the most eminent place in the church, where the father guardian had a throne erected, and being arrayed in episcopal robes, with a mitre on his head; in the sight of all the Turks, he gave the host to all that were disposed to receive it; not refusing children of seven or eight years old. This office being ended, we made our exit out of the sepulchre, and returning to the convent, dined with the friars," Maundrell's Travels, p. 75.

Having lately inspected a model of this holy building, brought from Jerusalem, by one of the British officers who accompanied sir Sidney Smith, in his ever memorable defence of Acre, I am led to think, that Mr. Mayer, who made the drawing from which our Plate was engraved, in order to show the inner chamber advantageously, has made the entrance too large: as it certainly is impossible, judging by that model, to see the altar in the inner chamber, as shown in our print.

## ON THE STATE AND CIRCUMSTANCES OF THE HOLY CITY OF JERUSALEM, AT DIFFERENT TIMES.

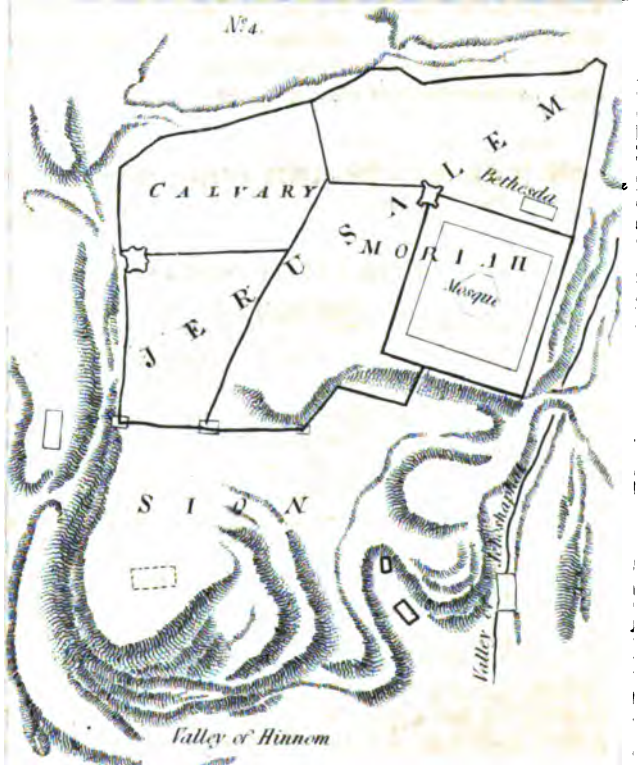
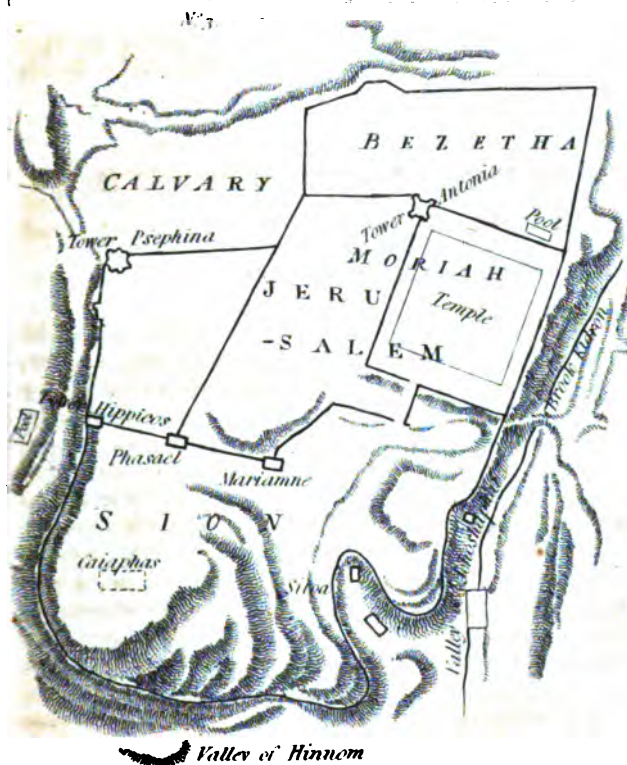
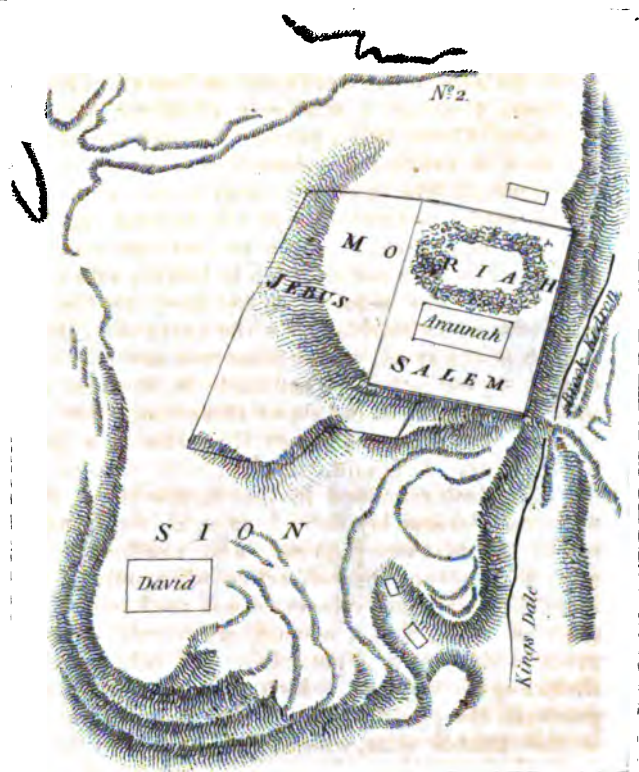
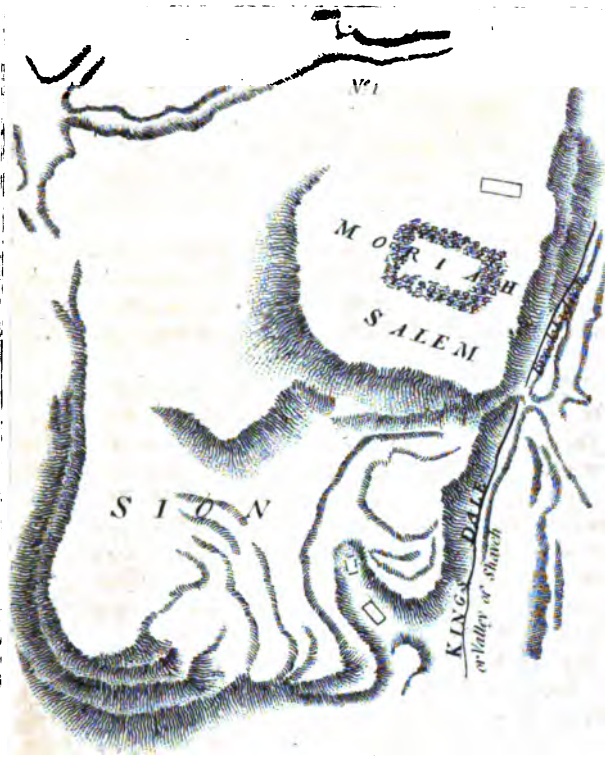
WITH A PLATE, HINTING AT ITS DIMENSIONS IN FOUR DIFFERENT PERIODS.

THE alterations made by time on the face of the earth, though considerable, are insignificant when compared with those produced by the labours of man; mountains, rocks, and for the most part, rivers, also, remain, not greatly changed from their ancient appearances, where only the lapse of ages has acted upon them: but where the devices and exertions of human art, and the varying intentions of human labour have been directed, whether during many ages, or few, the changes made are striking, and their effect in producing dissimilarity is wonderful. Every city bears witness to the truth of this remark; but as no city, with which we are acquainted, in addition to its character of society, habitation, or polity, adds that of sanctity also, we are hardly capable of making proper allowance for the effect of this principle, and its attendant consequences.

Those who attribute to any particular place the character of sanctity, will, no doubt, not only honour, but also adorn the subject of their consecration: they will dignify all they can the place of their devotion; but, this very attention will excite enmity in others; and a place thus distinguished, will be distinguished also by the effects of that enmity; it will be attacked and defended, destroyed and restored, with a resolution and perseverance, which establishments merely civil are not to expect. Such has been the lot of that very ancient city of Jerusalem; and to set before the eyes of our readers the proofs of this fact, and the nature of its consequences, is the intent of our present reflections on the subject.

The antiquity of the Jewish nation, of which Jerusalem was the capital, is itself considerable; but that of this city may reasonably be placed greatly ante-





JERUSALEM at DIFFERENT PERIODS



rior; for to whatever period of the world we refer the establishment of the Hebrew commonwealth, certainly this city was extant before it. The name seems to be compounded of two appellations; first, Salem, or Peace; secondly, Jebus, afterward varied into Jerus; this perhaps denoting its inhabitants, or at least, originating in a reference to their appellation. Josephus informs us that Salem was the capital of the kingdom of Melchisedec, and the same city as Jerusalem; the Arabians assert, that it was built in honour of that illustrious patriarch, by twelve neighbouring kings; whether or not they *built* it for him, we may be allowed to suppose they *supported* it; and, if the reader will turn to our thoughts on the character of Melchisedec, Gen. xiv. plates, he will see how closely this agrees with the statements there submitted to his judgment. Without further evidence, as the subject has already come before us, we shall consider the ancient Salem as the origin of the succeeding Jerusalem, and shall call the reader's attention to its situation, and to those places understood to lie in its neighbourhood.

We have many instances of a sacred precinct for worship giving rise to a town, and the progress is extremely natural; yet we must carefully remember, that every sacred precinct is not a temple; but that, in early ages, many places were allotted for worship, &c. which never were covered in by building: and indeed, people who perpetually dwelt in tents, and removed from place to place, might consecrate particular patches of ground, or rocks, or hills, &c. but could have no inducement to erect devotional buildings upon them.

In order to treat this inquiry properly, I must assume that the town of Salem stood on mount Moriah, and that mount Moriah was one of those sacred places to which we have alluded. My notion of it is, that a plot of ground, of some determinate and regular form; oblong square, usually, I suppose; was prepared, levelled, and bounded by a hedge, or plantation of trees, called in Scripture, "a grove;" and that this answered the purpose of a place for worship. Such a separated place being resorted to, at first a few tents were pitched, to accommodate the resorters, then a few houses were built, and these by degrees from a village increased to a town, and at length from a town to a city. In one of these stages, probably that of a small town, we are first made acquainted with Salem; of which we read, that Melchisedec came forth from it; that the valley of "Shaveh," or "the king's dale," was adjacent to it; that it was considered as a place peculiarly sacred, and where the word of the Lord was made known among the sons of men. [These ideas are combined in our attempts to ascertain the person and character of Melchisedec, above referred to.]

I know not how far we may consider as certain, that *this* mount Moriah is that on which Abraham

offered up Isaac, Gen. xxii. General opinion favours the sentiment, but general opinion is not decisive, though it may be presumptive evidence. I shall however remark, that Abraham did not find an altar ready built on that mountain where he sacrificed; yet it seems to have been a consecrated place; it agrees therefore with our notion of a portion of ground enclosed for worship, and if I mistake not, it was in this enclosure, i.e. in some part of the hedge, or grove around it, that the ram, substituted instead of Isaac, was caught by his horns: it is denoted by the word *sabek*, and the LXX render "caught in the plant [plantation?] *sabek*," retaining the term; the Talmud renders *trees*. Interpreters differ as to what species of plant this was, but from the usage of the word elsewhere, it seems to denote a closely planted grove, or thicket, Psalm lxxiv. 5; Isai. ix. 5. which is precisely what I presume is its import here. In this we have one mark of a consecrated place; and if we suppose it was on the summit of mount Moriah, while the usual station of Melchisedec was, in his tents, in Salem, at some distance, lower down the mount, whether that patriarch was now absent, or whether Abraham reached the consecrated spot privately, or however that might be, as we do not affirm that a city was established here at the time, but perhaps a few straggling shepherds; in this resembling mount Sinai, we may easily adjust circumstances to perfect coincidence with the utmost privacy.

That many places were distinguished in the manner we have described is well known in classic antiquity; and they may be justly reckoned as a species of *high places*, common among the Hebrews. But, we remark, that if this sacred spot was not *enclosed* by the town of Salem, it does not contradict our conjecture, though it should be thought that town was really extant in this early age.

Our Plate contains four plans of the site of Jerusalem; by inspecting the first of them, the reader will see the situation of mount Moriah, with the *sanc-tum* marked on it; and the other places as above named, "the king's valley," or "the valley of equity;" we have considered as that afterward called "of Jehoshaphat," or "the judgment of the Lord;" and the tribunal might stand under where that gate, called the golden gate, is now extant. This is in compliance merely with the tradition, which says, that from hence all mankind shall be judged. As the whole of these four plates are traced from the same plan, the reader will perceive at once, by mere inspection, the relation these places bear to each other, and will judge by their appositions, better than by any prolonged description.

The next occurrence in which, as we have thought, the city of Salem is mentioned, is that, 2 Sam. v. 6, &c. The reader will find in the EXPOSITORY INDEX, a statement entirely new respecting this passage;

where we have alleged the *prior* sanctity of Salem, now called Jerusalem, as an argument against the admission of David into this city. Here we might ask, why should David wish to establish himself in this city particularly? was it because, here had been the scene of those transactions in ancient time, to which we have already alluded? because, this was the place the Lord had chosen, to put his name there? Certainly, this is plausible at least; and it agrees with our answer to the question, what could induce the Jebusite to refuse David? i.e. the place was already sacred, and the addition of the royal residence was by no means desirable in the opinion of those who had long venerated it. But, we ought to inquire, who was this Jebusite? If we look back to Josh. xviii. 28. we find Jebusi is the name of Jerusalem, which is varied, Judg. xix. 10. to Jebus, and it appears to have been one of the cities of the Jebusites, and in the possession of a people "not of the children of Israel." In Gen. x. 16. we read, that Canaan was the father of the Jebusite; and it seems that so early was this family settled here. These I take to have been the *truly ancient* Canaanites; such as those with whom Abraham and Isaac covenanted; but, as Canaan was overrun by the Palli, while Israel was in Egypt, I suppose, that these intruders were chiefly those who were to be expelled by the Israelites, Exod. xxxiv. 11. This notion admits the more ancient inhabitants to retain their original possessions, as we find they did, Numb. xiii. 29; Josh. xv. 63. "the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwelt with the children of Judah at Jerusalem unto this day:" meaning, I suppose, that the Judahites had a town adjacent to that of the Jebusites; for, that Jebus itself was "in the hands of strangers," appears from the conduct of the Levite, Judg. xix. 10. already quoted. And thus, I think, may be reconciled, those passages which speak of the slaughter of its king, i.e. its Palli king, Josh. xii. 10. and the expulsion of its people, i.e. its Palli people, who certainly accompanied their king to battle, and shared his fate: so, Judg. i. 8. the children of Judah had smitten and burnt Jerusalem, i.e. the Palli city, but if the *ancient* Canaanite part of the city was spared, or, if *these* people escaped to mount Moriah, rendered sacred by the ancestors of Judah themselves, then *these* people might still "dwell among the children of Judah." This hypothesis of two kinds of Canaanites, solves every difficulty, which otherwise seems almost impossible, as we are told, in the same chapter, verse 26. that "Benjamin did not expel the Jebusites, but they dwelt with the children of Benjamin in Jerusalem, unto this day." And something like this is *necessary*: for, if neither Judah nor Benjamin drove out the Jebusites, then they were not driven out; but, if the king of Jerusalem was slain, if

Jerusalem was fought against, taken, smitten with the edge of the sword, and burned, then surely its inhabitants were effectually expelled.

We are now prepared to give reasons for two circumstances which have strangely puzzled interpreters; the first is, that, 2 Sam. xxiv. 23. Araunah the Jebusite is called "*king*," and in all copies and versions, as Dr. Geddes notes with surprise, meaning I suppose that he was descended from the *ancient* Canaanite kings of the place, and now held at least family authority over his *clan*, the inhabitants of the town. Perhaps, too, the name Ornan by which he is called, 1 Chron. xxi. 18. was his Hebrew, or Jewish name, while Araunah was his Canaanite, or Jebusite, appellation. But the second circumstance is of greater consequence; for we read, 1 Chron. xxi. 29. that the Jewish national altar, whereon David certainly ought to have sacrificed, was at this time stationed at Gibeon; now, what could induce the angel of the Lord to tell Gad, and Gad to tell David, verse 18. that he should go up, and raise an altar to the Lord, in the threshing floor of Ornan, or Araunah, the Jebusite, unless here had been a consecrated place, *formerly*? Why did David go out from his royal palace, &c. mount Zion, and pass through the interjacent city? was there not ample space on Zion? and plenty of conveniencies, of the king's own property, but he must go down mount Zion, and up mount Moriah, to raise an altar, on premises not his own?

But, if this threshing floor was adjacent to the consecrated spot on mount Moriah, then it was the nearest approach to the ancient Fanum, which was in the power of David; as he could not enter this holy place personally, he sacrifices as near it as possible, close to it. This threshing floor he purchases of Araunah, with cattle, &c. for "*fifty shekels of silver*," but, afterward, explaining to the Jebusite his intention of building a magnificent temple on mount Moriah, he purchases for that purpose, the site of the ancient Fanum also, i.e. the whole summit of the mountain, from its natural guardian Araunah, for "*six hundred shekels of gold*," 1 Chron. xxi. 25.

This seems to me to have been a very great price; too great indeed for the mere value of the ground: but thus I think we may account for it, that it was *sacred* property; that it would not have been alienated, even though for the purposes of a royal establishment, palace, &c. *vide* on 2 Sam. vi. but, as its sacred character was to be perpetuated, and indeed additional honour was intended it, it was parted with to David for this purpose; but yet at a great price; so that Araunah received fifty shekels of silver for his own private property, and six hundred shekels of gold for the public property of his family, and that of his people. Thus the sacred character of the place points it out as a proper station for an altar, on this extraordinary occasion, and this extraordinary



occasion induces David to purchase it, and induces Araunah to part with it, perhaps not without reluctance, and certainly at a price liberal, if not magnificent. The reader will turn to our Plate No. II. and will perceive the relative situations of mount Zion, and mount Moriah, and how far David went from one, that he might erect an altar on the other. N.B. David afterward brought the tabernacle-altar, &c. into his own palace, mount Zion, and Solomon transferred them to the temple on mount Moriah; which seems to show a pretty steady adherence on the part of the Jebusite to the honour of his possession, which he did not relinquish, till every thing was ready for constructing the intended temple: [too sacred to be made a working place, 1 Kings, vi. 7.]

There is another passage, which must not be overlooked in this inquiry; we know, that it was customary for victors to carry the trophies of their victory to the temples of their deities; and we find the Philistines, 1 Sam. xxxi. 10, 12. suspending in triumph the bodies of Saul and his sons, on the walls of Beth Shan; [the temple of Shan] but, the armour of Saul they put in the temple of Ashtaroth; in like manner, 1 Sam. xvii. 54. David carried the head of Goliath in triumph to Jerusalem; but he put his armour in the sacred tent; not David's own tent, for he had none, being merely sent on a message; but the national tabernacle, for here we find part of it, i.e. the sword, long after; and from hence he received it again from Ahimelech, 1 Sam. xxi. 9. Now, I ask what could induce David to carry Goliath's head to Jerusalem, unless Jerusalem was a place of renowned sanctity? Was the national ark here? No: was this city, at this time, a royal residence? No: had it superior claims to Bethlehem, where the victor lived? not unless we allow its character of sanctity: under which allowance all comes easy, and we see that the after proceedings of the Philistines with the body of Saul corresponded to what David had formerly done with the head of Goliath.

The result of these considerations is, the strengthening our principle, that *here* was a sacred place of worship before Solomon embellished it, by erecting his temple on it.

It is proper, therefore, strongly to urge the distinction between mount Zion and Jerusalem: those names are frequently used by our theological writers, as if they were identically the same place; whereas, one of them, Zion, refers to the royal or kingly office among the Jews, it being the seat of the royal palace: the other refers to the priestly office, it being the seat of the national worship; now though these are often associated, and connected by sacred writers, after the days of David, yet they are not the same, nor equivalent to each other, but are distinct though combined.

As we are not writing a history of the city of Jerusalem at length, we shall merely hint at its subsequent enlargements by succeeding kings of Judah.

The city of Jerusalem was built on hills, and encompassed with mountains, Psalm cxxv. 2. in a stony and barren soil, and was about sixty furlongs in length, according to Strabo, lib. xvi. Adjacent to Jerusalem, were the fountains of Gihon and Siloam, and the brook Kidron: also the waters of Ethan, which Pilate conveyed through aqueducts into the city, Joseph. lib. ii. cap. 15. de Bello. The ancient city of Jebus, which David took from the Jebusites, was not large. It stood on a mountain, south of the temple. The opposite mountain is Sion, where David built a new city, which he called the city of David, wherein was the royal palace.

Between these mountains lay the valley of Millo, which separated the ancient Jebus from the city of David, but which was filled up by David and Solomon, to join the two cities, 1 Kings, ix. 15, 24; xi. 27. After the reign of Manasseh, there is mentioned a new city, called the Second, enclosed with walls by that prince, 2 Chron. xxiv. 22; xxxiii. 14. and 2 Kings, xxii. 24. The Maccabees considerably enlarged it on the north, by enclosing a third hill, as part of Jerusalem. Josephus speaks of a fourth hill called Bezetha, which Agrippa joined to the city. This new city lay north of the temple, along the brook Kidron. Wherefore Jerusalem had never been so large, as when attacked by the Romans. It was then thirty-three furlongs in circumference: nearly four miles and a half. Josephus informs us, that the wall of circumvallation, which Titus made, was thirty-nine furlongs; or four miles, eight hundred seventy-five paces. Others admit a much larger extent. See Vallalpandus for the affirmative; and M. Reland for the negative, Palestin. t. 2. lib. iii. See Dictionary, article JERUSALEM.

The condition of Jerusalem in the time of Christ was pretty much the same as afterward when assaulted by the Romans; and what this was, Tacitus, as being a Roman, and a military man, may inform us. We shall use Mr. Murphy's translation.

"Jerusalem stood upon an eminence, difficult of approach. The natural strength of the place was increased by redoubts and bulwarks, which, even on the level plain, would have made it secure from insult. Two hills, that rose to a prodigious height, were enclosed by walls constructed with skill, in some places projecting forward, in others retiring inwardly, with the angles so formed, that the besiegers were always liable to be annoyed in flank. The extremities of the rock were sharp, abrupt, and craggy. In convenient places, near the summit, towers were raised sixty feet high, and others, on the declivity of the sides, rose no less than a hundred and twenty feet. These works presented a spectacle altogether astonishing. To the distant eye they seemed to be of equal elevation. Within the city there were other fortifications enclosing the palace of the kings. Above all was seen, conspicuous to view, the tower Antonia, so called

by Herod, in honour of the triumvir, who had been his friend and benefactor.

"The temple itself was a strong fortress, in the nature of a citadel. The fortifications were built with consummate skill, surpassing, in art as well as labour, all the rest of the works. The very porticoes that surrounded it were a strong defence. A perennial spring supplied the place with water. Subterraneous caverns were scooped under the rock. The rain water was saved in pools and cisterns. Since the reduction of the place by Pompey, experience taught the Jews new modes of fortification; and the corruption and venality, that pervaded the whole reign of Claudius, favoured all their projects. By bribery they obtained permission to rebuild their walls. The strength of the works plainly showed that, in profound peace, they meditated future resistance. The destruction of the rest of their cities served to increase the number of the besieged. A prodigious conflux poured in from all quarters, and among them the most bold and turbulent spirits of the nation. The city, by consequence, was distracted by internal divisions. They had three armies, and as many generals. The outward walls, forming the extent, were defended by Simon: John, otherwise called Bargioras, commanded in the middle precinct: Eleazar kept possession of the temple. The two former commanded the greatest number of soldiers; the latter had the advantage of situation. The three parties quarrelled among themselves. Battles were fought within the walls; stratagems were practised; conflagrations destroyed part of the city, and a quantity of grain was consumed in the flames. Under colour of performing a sacrifice, John contrived to send a band of assassins, to cut off Eleazar and his whole party in one general massacre. By this atrocious deed he gained possession of the temple. From that time two contending factions threw every thing into confusion, till the enemy at their gates obliged them to unite in their common defence," Tacitus, Hist. lib. v.

We are particularly interested in these accounts,

because they clearly illustrate the natural strength of Jerusalem, and justify the boastings of the nation, of which Scripture itself gives us instances, Psalm cxxii. 3; cxxv. 2. Under these circumstances, how very unlikely, perhaps even *ridiculous*, did the prophecy of our Lord appear to the Jews, Luke xix. 43 every word of which opposes their confidence in these defences. "Thine enemies shall cast a trench about thee, rather raise a *circumvallation*, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave within thee one stone on another." It is not impossible that this was *literally* fulfilled in every particular, so far as regarded Jerusalem itself, though some towers, or even streets, of the cities appended to it in after ages might be spared, for the accommodation of the Roman garrison stationed in the place.

Our fourth subject shows the present state of Jerusalem, the holy city, the holy temple, "trodden down by the Gentiles till the times of the Gentiles be fulfilled." It is necessary that we should fix this idea in our minds, "till the times of the Gentiles be fulfilled," and then, the probability is, that this same spot which during so many ages has been distinguished, and at some periods so highly and singularly distinguished, though now degraded, shall again enjoy favours which shall render it conspicuous. Different opinions may be entertained respecting the nation of the Jews, and consequently respecting the fate of their capital, Jerusalem; but, the result of the subject which has now engaged us, leads at least to the modest conjecture, that it is still to be the scene of events foretold in prophecy, which will be no less corroborative of faith, when they do happen, than those events have been, which are narrated in history; events which surely no one can properly consider, without feeling a persuasion rising to expectation, of a *somewhat*, though to describe or to determine that *somewhat* may be beyond the conjecture of the wisest of men.





hovah God of Israel: In *Auver-ke-naher* your fathers dwelt anciently, Terah and Abraham," &c. This is no doubt the *Maher-ul-ner*e of major Rennell, and this certainly agrees with the principle, that Abraham came from Bactriana, i.e. Kedem. Nor is this principle weakened by the geographical note inserted Gen. x. 23, 30. Aram had a son named Mesh, who might probably give name to "Mesha, as thou goest unto Sephar, a mount of Kedem," the East, Bactriana. Mesha has very probably its representative in the present city Meshed, which is situated east of the Caspian sea, toward Bactriana, in the province of Chorasan. It was to this city Hanway was travelling, when his caravan was plundered, vol. i. p. 129. It was designed to have been the emporium of the Caspian trade.

The city Balk is the ancient Bactra, which gave name to the province of Bactriana, or, in the language of Persia, "the East," in Hebrew, Kedem. As this country is far east of our Map, we do not further pursue this argument; but suggest it, merely, as an apology for introducing Abraham at once, in Hamedan, the ancient Ecbatana, in the way from Kedem to Nineveh. We have, however, drawn a line, which serves to hint his journey from "the East," and, instead of placing him in Mosul, the *present* Nineveh, we direct it to Eski Mosul, ancient Nineveh, whose name we also observe is Bel-ad: i.e. "Baal the Lord." As Baal is the sun, whose representative on earth is fire, I conceive that this is the same as Ur, or Aur, i.e. "fire of the Chaldees;" and, as it still retains the name of "Lord Fire," Bel-ad, there can be little doubt that here was the seat of the ancient national worship of that deity. Some say, that Ur, or Ura, in Mesopotamia, two days journey from Mosul toward Nesibin, was the Ur of the Chaldees; I rather think this confirms our notion, than confutes it, as Bel-ad is up the Tigris, about that probable distance from Mosul, toward Nesibin; and all Eastern traditions agree, that Abraham lived where the royal court of the king was established, i.e. apparently, in old Nineveh, Eski Mosul. From Bel-ad the road leads to Nesibin, and from Nesibin to Roha, but Abraham designing to settle for a time, or perhaps altogether, took a lower course, to Haran, where Terah his father died, Gen. xi. 31.

From Haran trace this patriarch's journey to Hamah, or Hamath; which is very properly described as "the entering in," Josh. xiii. 5. et. al. for so indeed it was: 1st, as being the *regular* course of travel from Chaldea; 2dly, as being the *first* town on the Syrian side of the river; so that here travellers *entered* in to that province; i.e. the land of promise. Accordingly we find, verse 6. Abraham passed through, or over, the land, to Sichem and Moreh.

We shall not trace this patriarch's movements in Canaan; or his journey to Egypt; the relative situations of these countries appear so distinctly on our

Map, as to supersede the necessity of it. But, in an *inverse* order, observe the journey of Eliezer, Abraham's servant, to fetch Rebekah, Gen. xxiv. The same of Jacob, who went from Beersheba toward Haran, Gen. xxviii. 10. which he reached, chap. xxix. 4. and which, observe, is called "the land of the people of the East," verse 1. probably because the family of Terah, &c. migrated from the East, had here established their residence.

Observe, how, taking Haran for the central point, it arranges the story of Jacob's flight from Laban. Laban set three days journey between himself and Jacob, chap. xxx. 36. say to the East of Haran, toward Nesibin: Jacob residing *west* of Haran. When Laban went to shear his sheep, i.e. to his flock, *east* of Haran, Jacob took the opportunity to commence his journey for Canaan, westward, by the regular track, "and he rose up, and passed over the river," the Euphrates, at el Bir; "and came to mount Gil-ead;" the first station, probably, where a large flock of sheep could be pastured for a length of time: this was now in a different government from that where Laban lived, and beyond the Chaldean dominion.

The journey of Jacob down into Egypt, and the return of his tribes from thence, need no illustration here.

To apply the directions given the prophet Jonah, to visit Nineveh, to this passage northward from Syria, is so obvious, that it also might have been omitted; were it not proper to remark, how very *contrary* was the course he intended to steer, when he took ship at Joppa, Jaffa, on the Mediterranean, and what a *terrible* long way the whale travelled with him in his belly, if he did, as the Jewish Rabbins say, discharge him ashore on the banks of the Tigris at Nineveh, Mosul. To say nothing of the passage round Africa, trace only the natural impediments, too strong for sailing boats, from the Persian Gulf to Bagdad, and so up to Nineveh, many hundreds of miles!

The extent of the kingdom of the Hebrews was, from the river of Egypt, south, to the river Euphrates, northeast. This "river of Egypt" would occupy us too much, should we attempt to investigate it: I can hardly think it was the Nile; but rather some stream nearer to Judea; in which country, the most southern town, I suppose, was la Rish, or el Arissa, though Solomon probably included Catieh, or Catzieh, in his dominions, Cant. iv. 2. Northward, the Hebrew provinces extended not only along the western banks of the river Euphrates, but, occasionally, over towns on the other side, as Kerkisia, or Carchemish, 2 Chron. xxxv. 20. and on the north they included Hamath, for we are expressly told, 2 Kings, xiv. 28. that Jeroboam *recovered* Damascus and Hamath: from whence it appears, demonstrably, that the promise made to Abraham, Gen. xv. 18. was fulfilled to his posterity; who actually did govern this country, at times, not constantly, from "the entering

in of Hamath," and from the river Euphrates to Egypt itself.

As a reverse to this extent of the Hebrew kingdom, observe the distance from Jerusalem west, to Babylon east, to which the chief of the Jewish nation were carried captive by Nebuchadnezzar, 2 Kings, xxv. Observe also, on this article, the precision of the prophecy, Amos v. 27. "I will carry you captive *beyond* Damascus;" which some commentators have misunderstood, supposing, that the Hebrews were to be carried into a more distant captivity than the citizens of Damascus were; whereas, we read, 2 Kings, xxv. 21. that Riblah, the Hema of our Map, to which city Nebuzaradan, captain of the guard, carried the people of the land, to meet king Nebuchadnezzar, and where that king "smote them, and slew them," was, "in the land of Hamath;" and Hamath, we see by our Map, was double the distance of Damascus from Jerusalem; and being in the same customary road of passage, was therefore far *beyond* it: this, at least, may be taken as one sense of the prophecy.

Moreover, it should appear, by their going so far north, that the army of Nebuchadnezzar, with the Jews their captives, returned to Nineveh, by the very same route as that by which Abraham, the father of this nation, had entered this country: so that the Israelites had this additional mortification of beholding in the character of prisoners, the land of their fathers, and of their relatives, as the descendants of Laban, &c. We see too, that Nineveh, the Mosul of our Plate, was a probable station for part of these captives to be left at, as Tobit, &c. was, while others were taken, either along Mesopotamia, or down the Tigris, to Babylon: which is a long distance south.

It is likely, moreover, that some considerable division of captives was sent north, from Mosul; for we find Ezekiel, chap. i. among the captives by the river of Chebar, in the land of the Chaldeans: and his immense distance from Judea, with which probably he had no intercourse whatever, and from Babylon, amply accounts for the interval of time, six months, which passed between the arrival at Babylon of the news of the destruction of Jerusalem, and its reaching the residence of this prophet, Ezek. xxxiii. 21. It is seen in FRAGMENT, No. 106, that we hinted at some circumstances which place this prophet in a country answering to the character of Arzeroum; but, though that *might* be, yet being unable to prove it, we shall rather place Ezekiel between Arzeroum and the Caspian, or on the Caspian, if it be insisted on; say Derbend, or any where else; it must be, 1st, where wood was extremely scarce; 2dly, at a great distance from Babylon. This northern situation of the prophet Ezekiel accounts too, for his prophecies against Gog and Magog, which were people, as appears by our "Map of the settlement of nations," north, but not very far north, from this station of the prophet.

This is a proper place to illustrate some particulars

of the carrying into captivity the people of the Jews. That history must be divided into distinct periods; and considered as comprising distinct events. The first is, the captivity of the two tribes and half, who were settled east of the Jordan; and this seems a very natural order of occurrences, when we consider that the captivating power was the king of Nineveh, Tiglath-pileser, who, coming from the north, and entering in at Hamath, the regular course, would first overrun Damascus, then Howran, then the east of the Jordan, down to Moab, or el Raba; this being, probably, a more easy progress than over mount Lebanon, and along the seacoast, westward. We place this 740 before A.D. The second captivity included the remainder of the ten tribes, i.e. those west of the Jordan, who were carried away by Shalmaneser, about twenty years after the former. These people would naturally be placed in cities, and districts, subject to the king of Nineveh: i.e. the northern part of our Map: for Ezekiel was certainly in these parts; and was by no means a solitary resident there. Perhaps even in this sense part of the Jews might be carried captive *further* from their native land than the citizens of Damascus were.

Moreover we remark, that Tiglath-pileser carried the eastern tribes captive into, 1st, Halah, and 2dly, Habor, and 3dly, Hara, and to the district around the river, 4thly, Gozan: 1 Chron. v. 26; 2 Kings, xvii. 6. Where are these cities? We conceive the river, 4thly, Gozan, which is expressly said to be in Media, may be the Ozan, or Kisil-ozan, red-Ozan, which runs into the Caspian sea on the southwest, on a branch of which we have the town of, 2dly, Abhar, marked Abar, in Hanway's map, and placed in lat. 36. this is probably the Habor of the sacred text. Hara may be the town marked, 3dly, ЧОРА, near Rages, in major Rennell's map, though the major himself guesses it may be the district Tarom; and Halah, or Chalah, may be Kalar, on the south of the Caspian. This agrees with the residence of Tobit's friend Gabael, at Rages in Media, the modern Rey: and we learn from the history that many Jews were settled hereabout, by the number of husbands offered to Sarah; and by the numerous friends who wished the family joy, on occasion of her nuptials with Tobias.

This second captivity of Israel was by Shalmaneser, 721 *ante* A.D. and I incline to think, that some of these captives were placed north of the others, on the western shore of the Caspian: where the sons of Cush were settled, which is so marked in our "Map of the settlements of mankind." It is likely, in fact, these are the very Cushites that occupied the land of Israel, instead of the Israelites, and I would not be sure that they are not the "Caspians" of major Rennell's map. So that the king of Nineveh placed not only a great tract of country between the return of these people to their native lands, but

his capital Nineveh, also, whereby he was enabled to counteract their motions, had they attempted any. This agrees also with the prophecy, Amos i. 5. "Syria shall go into captivity to Kir," which no doubt is the province adjoining to the river Kir, or Kyrus, Cyrus; further, that this was a *northern* province appears from Isai. xxii. 6. "Elam, Persia, i.e. the south, bare the quiver; Kir, i.e. the north, uncovered the shield;" they were, therefore, under the orders of the same monarch, and each extreme, perhaps, of his dominions. This placing of these people as neighbours, in their new situations, is extremely characteristic of Eastern management. We have accounts that these Cushites when placed in Samaria, claimed kindred with the Hebrews; to the great mortification of the Jews, who repelled the very idea, with inexpressible contempt. But, as we are not fettered by Jewish prejudices, we may inquire on what could this relation be founded? To be sure, not on their immediate removal from the Cush near the Caspian; but, there certainly was another Cush, hitherto unknown, and unsuspected, by commentators; that which according to Moses, was encompassed by the second river of Paradise, the Jihoon: now, as we have fixed the Jihoon to be that river on which the city of Balk stands, which river, till A.D. 1640, made a great bend, from north running westward, so as to encompass the province of Bactriana, before its discharge into the Caspian, it follows, that this was the Cush of Moses, in this place of Genesis. Moreover, the Cushites of the west of the Caspian, having come *originally* from this situation, as Abraham, the father of the Jewish nation, also had done, the consequence is, that they were at least countrymen by origin, and might claim a kindred and relation to the Jews, which, had they not been considered as invaders, and surreptitious possessors of Israelitish property, might possibly have been admitted; notwithstanding they brought with them idols, perhaps not very unlike those which Terah, if not Abraham, had served in Ober-e-nahr, on "the other side the river," Jihoon. But this *eastern* district is beyond our present Map.

Let us now turn to the, eastern, southern extent of our Map, where we find the prophet Daniel residing at Shushan-Royal, at or near to Jundi Sapor, in our Map, and receiving visions by the side of the river Ulai: one of the rivers on the side of Jundi Sapor. It is likely, that he was in attendance at Shushan, by virtue of his public office; and, perhaps, no great number of Jews were settled in company with him: as the kings of Persia resided part of the year at Ec-batana, Hamedan, and other part at Shushan. Taking this then for the southern limits of the settlements of the Jewish captives, see to what extent from Arzeroum, or Derbend north, to Shushan south, were dispersed, the families of that nation which had occupied the little tract of Judea, in the west. [The *third* captivity.] This has its aspect too, on the

difficulties made among the Jews about receiving the prophecies of Ezekiel and Daniel into the canon of Scripture: as 1st, they were delivered *out of the holy land*; 2dly, the distance of those who delivered them, from where they could be authentically acknowledged and authoritatively admitted, as must have been, at this time, in Babylon, where, no doubt, the main body of the Hebrew people continued.

We advert now to the return of the captives from Babylon under Ezra; wherein we remark, that probably the major part, by far, of the Israelites who returned into their own land, was from Babylon, Ezra ii. 2; viii. 1. but possibly this caravan did not take the northern route, but crossed the desert, south of Tadmor.

After this specimen of the utility of our Map, quitting the journeys recorded in the Old Testament, let us consider some of those recorded in the New Testament. We say nothing of those of our Lord; because the size of our Map does not allow sufficient detail; but as the most distant traveller among the apostles, whose route is described to us, was St. Paul, we shall particularly, so far our Map includes, accompany his progresses. The first is, that memorable journey of the Jewish Saul, from Jerusalem to Damascus, Acts ix. this, we presume, was performed along the ordinary road from Jerusalem; and tradition has marked by the name Kocab, *Star*, the place where the supercelestial light was manifested to him: for we do not reckon his being sent to Tarsus, chap. ix. 30. from whence he was fetched by Barnabas, xi. 25. The second is, Acts xiii. from Antakia, Antioch, to Seleucia, [meaning, no doubt, Seleucia on the coast near Antioch: our Map shows more than one Seleucia] to Cyprus, from whence they went to Salamis; and through the isle, to Baffo, Paphos, thence to Perga in Pamphylia; to Antioch in Pisidia; to Konia, Iconium, to Lystra, to Derbe. These cities being situated in the province of Lycaonia, the inhabitants spake in the Lycaonian dialect, or "speech of Lycaonia." From Derbe they returned to Lystra, to Konia, Iconium, to Antioch, to Perga, Attalia, Antalie, and ended at Antioch, from whence they had set out.

The reader will observe in this history two Antiochs, one in Syria, the other in Pisidia, which, in verse 21. is not distinguished by any addition.

The next chapter contains the mission of Paul and Barnabas from Antioch in Syria, to Jerusalem. They passed through Phenicia and Samaria; no doubt, pretty much along the coast, and as direct as they well could; which the reader will recollect is expressed by the words "passed through."

At the close of this chapter Barnabas sails to Cyprus: Paul goes by land, north, from Antakia through Syria and Cilicia; he is said to go *through* Syria; though part of Syria was south of Antioch: he came to Lystra; passed *throughout* Phrygia, not



meaning into *every* town of the province, but *generally*. The same, I suppose, of the limits, confines, or boundaries of Galatia; for, that he did not go *through* the province of Galatia, as he did the province of Phrygia, appears, by the insertion of the word rendered "*region*;" had he gone over both countries equally, and fully, it would have been said "he went throughout Phrygia and Galatia."

This is the first idea that strikes the mind, on considering this phraseology: another is, whether the word *choran Galatiken* may not have somewhat of a diminutive sense here, and signify "*lesser Galatia*?" not the whole province; in which case, the word rendered *region*, will signify the *champaign* parts, *field*, literally, of the province. In short, as we have in ancient geography, two Cilicias, Cilicia *Trachea*, and Cilicia *CAMPESTRIS*, "*the field*," so I suppose we have *Galatia Campestris*, *χώρα*. These remarks are introductory to the notice of a difficulty in the following words: "They were forbidden of the Holy Ghost to preach the word in *ASIA*:" where was *this ASIA*? We know that the word *Asia* signifies, 1st, the continent: 2dly, the peninsula, in our Map marked *Anatolia*: generally, 3dly, *Proconsular Asia*, the *western* coast of the peninsula: 4thly, a small part on the river *Cayster*, is so called by *Homer*; to which, I think, we must add, 5thly, a district *east* of *Phrygia*: perhaps the eastern part of that usually marked *Galatia*. For, observe 1st, Paul had held an *eastern* course from *Phrygia* to *Galatia Campestris*, but had his design now been to have visited *western Asia*, this was absolutely contradictory. 2dly, He visited *western Asia*, *Ephesus*, *Miletus*, &c. repeatedly; we can, therefore, assign no reason, why the Spirit forbade him so to do at this time. 3dly, After he had held a northern course toward *Mysia*, "he assayed to go, *eastward*, again, to *Bithynia*;" but this *eastern* direction the Spirit suffered him not to take. It should seem, therefore, that his first intention was, to go *eastward*, into *Asia*, which he resumed when in the latitude of *Bithynia*: but was prevented in both instances.

If we turn now to the apostle Peter's address of his first epistle, we find it inscribed to the residents "in *Pontus*, *Galatia*, *Cappadocia*, *Asia*, and *Bithynia*:" by consulting the Map, we see that these provinces were *east* of the course of Paul: they are all marked in the Map, except *Asia*; and it seems, on reflection, incredible, that Peter can mean to associate with provinces whose limits *touched each other*, and which, in fact, may be considered as forming but one district, a distant province on the *western* coast of the peninsula; wherein was *Ephesus*, and, the seven churches, &c. in no part of which is any interference of Peter mentioned: moreover, he must have crossed *Phrygia*, &c. to visit this *Asia*; yet he inserts no saluting address to that province: whereas,

if we take the *Asia* of this verse in the Acts, and the *Asia* of Peter, to mean a country adjoining to *Pontus*, *Galatia*, *Cappadocia*, and *Bithynia*, we see the intention of Paul very clearly; and the reason why "the Spirit suffered him not" to execute it: i.e. the apostle Peter was engaged in the same important work, in those provinces, at this very time; so that, as St. Paul made it his principle to break up fresh ground, 2 Cor. x. 16. and as St. Peter was competent to the service, the labours of Paul were better employed elsewhere. This answers the long controverted question, what became of Peter after the council at Jerusalem? We answer; he first went to *Antioch*, where Paul withstood him, for his preponderation in favour of Jewish observances; and leaving that city, before Paul, I suppose, he preached in the provinces above recited. This gives an entirely new tone to the epistle of Paul to the Galatian churches. We are sure, that Peter held the same opinion as Paul, that the Gentiles should not come under the Mosaic yoke, Acts xv. 10. but, Paul carried his ideas much further, even that the Jews also might dispense with the observances of their nation, Acts xxi. 21. that is, that those observances were *indifferent*; accordingly, he sometimes observed them, sometimes not. On this question, James seems to have been *against* him, Acts xxi. 24, &c. Gal. ii. and no doubt Peter too; in fact, this opinion of the *ad libitum* state of Jewish converts, seems to have been what he communicated in *confidence* to the pillars of the church, Gal. ii. 2. and to which Paul adhered; for he circumcised *Timothy* who was of Jewish descent, Acts xvi. 3. but did not circumcise *Titus*, who was of Grecian descent; in this adapting his practice relating to things in his own judgment indifferent, to existing circumstances, "or becoming all things to all men." Peter seems not to have been quite so free in his notions as Paul; and this, at least, may be said on his behalf, that the observance of Jewish national commemoration services did no more prevent a Jew's believing in Christ for personal salvation, than an Englishman's commemorating gunpowder treason, or the fire of London: and that, in respect to circumcision, it was long practised by the national church of the Jews, the *Nazarene Christians*; who yet were believers in Christ; and it may be still, for aught I know, by some of the sects of Christians in the East. Possibly Paul's free sentiments are hinted at by Peter, 2 Pet. iii. 16. where he speaks of things "hard to be understood" in the writings of Paul. But it often happens that *secondaries*, in their zeal for opinions, exceed the intentions of their principal; and, if we retain this idea, we may perceive the true meaning of certain expressions in the epistle to the Galatians. This is not the place to enlarge on the subject; yet a thought or two may explain our meaning, "I marvel ye are so soon removed to *another Gospel*," as under the appearances

you give it, it seems to be, "yet which is not another" in reality, for Peter and I agree in Gospel principles: but, if Peter himself, or an angel from heaven, preached another Gospel, let him be accursed: for do I seek to please men, (apostles? Peter?) or God? &c. I went to see Peter, and abode with him a fortnight... during my residence false brethren were brought in, to whom on that occasion we gave no place, but James, PETER, and John, who were pillars; seeing that the Gospel of the uncircumcision was committed to me, in which Gospel I instructed you, as the Gospel of the circumcision was to Peter, which is not "another Gospel" but the same, they approved my principles. Yet when Peter was come to Antioch, I withstood him, for inducing Gentiles to live as do the Jews; and Peter so far acquiesced in my reasonings as to leave the Gentiles at liberty; now, if I build again the things which I then destroyed, as Peter would do, supposing he re-established those distinctions which he formerly gave up, I make myself a transgressor; for, I was either wrong in giving them up, or am now wrong in re-establishing them. Such seem to be the sentiments of the apostle.

These allusions to Peter, agree well with the notion, that some who derived authority from him had been incautious and busy in Galatia; they boasted that they had received their Gospel from some great, apostolic, man, which Paul had not, chap. i. 11. that Paul was no apostle, chap. i. 1. which indeed he was not, in the sense they meant; i.e. not one of the twelve, as Peter was, &c. Many other hints might be added. But, let us note the date of this epistle; on which our remarks have great influence. After having examined what has been said on this subject, by Lardner, Doddridge, Mill, &c. I incline with Michaelis, to place this as the *very first* of St. Paul's writings; and suppose that after the council at Jerusalem, Peter visited Antioch, during Paul's residence there, which after a while he quitted, to go into Pontus, &c. Afterward, Paul also quitted Antioch, to go into Phrygia, and Galatia *Campestris*, and continued his journey over into Macedonia; while on this journey, he hears of the opinion propagated by those who exceeded Peter's instructions; and therefore writes against those *excesses* to his Galatian converts, and appeals to recent occurrences in proof of the constancy of his own sentiments.

This supposition might be corroborated by many other arguments; but these are sufficient to show that the Asia of this passage, and the Asia of Peter, i. 1. was east of the course of Paul's journey; which is our *geographical* object.

Verse 8. *And they passing by Mysia, rather crossing Mysia, came down to Troas*, from whence they passed over to Macedonia, in which passage our Map quits them; but, I cannot help observing on the word *passing by*, that it looks as if they went on *one side* of Mysia; which they did not; for the same word is used chap. xx. 16. of *sailing by* Ephesus, which, in

the sense of going *by*, i.e. *through* it, they did not; but kept aloof from that city.

Our Map resumes this journey of the apostle Paul, at his return from Corinth and Cenchrea, to Ephesus, in *western* Asia; from whence he sailed to Cesarea, Keisarieh, "and went up, and saluted the church;" not the church at Cesarea, but that at Jerusalem, "the church," by eminence; and from thence he went down to Antakia, Antioch, from whence he had begun his journey. "And after he had spent some time there, he departed and went over in an orderly manner the *plain*, or, *champaign* Galatia, and Phrygia; taking Galatia first, not endeavouring to visit eastern Asia now, but going along the *upper coasts*, i.e. along Mysia by Troas, Pergamos, Smyrna, &c. came to Ephesus, and dwelt there two years, verse 10. so that all who dwelt in proconsular, or *western* Asia, heard the word. From Ephesus he went into Greece, from which he went north, into Macedonia; and from Macedonia he came again into Asia, the peninsula, from Philippi to Troas; from Troas to Assos, part of the company by sea, part by land, from Assos by Chios, Samos, Trogyllium, to Miletus, sailing *by*, i.e. not stopping at, Ephesus, at Miletus he sent for the elders of Ephesus. [On the subject of Miletus, I may here observe, that besides this Miletus, there was *another* in Crete; and a *third* in Attica, which commentators have taken no notice of, being ignorant of it; and yet, it deserves consideration, whether this was not the Miletus at which Trophimus was left sick. For that was not Miletus near Ephesus; this is agreed by all who think on the subject; and that it should be Miletus in Crete is attended with great difficulties.] The small distance from Miletus to Ephesus, will be noticed by the reader. From Miletus they sailed by Coos, Rhodes, Patara; leaving Cyprus on the left hand to Sour, Tyre, from Sour to Chau Peterin, Ptolemais, and Keisarieh, from Keisarieh to Jerusalem, Acts xxi. 17.

The last voyage of St. Paul is to Rome; part of which is shown in our Map, Acts xxvii. From Keisarieh to Seide, to Cyprus, the sea of Cilicia, Pamphylia, Myra in Lycia, Cnidus, Crete.

Our Map concludes before we accompany the apostle so far: and here too we conclude our illustrations of the voyages of Scripture. The reader will judge from this specimen, of the accuracy with which St. Luke's journal of his Gospel travels was kept; and since we find the utmost regularity wherever we trace him, we may safely consider him as a writer of unexceptionable correctness, in his history of events, wherein we have no such means of examining his narration. This idea is independent of, but not inconsistent with, the principle of inspiration communicated to our sacred historian.

I shall, however, mark the situations of the seven churches of, western, Asia, of which we read in the Revelations: tracing them according to the order of

the extract in **FRAGMENT**, No. 328, as they were visited by the writer of that journey. The reader will see by the situation of the Isle of Patmos, how well it was placed for corresponding with these cities.

1st, Smyrna, in this city, is the principal factory of European commerce. 2dly, Bergameh, the ancient Pergamos. 3dly, Thyatira, now Ak-hissar, "the white castle." 4thly, Sart, the ancient Sardis. 5thly, Philadelphia, now Alacheher, "the fair city." Colosse, is the present Konos, 6thly, Laodicea "is now utterly desolated, without any inhabitants, except wolves, jackalls and foxes; it stands about the place marked \*." 7thly, Ephesus, formerly a city of great dignity and consequence.

Thus have we connected many Scripture occurrences, we hope with correctness, certainly not without labour, and here we terminate this division of our subject.

.....

We take this opportunity of suggesting the further utility of Maps, when *prophecy* relating to the countries they represent is in question, no less than on matters of fact, of which they have been the scenes. We hinted on Gen. xli. 5. **EXPOSITORY INDEX**, on the resemblance in form between the seven eared wheat of Egypt, and a map of the Nile; that the seven mouths of that river corresponded to the seven ears of the wheat, as the seven bullocks did to seven ploughing seasons, which came up out of the river, i.e. from its annual inundations: and wherein, even the *trefoil* on which these bullocks fed, might have its import, whether implying a fattening on the natural productions of the land, during three years; or, on stored supplies, as *trefoil* is three years in coming to perfection.

It is well known too, that the pious and learned Mr. King, has lately proposed to explain the passage, Isai. xviii. of the "land shadowing with wings," by means of a map of a country whose geographical form should correspond to the figure of wings. One would suppose, that some commentators had had the same fancy on the subject of Nebuchadnezzar's dream, of the image whose head was of gold, his arms of silver, his belly and thighs of brass, his legs of iron, and his toes of mingled iron and clay, Dan. ii. 36, &c. for they consider Babylon as the head; Media and Persia as the shoulders; Greece as the body, which is far *west*; Rome as the legs, further still *west*; and the ten toes as the ten kingdoms of the Roman, *western*, empire; including even France; and the *western* islands of Britain. It is true, that we have lately seen the map of England crumpled into the shape of a woman riding on a fish; and that of France, in the form of a ship in distress; published during the revolution in that country. Such *anamorphoses* might be known to Daniel; but, I take this opportunity of doubting

very strongly, whether any part of this image should be extended out of the empire of Nebuchadnezzar; for if so, why add the vision of the four beasts? and why reveal to Nebuchadnezzar, what in no wise concerned him, or his kingdom? I presume, therefore, to think, that the first vision, that of the image, referred to the *political* person, realm, of Nebuchadnezzar; and should be restricted to that empire of which Babylon was the head: that the second vision of this king, that of the tree, referred to the *human* person of Nebuchadnezzar, and to events accomplished in himself: and that the vision of the four beasts was a revelation to the prophet, not to the statesman; not to the king's attendant, but to a person commissioned to write for general instruction and general advantage. I think too, the prophet seems to be transported from Shushan, or from Babylon, from his customary residence, to "the great sea," the Mediterranean, where he was much about mid way between the eastern beast, Babylon, and the western, Rome, so that he might readily be supposed to refer to both, as he was so situated as to observe them both; independent of the circumstance of his seeming to himself to be hereby stationed in his native country, the Holy Land of Israel, which I think he is not in any other of his visions.

If this principle may be admitted, it will correct the representation of bishop Newton on the prophecies, who has indeed herein followed the opinions of others, that the toes of the image are the kingdoms into which the *western*, Roman empire was broken, vol. i. p. 385. I agree, that Babylon is the golden head, [crown? or rather, *casque*, if we suppose this figure to have been in armour; like certain statues of the god Bel, which is not improbable, vide **FRAGMENT**, No. 108.] the breast and arms, i.e. the pieces of armour which covered the belly, and hung down over the thighs; and which in the Roman armour was formed into labels, of brass, is the empire of Alexander; who made Babylon the seat of it, himself, and whose successors maintained their power in these countries: but, I would not go out of Asia for the two thighs of brass, as is usually done, taking Egypt for one, I would rather take the Grecian empire of Babylon under Seleucus for one, and the Syrian under Antigonus, for the other. Theodoros, and the Parthians under Arsaces, established themselves in the eastern part of the dominions of Nebuchadnezzar; as, after a time, did the Romans in western Asia. To the Parthian empire the Persian has succeeded, east of Babylon; and the Turkish, to the Roman, west of Babylon; so that no power rules, or has for a long time ruled, at the same time over *both* these districts of the ancient Babylonish dominion. Moreover, we are assured by every traveller who passes through these countries, that the governing power is felt by

the inhabitants as iron which tramples on, themselves, the clay; under pretence of protecting it; much as the armour on the feet, *vide* the Plate of ARMOUR, No. II. in FRAGMENT, No. 218, of a soldier may be made of iron; yet does not combine with the foot it covers; or as iron plates may have clay between them, yet these substances do not coalesce; and that there exists no more union between the inhabitants of these parts of the Turkish dominion, and those who govern them, than between iron and clay is notorious, from the general disposition of the country to revolt, in case the late bold attempt of Bonaparte to upset the Turkish power had not been stopped by the Providential repulse he received from sir Sidney Smith at Acre.

I conceive, therefore, that the state of the Turkish power in these countries cannot be better, metaphorically, expressed than by the words of the prophet, "*And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they, the governors, shall mingle themselves, by connections, marriages, &c. among the seed of, Anusha, low men, as the inhabitants shall be esteemed; but they the governors and governed shall not cleave one to another, shall not coalesce, even as iron is not mixed with clay.*" How exactly this is the case wherever the Arabs are under the yoke of the Turks (the same in Egypt, and in Greece) is too notorious to require a word in proof of it: and could we obtain equal information in respect to Persia, we should discover precisely the same in that country, as appears from the relation of Hanway, who, unhappily for himself, found the Persian peasants too ready to revolt against their then despot, the famous Nadir Shah.

The reader will understand then, that I refer, as is usual, to the Roman empire as a part of this figure, but only to the eastern part of the Roman power, excluding the western, and excluding too all western dominion whatever; so that this principle is supported no less than others appear to be, by those ancient interpretations which refer to the Romans, as Jerom and others, but does not allow that comparison between the *ten* toes of this image, and the *ten* horns of the fourth beast in chap. vii. to which commentators have usually had recourse: but I consider them as subjects entirely independent of each other, and to be explained by independent history accordingly.

The present state of the countries which compose our Map would be a very fruitful source of remark, and many corroborations of the truth of Scripture prophecies would arise from the consideration of it: but it is not our present intention to enter on that subject: we conclude these remarks by submitting them to the candour of the reader. We have added a list of most of the places inserted in our Map, with slight hints on their principal distinctions.

LIST OF THE PRINCIPAL PLACES CONTAINED IN THE  
MAP OF GEOGRAPHICAL ILLUSTRATIONS.

It may be remarked, that the present names of these towns, and cities, are inserted in this Map, rather than what is adopted in reference to the same places, by our public version; partly, to counteract the effect of certain errors in our pronunciation, as *Gericho*, for *Yericho*, *Eriha* in our Map, &c. and partly, because, by means of these names, an idea may be obtained of the pronunciation of the ancient Hebrew language: most of these appellations being the same, and spelled in the same manner, as they were in the days of Old Testament writers. Many towns are inserted, only because they bear the name of some person mentioned in Scripture, and may conduce to point out his residence, or that of his posterity.

In considering this Map, the reader will divide it, by his eye, into portions: fixing his attention well on, 1st, the *Eastern* division, Persia and Babylon; 2dly, the *Central* division, Mosul, or Nineveh, and its dependencies, the passage from thence; 3dly, the *Syrian* division, including Palestine: and 4thly, the *Peninsular* division, or *Anatolia*: which might indeed be called the *Apostolic* division. The Scripture history of events will thus contribute to confirm the ideas received by the Map.

A.

*Abel*, lat. 33, 40.

*Acre*, lat. 33. long. , formerly *Acco*, a seaport on the Mediterranean: famous for the repulse of Bonaparte by sir Sidney Smith.

*Aintab*, lat. 36, 35.

*Antakia*, Antioch, in Syria, N. lat. 36, 30. long. E. 36, 40. the seat of a very flourishing Christian church under the apostle Paul, and others, Acts xiii.

*Antiokeia*, or lesser Antioch, a port in Cilicia Trachea, on the Mediterranean.

*Antalia*, formerly *Attalia*, in Pamphylia, lat. 36, 50. long. , visited by St. Paul, Acts xiv. 25.

*Anah*, on the Euphrates, lat. 34, 10. long. , might this be founded by Anah, Gen. xxxvi. 24?

*Aio-so-luk*, the ancient Ephesus in Lydia, lat. N. 38, long. E. 27, 30. on the western coast of Asia Minor: famous for being visited by St. Paul, for a letter from him, and for being the latter residence of the apostle John: from whom its present name is derived, though strangely disfigured.

*Akrad*, lat. 34, 20.

*Arka*, lat. 34, 30.

*Amman*, in Syria, north of Maab, probably an ancient residence of the children of Ammon, Gen. xix. 38.

*Akcheher*, lat. 33, 30.

*Alacheher*, the white castle, lat. 38, 20.

*Anatolia*, a peninsula, otherwise called Asia Minor.

*Arabia*, an extensive country between Syria and Irak, or Chaldea.

*Ars-roum*, on the Euphrates, lat. N. 39, 56. long. E. 42. a conjecture that the prophet Ezekiel resided here: for some account of the scarcity of wood here, *vide* FRAGMENT, No. 106.

*Ashdod*, *vide* *Esdud*.

*Asia Minor*, 1st, Anatolia: 2dly, the provinces of Lydia, Caria, and Lycia, lat. N. 35 to 40. long. E. 45, 48. Another Asia seated near Galatia and Pontus: east of the former.

*Askalan*, lat. N. 31, 50. long. , a seaport on the Mediterranean.

*Azotus*, *vide* *Esdud*.

### B.

*Baalhec*, in Syria, lat. N. 33, 30. long. E. 37. supposed to be the ancient Heliopolis, or city of the sun.

*Babil*, formerly Babylon, on the Euphrates, lat. N. 32, 30. long. E. This city is ruined; but its underground constructions testify its ancient greatness.

*Baffo*, the ancient Paphos in Cyprus, lat. N. 34, 50. long. E.

*Bagdad*, on the Tigris, lat. N. 33. long. , in some sense a successor of the ancient Babylon.

*Banias*, not far distant stood the town of Dan: this is the ancient Paneas on the Jordan, lat. 33, 10.

*Basra*, in Babylonia, on the Euphrates, lat. N. 30, 45. long. E. 47. Probably famous for its manufactures of dyed garments, Isai. lxiii. 1.

*Bergameh*, the ancient Pergamos, in Asia Minor, lat. N. 39, 40. long. E. . To the church here, a letter, Rev. ii. 12.

*Berut*, anciently Berith, or Berytus, a seaport on the Mediterranean, lat. N. 33, 40. long. E. 38.

*Bethlehem*, in Judea, south of Jerusalem, lat. N. 31, 30. long. E. 35, 25. famous for being the birth-place of the Messiah.

*Bosra*, in Arabia, near Syria, lat. N. 32, 20. long. , probably referred to in some of the prophets, as Jer. xlviii. 24. and elsewhere.

### C.

*Carchemish*, *vide* *Kerkisia*.

*Catiah*, or Catjeh, the mount Cassius of Cant. iv. 2. on the coast between Judea and Egypt.

*Choara*, in Media, supposed the Hara to which the Jews were carried captive, 2 Kings, xvii. 35, 40.

*Colosse*, *vide* *Konos*.

*Chau Pelerin*.

### D.

*Demesk*, formerly Damascus, in Syria, lat. N. 33, 15. long. E. 37. This city claims Abraham for its founder. *Vide* Gen. xv. 2.

*Derbe*, in Pisidia, in Anatolia, mentioned Acts iv. 6.

*Dumar*, *q.* the ancient Duma? Isai. xxi. 11. It is probable that the Duma of Isaiah is Edom, under a provincial pronunciation: but the possibility that it might be this city is suggested, as learned men have been at a loss to find it.

### E.

*Eriha*, formerly Jericho in Judea, west of the Jordan, lat. N. 32. long. E. 35, 30. famous as the city of palm-trees, 2 Chron. xxviii. 15.

*El Arish*, or *la Rissa*, in Dictionary, on the coast between Judea and Egypt, lat. 31. long. , supposed to be the southern limit of the kingdom of Judah.

*El Bir*, on the Euphrates, lat. N. 36, 36. long. , the customary passage of this river.

*El Der*.

*El Ersi*.

*Ephesus*, *vide* *Aio-so-luk*.

*Ervad*, supposed the Arpad of 2 Kings, xviii. 34. et al. usually associated with Hamath, a port on the Mediterranean, lat. N. 34, 55. long. E. . Sen-nacherib boasts of having taken this city.

*Esdud*, the ancient Hebrew Ashdod, the Azotus of the Greek Scriptures in Judea, lat. N. 31, 50. long.

### F.

*Fars*, otherwise Persia, the Pers, or Peres of the Hebrew Scriptures. A province, or kingdom east of the Tigris.

### G.

*Gebileh*, *q.* whether the ancient city from whence came the *Giblim*? Ezek. xxvii. lat. N. 35, 20. long. . It is probably too far north, and the *Giblim* may be sought at Jibeil, nearer to Tyre and Sidon, both towns being ports on the Mediterranean.

### H.

*Halep*, or Aleppo, supposed to be the ancient Zobah, lat. N. 35, 45. long. E. 37, 25. one of the most considerable cities of this country, at present.

*Hamadan*, the ancient Ecbatana, to which city the Jews were carried captive, lat. N. 35, 5. long. E. . It was a royal city.

*Hamah*, the entering in, i.e. to Syria, lat. N. 34, 50. long. E. . The northern boundary of the land of promise.

*Halak*, in Media, *vide* *Kalar*.

*Hara*, *vide* *Choara*.

*Haran*, in Mesopotamia, lat. N. 36, 40. long. . In the road from Nineveh to Canaan.

*Hebron*, in Judea, south of Jerusalem, lat. N. 31, 43. long. E.

*Hit*, on the Euphrates, lat. N. 33, 20. long. E. . here are the bitumen pits, from whence was supplied that used in constructing the walls of Babylon.

## I.

**Jaffa**, formerly Joppa, a port in Judea, on the Mediterranean, lat. N. 32, 5. long. E. , famous for the escape of Jonah, and the visit of Peter.

**Iconium**, *vide* **Konia**.

**Jebeil**, whether the Giblem from hence? Ezek. xxviii. more probable than from Gebileh, further north. Its inhabitants were excellent mariners, lat. N. 34, 20. long. E. 36, 13.

**Jericho**, now Eriha; which see.

**Jerusalem**, the capital of Judea, lat. N. 31, 40. long. E. 35, 25. probably a very ancient city, famous as the capital of the kingdom of the Hebrews; and as the scene of the sufferings and death of the Messiah.

**Ispahan**, lat. N. 32, 25. long. E. 52, 55. the capital of Persia, one of the towns to which the Jews were carried captive.

**Jundi Sapor**, in Khozistan, or Chuzestan, probably the ancient Shushan royal, of Esther and Daniel.

## K.

**Kalar**, in Media, lat. N. 36, 20. long. , probably one of the towns to which the Jews were carried captive, 2 Kings, xvii.

**Karahissar**.

**Kerkisia**, the ancient Carchemish, on the Euphrates, lat. N. 35, 20. long. E.

**Kerkouk**.

**Keisariah**, in Syria, a seaport on the Mediterranean, lat. N. 32, 20. long. , the seat of the Roman governors of Judea.

**Khozistan**, or Chuzestan, i.e. the province of Shusa, in Persia, lat. N. 30 to 33. long. E. 47 to 49.

**Kilis**.

**Kir**, or Kyrus, river, runs into the Caspian sea, most probably a province of the same name, adjacent.

**Kocab**, or Cocab, "the star;" the place where St. Paul is supposed to have been converted, in his journey to Damascus, Acts ix.

**Konos**, formerly Colosse, to the converts of which city St. Paul wrote an epistle, lat. N. 38. long. .

**Konia**, formerly Iconium, in Phrygia, lat. 38. long. .

**Korna**, the horn, i.e. the junction of the two rivers Tigris and Euphrates.

## M.

**Maab**, or El Rabba, in Arabia, lat. N. 31, 20. long.

. This city appears still to retain the two names by which it is known in Scripture: 1st, Moab. 2d, Rabbah of the Moabites. This was the royal city, taken by David, 2 Sam. xi.

**Membiga**, capt. Wilford supposes this to be a corruption of Maha-baga, the great goddess: and thinks it might be anciently called Nineveh.

**Mosul**, formerly Nineveh, on the Tigris, lat. N. 36,

30. long. . for still more ancient Nineveh, *vide* **Bel-ad**. For an account of the heat of this city, &c. *vide* **FRAGMENT**, No. 3.

## N.

**Nabolos**, or Naplouse, in Syria, the ancient Samaria, lat. N. 32, 20. long. , a colony of Samaritans, descendants of those anciently settled here, is still extant in this town.

**Nesibin**, in Mesopotamia, lat. N. 37. long. , in the direct road from Nineveh to Syria.

**Nineveh**, *vide* **Mosul**.

## R.

**Racca**, lat. 36.

**Rages**, the modern Rey, in Media, lat. 35, 35. long. , best known by the history of the journey of Tobias, as one of those cities which contained captive Israelites.

**Ras-ain**, the ancient Resen, in Mesopotamia, on a branch of the Euphrates, lat. N. 36, 35. long. . It is remarked as a very great city, Gen. x.

**Ramla**, the ancient Rama, in Judea, lat. N. 32. , long. .

**Refah**.

**Resapha**.

**Roka**.

**Rhodes**, an island on the coast of Asia Minor, in the Mediterranean, lat. N. 36, 20. long. E. 28. This city is famous for its Colossus, and its defence against the Turks by the Knights Hospitaller, now knights of Malta.

## S.

**Salamis**, in Cyprus, on the eastern shore of that island, lat. 35, 30. long.

**Safet**.

**Sart**, the ancient Sardis in Lydia, lat. 38, 30. long. . A letter to this church, Rev. iii. 1.

**Seide**, the ancient Sidon, on the coast of the Mediterranean, lat. 33, 15. long.

**Seleucia**, a small town near Antakia; being a port on the Mediterranean, lat. 36, 10. long. .

From hence Paul and Barnabas sailed for Cyprus, Acts xiii. 4.

**Selefkeh**, formerly Seleucia, a seaport on the coast of Cilicia, in the Mediterranean, lat. 36, 40. long. .

It gave name to the sea of Seleucia, Acts xxvii. and must be distinguished from the Seleucia near Antakia, Acts xiii. 4.

**Serug**.

**Smyrne**, a seaport on the western shore of Anatolia, lat. N. 38, 28. long. E. 27, 24. famous for a letter addressed to it, Rev. ii. 8. and for preserving a small remnant of a Christian church.

*Sour*, the ancient *Tzur*, or *Tyre* ; a famous port on the Mediterranean, lat. N. 33, long. E. 36.  
*Susum*,

## T.

*Tabaria*, formerly *Tiberias*, on the sea of *Tiberias* in *Syria*.

*Tadmor*, or *Palmyra*, in the desert of *Syria*, lat. N. 34. long. E. 39. said to be built by *Solomon*. This city, once the famous mart, and a royal city ; it has now some superb edifices in witness of its former grandeur.

*Tarsous*, in *Cilicia*, a port on the Mediterranean, lat. 36, 50. long. , famous for being the birthplace of the apostle *Paul*.

*Tigris* river, the eastern branch of that stream of which the *Euphrates* is the western ; the province

between them is called *Mesopotamia* : "between the rivers." Its present name, its ancient name also probably, is *Digel*.

*Toster*,  
*Tyre*, vide *Sour*.

## Y.

*Yabne*, lat. 31, 50.

## Z.

*Zan*, in *Egypt*, lat. 30, 50. long. , is the *Zoan* of *Numb. xiii. 22*. probably : at which time it was watered by numerous canals. These have since proved its ruin, as the waters of the lakes, &c. adjacent, have inundated all around it.

*Zoar*, a small town at the southern extremity of the *Dead Sea*, in *Judea*, lat. 30, 50. long. , perhaps the *Zoar* of *Gen. xiv. 2*.

## THE DRAGON, SEA SERPENTS, AND FLYING SERPENTS.

It appears, from several places in this work, that if we have not annihilated those numerous *dragons* which occur in our public translation, yet, we have changed them for creatures of very different kinds ; it is therefore, in some degree, incumbent on us to clear up, so far as our information reaches, the true creature which Scripture intends by the term *dragon* : and that we may be certain of our instance on this subject, we select that of the great red dragon of the Revelations, which also is expressly called a *serpent*. Chap. xii. 3. "Behold, 1st, a great, 2dly, a red dragon, *spanon*, having, 3dly, seven heads, and, 4thly, ten horns, his tail drew the third part of the stars of heaven, the dragon stood before the woman to devour her child, and the, *αφις*, serpent cast out of his mouth water as a stream [flood] after the woman, that he might cause her to be knocked down, carried away, by the stream of water." The description and manners of this dragon have greatly embarrassed commentators. Dr. Doddridge observes on the passage, "I suppose most of my readers well know, that a dragon is a vast serpent of enormous bulk. Job, the celebrated African, assured me, that one of them carried away a live cow in its mouth, before his face." But, on this serpent's ejection of water, he professes his "ignorance of any fact to illustrate it." I shall observe on the particulars of this dragon in their order.

1st, The dimensions of this dragon, "great." We may, I presume, seek the counterparts of this reptile among serpents of the largest size, for which we shall look to that class called by naturalists, *boa*.

The dragon is frequently mentioned by ancient naturalists : by Aristotle, lib. ix. Diod. Sicul. lib. iii. &c. St. Ambrose, de Mor. Brach. p. 63. says, there were dragons seen in the neighbourhood of the Gan-

ges, near seventy cubits in length. Alexander and his army saw one of this size in a cave, to their great terror, Elian, lib. xv. cap. 21.

Three kinds of dragons were formerly distinguished in India. 1st, Those of the hills and mountains ; 2dly, those of the vallies and caves ; 3dly, those of the fens and marshes. The first is the largest, and covered with scales, as resplendent as burnished gold. They have a kind of beard hanging from their lower jaw, their aspect is frightful, their cry loud and shrill, their crest bright yellow, and they have a protuberance on their heads, the colour of a burning coal. [The reader will turn to what we have related of the *naja*, or spectacle serpent, on Isai. xi. in loc. and plate.] 2dly, Those of the flat country are of a silver colour, and frequent rivers, to which the former never come. 3dly, Those of the marshes are black, slow, and have no crest. Strabo says, the painting serpents with wings is contrary to truth ; but other naturalists and travellers, ancient and modern, affirm that some species are winged. [There is much confusion on this subject. Some have mistaken the hood of the *naja* for wings ; others for a crest ; others have confounded the innocent lizard-dragon with flying serpents ; and therefore report, as Pliny does, that their bite is not venomous, though the creatures be dreadful, which indeed is true of the *boa*, or proper dragon.]

The following is mostly translated, or abstracted, from count de la Cépède : The *boa* is among serpents, what the lion or the elephant is among quadrupeds ; he usually reaches twenty feet in length, and to this species we must refer those described by travellers, as lengthened to forty or fifty feet, as related by Owen, Nat. Hist. Serp. p. 15. Kircher mentions a serpent forty palms in length ; and such a serpent is referred to by Job Ludolph, p. 166. as extant in



Ethiopia. St. Jerom, in his life of Hilarion, denominates such a serpent, *draco*, a *dragon*; saying, that they were called *boas*, because they could swallow, *boves*, beeves, and waste whole provinces. Bosman says, entire men have, frequently, been found in the gullets of serpents, on the Gold Coast; but, the longest serpent I have read of, is that mentioned by Livy, and by Pliny, which opposed the Roman army under Regulus, at the river Bagrada in Africa. It devoured several of the soldiers; and so hard were its scales, that they resisted darts and spears: at length it was, as it were, besieged, and the military engines were employed against it, as against a fortified city. It was an hundred and twenty feet in length. Its skin was sent to Rome as a trophy, and was preserved in one of the temples there, Pliny, lib. xviii. cap. 14. Add the following testimonies:

"At Batavia was once taken a serpent, which had swallowed an entire stag of a large size: one taken at Bauda had done the same, by a negro woman," Baldeus, in Churchill, vol. iii. p. 732.

"Leguat in his Travels says, there are serpents fifty feet long in the island of Java. At Batavia they still keep the skin of one, which though but twenty feet in length, is said to have swallowed a young maid whole," Barbot, in Churchill, vol. v. p. 560.

"The serpent *gnaku*, or *liboya*, [boa] is questionless the biggest of all serpents; some being eighteen, twenty-four, nay, thirty feet long, and of the thickness of a man in the middle. The Portuguese call it *kobre de hado*, or the roebuck serpent, because it will swallow a whole roebuck, or other deer; and this is performed by sucking it through the throat, which is pretty narrow, but the belly vastly big. Such an one I saw near Paraiba, which was thirty feet long, and as big as a barrel. Some negroes accidentally saw it swallow a roebuck, whereupon thirteen musketeers were sent out, who shot it, and cut the roebuck out of its belly . . . It is not venomous . . . This serpent, being a very devouring creature, greedy of prey, leaps from among the hedges and woods, and standing upright on its tail, wrestles both with men and wild beasts: sometimes it leaps from the trees upon the traveller, whom it fastens on, and beats the breath out of his body with its tail," Nieuhoff, in Churchill, vol. ii. p. 13.

2dly, I would call the attention of the reader to the immense serpent of Regulus, especially because there is a strong probability that it might have been in the mind of the writer of the Revelations; who, as we have seen, describes a power most terribly distressing, under the figure of a dragon: a red dragon. On which observe, 1st, That the dragon of antiquity was, no doubt, a prodigious serpent, such as is described in our extracts above; for which acceptation Jerom's authority may be at present sufficient. 2dly, That the colour most conspicuous in the great boa is *red*, which is very handsomely formed into figures, and

composes a beautiful maculated pattern; so that the idea of *red*, but not exclusively *blood red*, in this instance, is drawn from nature; and perhaps the colours of some individuals of this species may be of a deeper red than those of others. It is impossible to convey the idea of this redness, and its application to the boa, without colours, but, so far as I recollect, the redness is rather that of bricks than of blood. Our extracts assert, that this serpent strikes vehemently with his tail; which is (according to the representation of the apocalyptic writer.

3dly, As to the *seven heads* of the great red dragon, it is well known, that there is a species of snake *amphisbena*, or double headed, but, the *apparent* heads of this snake are, one at each end of him, and one of these is *apparent* only, not real. There is, indeed, a kind of serpent which is so often found with *two heads growing from one neck*, that some have fancied it might form a species, but we have as yet no authority adequate to that effect. It follows, that the number of heads is entirely allegorical. I only remark, that this dragon of the apocalypse is not absolutely singular, if the fable of the dragon having seven heads, compared with the dragon having seven tails, was extant anciently.

4thly, The *ten horns* of this dragon must be allegorical also.

As to the *flood of water* ejected by this dragon, I do not know of any receptacle which serpents have for containing such a provision; and the nearest approach toward it, which I have been able to find, is the following:

Beverly, in his account of Virginia, mentions, pressing the roof of the mouth of a rattlesnake, whose head was recently cut off, and the venom *spirted out like the current of blood in blood letting*.

Gregory, the friend of Ludolph, says, Hist. Eth. lib. i. cap. 13. "We have in our province a sort of serpent as long as the arm. He is of a glowing red colour, but somewhat brownish; he hides himself under bushes and grass. This animal has an offensive breath; and he breaths out [spirts out, ejects, I rather think] a poison so venomous and stinking, that a man or beast within reach of it, is sure to perish quickly by it, unless immediate assistance be given."

"At Mouree, a great snake being half under a heap of stones, and the other half out, a man cut it in two at the part which was out from among the stones; and as soon as the heap was removed, the reptile, turning, made up to the man, and *spit such venom into his face as quite blinded him*, and so he continued some days, but at last recovered his sight," Barbot, in Churchill, vol. v. p. 213.

This history is remarkable, because the venom of poisonous serpents is usually ejected by a perforation in their cheek teeth, or fangs; this ejection accompanies the act of biting; and it does not appear that this man was bitten. Moreover, whether the matter

spirted by this serpent was venom, does not appear, nor what effect it had, or might have had, on parts not so tender as the eye. Nevertheless, we learn from this instance, that serpents have a power of throwing out from their mouth a quantity of fluid, of an injurious nature, and a quantity of such fluid proportionate to the immense size of his dragon, is what in the Revelations is called a *stream*, which, happily for the woman at whom it was aimed, was received by the opening earth. [I rather think this was not properly venom, and the writer of the apocalypse does not say it was; these great serpents not being venomous, strictly speaking.]

Having thus admitted the real dragon of Scripture to its proper place, and proved not only the existence, but the manners of this reptile, in conformity to Scripture accounts, it may not be amiss to consider, whether he does not pretty closely represent the Hebrew *nahash*; which, perhaps, is sometimes taken *generically* for all the serpent tribes; and sometimes for the largest kind, "the serpent," or dragon, by eminence. Of the first acceptation of the word *nahash*, we have an instance, Jer. viii. 17. where we read of serpents, *nahashim*, which is explained by *tjephonim*, hereby determining what kind of *nahashim* should be selected as most venomous and fatal. The second acceptation of this word is not uncommon; and Parkhurst assimilates it to the *dragon* of the Greeks.

But we ought to observe the application of this word, *nahash*, to a *sea serpent* also; and here I confess want of information. Is there more than one kind of sea serpent? if so, what are their differences? These questions I have not been so happy as to answer to my own satisfaction; but, observe, 1st, That most serpents are *amphibious*, and take to the water readily. 2dly, That the great boa is not afraid even of wide rivers, and high waves: he may be destroyed by fire, but water he does not fear. Let us combine our evidence on this difficult article.

There seems to be at least one kind of large serpent, which ventures a considerable distance out to sea; this appears to be a land serpent, equally as it is a water serpent; but, I have read of proper water serpents, seen too far out at sea to be supposed natives of the land: these are true *hydras*; but their varieties, colours, manners, and other particularities, are not, I believe, well understood. The following histories seem rather to belong to *amphibious* serpents.

"Serpents are very common all over the isle of Ceylon: the SEA SERPENTS are sometimes eight, nine, or ten yards long. The most dangerous serpents are the cobras di capellas. The Malabars call the serpents pambo and naja, and give their cattle and children their names; nay, they feed them because they should do them no harm," Baldæus in Churchill, vol. iii. p. 731.

"Peter van Coerden, admiral of the Dutch fleet in the East Indies, says, that while he was at anchor on the coast of Mozambic, a boy that was washing him-

self by the ship's side was seized by the middle by a serpent of enormous size, that dragged him under water at once in the sight of the whole fleet," Harris, Voyages, vol. ii. p. 475.

"P. van den Broek says, that at Golconda there are serpents of prodigious size, the bite of which is instantly mortal; and observes further, that *whenever these creatures are seen at sea*, it is a certain sign of their being near the Indian coast."

"Admiral Verhoven tells us a singular story of a sea serpent in the straits of Sincapoua. A seaman, washing himself by the ship's side, was seized by one of these creatures, on which he roared so loud, that one of his companions threw him a rope, and pulled him into the ship: but the serpent had torn such a piece out of his side, that he died immediately. The serpent continued about the ship, till at last it was taken, *and was the largest they had ever seen*. On opening its belly, they found therein the piece of flesh which he had torn from the sailor, and which they buried with him," Harris, ib. Adm. Verhoven's Voyage, p. 92.

I see no reason for doubting the existence of true sea serpents at least equal in dimensions with land serpents: I think I have read of some eight or nine feet long; but whether these possess venom I do not know. However, the stories quoted may justify the sacred writers in speaking of sea serpents, which they call *nahash*: as Amos ix. 3. "Though they hide in the bottom of the sea, thence will I command the serpent, *nahash*, and he shall bite them."

The reader will connect with this, the recollection that we have a *nahash* also in the heavens; for so Job expresses himself, xxvi. 13. "By his Spirit he hath garnished the heavens; his hand hath formed the *crooked serpent*." This *crooked serpent*, whatever constellation it may be, is clearly referred to the heavens; and whether it is, as some have supposed, a constellation around the north pole, or, as others think, the milky way, whose tortuous course not unaptly represents the windings of a serpent's form and track, can only be hinted at, not fully discussed, in this place.

I would merely hint further, that since it was a *nahash* which tempted Eve, not a *peten*, nor a *tjephon*, it is of consequence to notice the application of this word; lest, peradventure, we should attribute that action to a serpent of a kind totally different from what was designed by the sacred writer; which error could only be the occasion of others, perhaps not equally innoxious.

I take the present opportunity of suggesting a thought or two, on the existence of flying serpents; as Scripture is usually understood to mention them.

Michaelis says, Quest. lxxxiii. speaking of such serpents, "Although modern naturalists have not communicated any satisfactory information respecting *flying serpents*, yet they are so often spoken of by the ancient writers of nations near to the equator, who may be better acquainted with the nature of serpents

than we are, that I dare boldly recommend further inquiries to travellers, respecting the existence of flying serpents. If there be any, and if they have been seen by witnesses deserving of credit, I beg every information, name, &c." This inquiry is interesting; and though we are unable to affirm, that serpents, flying by means of wings, inhabit those countries to which Scripture more particularly refers, yet if they exist now in any country, it will be so much in proof of the possibility, that they formerly might exist in other countries.

Barbot, after mentioning serpents on the coast of Guinea thirty feet long, as the blacks assured him, says, "They also told me, there are *winged serpents* or *dragons*, having a forked tail, and a prodigious wide mouth, full of sharp teeth; extremely mischievous to mankind, more particularly to small children. If we may credit this account of the blacks, these are of the same sort of winged serpents, which some authors assure us, are to be found in Abyssinia, being very great enemies to the elephants, Barbot, in Churchill, vol. v. p. 213.

"In the woods of Java are certain flying snakes, or rather drakes, [*drakos*] they have four legs, a long tail, and their skins speckled with many spots; their wings are not unlike those of a bat, which they move in flying, but otherwise keep them almost unperceived close to the body. They fly nimbly, but cannot hold it long, so that they fly from tree to tree, at about twenty or thirty paces distance. On the outside of the throat are two bladders, which, being extended when they fly, serve them instead of a sail. They feed on flies and other insects. The Javaneses do not in the least account them poisonous, but handle them just like common snakes, without the least danger," Nieuhoff in Churchill, vol. ii. p. 296. [These are flying *lizards*, not *serpents*.]

Niebuhr says, "There are at Bazra a sort of serpents called *heie sursurie*, or *heie thiäre*. They commonly keep on the date-trees; and as it would be troublesome to them to come down a high tree, and creep up another, they hang by the tail to a branch of one tree, and by swinging that about, take advantage of its motion to leap to a second. These the modern Arabs call *flying serpents*, *heie thiäre*. I do not know whether the ancient Arabs saw any other kind of flying serpent. Some Europeans from Bombay assured me, that they had seen serpents with two heads; and others with two feet," [which is certainly true.] Then he alludes to Anson's Voyage in further proof.

The words in Anson's Voyage are, "The Spaniards too, *informed us*, that there was often found in the woods a most mischievous serpent, called the *flying snake*; which, *they said*, *darted itself* from the boughs of trees, on either man or beast that came within its reach, and whose sting *they believed* to be

inevitable death," p. 308. 8vo. The reader will observe, this is *report*.

To conclude by returning to the *dragon*:

The following is the latest, and most distinct, account of one of these large serpents which I have been able to procure: I hope no apology is necessary for alluding to an inhabitant of South America; I have been extremely jealous on such *excursions*. It combines several particulars which coincide with our purpose, though it differs certainly from the *red dragon* of Asia or Africa.

"We had not gone above twenty yards through mud and water, the negro looking every way with an uncommon degree of vivacity and attention; when, starting behind me, he called out, "Me see snakee!" and in effect, there lay the animal, rolled up under the falling leaves and rubbish of the trees; and so well covered, that it was some time before I distinctly perceived the head of this monster, distant from me not above sixteen feet, moving its forked tongue, while its eyes, from their uncommon brightness, appeared to emit sparks of fire. I now, resting my piece upon a branch, for the purpose of taking a surer aim, fired; but missing the head, the ball went through the body, when the animal struck round, and with such astonishing force as to cut away all the underwood around him with the facility of a scythe mowing grass; and by flouncing his tail, caused the mud and dirt to fly over our heads to a considerable distance. Of this proceeding however we were not torpid spectators, but took to our heels, and crowded into the canoe . . . I now found the snake a little removed from his former station, but very quiet, with his head as before, lying out among the fallen leaves, rotten bark, and old moss. I fired at it immediately, but with no better success than the other time: and now, being but slightly wounded, he sent up such a cloud of dust and dirt, as I never saw but in a whirlwind, and made us once more suddenly retreat . . . Having once more discovered the snake, we discharged both our pieces at once, and with this good effect, that he was now by one of us shot through the head. David, who was made completely happy by this successful conclusion, ran leaping with joy, and lost no time in bringing the boat rope, in order to drag him down to the canoe; but this again proved not a very easy undertaking, since the creature, notwithstanding its being mortally wounded, still continued to writhe and twist about, in such a manner as rendered it dangerous for any person to approach him. The negro, however, having made a running noose on the rope, after some fruitless attempts to make an approach, threw it over his head with much dexterity; and now, all taking hold of the rope, we dragged him to the beach, and tied him to the stern of the canoe, to take him in tow. Being still alive, he kept swimming like an eel; and I having no relish for such a shipmate on board, whose

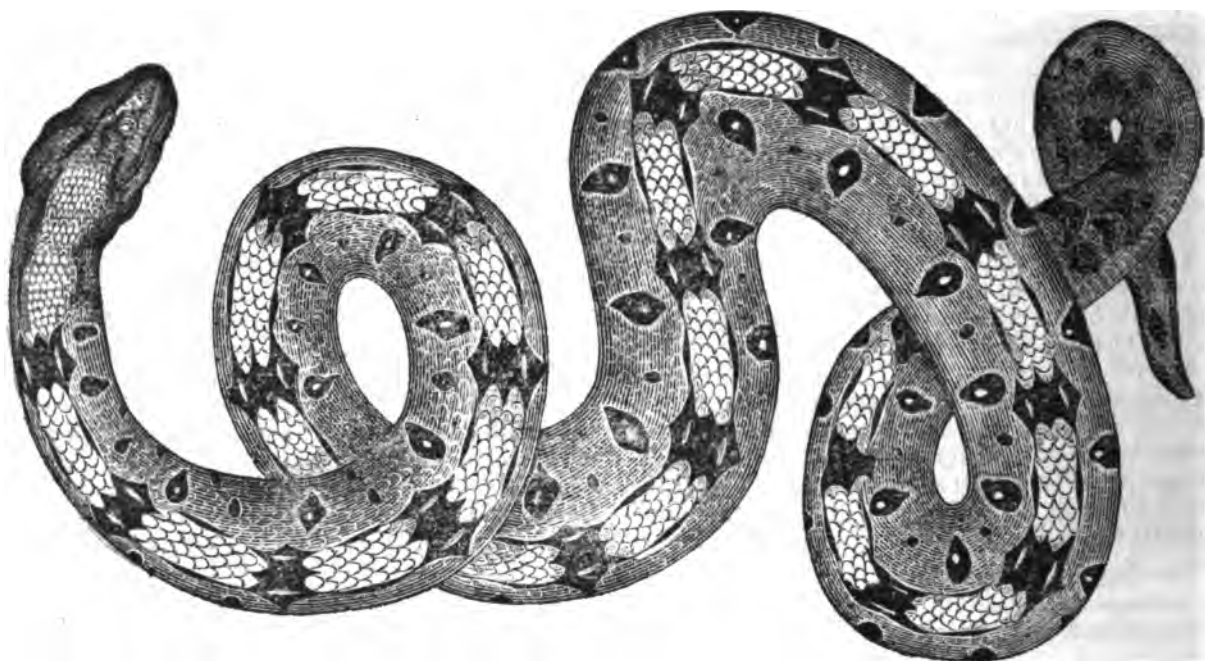
length, notwithstanding, to my astonishment, all the negroes declared it to be but a young one come to about half its growth, I found upon measuring it to be twenty-two feet and some inches; and its thickness about that of my black boy Quaco, who might then be about twelve years old, and round whose waist I since measured the creature's skin.

The negro David having climbed up a tree with the end of the rope, let it down over a strong forked bough, and the other negroes hoisted up the snake, and suspended him from the tree. This done, David, with a sharp knife between his teeth, now left the tree, and clung fast upon the monster, which was still twisting, and began his operations by ripping it up, and stripping down the skin as he descended. Though I perceived that the animal was no longer able to do him any injury, I confess I could not without emotion see a man stark naked, black and bloody, clinging with arms and legs round the slimy and yet living monster. This labour, however, was not without its use, since he not only dexterously finished the operation, but provided me, besides the skin, with above four gallons of fine clarified fat, or rather oil, though there was wasted perhaps as much more. When I signified my surprise to see the snake still living, after he was deprived of his intestines and skin, Caramaco, the old negro, whether from experience or tradition, assured me he would not die till after sunset.

This wonderful creature in the colony of Surinam is called Aboma. Its length, when full grown, is said to be sometimes forty feet, and more than four feet in circumference; its colour is a greenish black on the back; a fine brownish yellow on the sides, and a dirty white under the belly; the back and sides being

spotted with irregular black rings, with a pure white in the middle. Its head is broad and flat, small in proportion to the body, with a large mouth, and a double row of teeth; it has two bright prominent eyes; is covered all over with scales, some about the size of a shilling; and under the body, near the tail, armed with two strong claws like cockspurs, to help it in seizing its prey. It is an amphibious animal, that is, it delights in low and marshy places, where it lies coiled up like a rope, and concealed under moss, rotten timber, and dried leaves, to seize its prey by surprise, which from its immense bulk it is not active enough to pursue. When hungry, it will devour any animal, that comes within its reach, and is indifferent whether it is a sloth, a wild boar, a stag, or even a tiger; round which having twisted itself by the help of its claws, so that the creature cannot escape, it breaks, by its irresistible force, every bone in the animal's body, which it then covers over with a kind of slime or slaver from its mouth, to make it slide; and at last gradually sucks it in, till it disappears; after this, the *aboma* cannot shift its situation, on account of the great knob or knot which the swallowed prey occasions in that part of the body where it rests, till it is digested; for till then it would hinder the snake from sliding along the ground. During that time the *aboma* wants no other subsistence. I have been told of negroes being devoured by this animal, and am disposed to credit the account; for should they chance to come within its reach when hungry, it would as certainly seize them as any other animal. The bite of this snake is said not to be venomous; nor do I believe it bites at all from any other impulse than hunger," Stedman's Expedition to Surinam, vol. i. p. 176.

### THE GREAT RED BOA OF AFRICA.



## OF THE CERASTES, AND SIMILAR SERPENTS.

THE cerastes, or horned viper, is among the most fatal of the serpent tribe. It is, moreover, well distinguished from all others, by the peculiarity of its horns; and it is abundant in Egypt and in Syria, so that it could not escape the notice and allusions of the sacred writers. I believe it is agreed, on all hands, that this serpent is mentioned in Scripture; but the difficulty is to determine which of the Hebrew appellations of serpents describes this species especially.

Mr. Brace has favoured us with a figure of this creature, and with a considerable account of its manners, part of which we shall extract. He says, "There is no article of natural history the ancients have dwelt on more than that of the viper, whether poets, physicians, or historians. All have enlarged upon the particular sizes, colours, and qualities, yet the knowledge of their manners is but little extended.

"I have travelled across the Cyrenaicum in all its directions, and never saw but one species of viper, which was the cerastes, or horned viper, now before us: neither did I ever see any of the snake kind that could be mistaken for the viper.

"The basilisk is a species of serpent, frequently made mention of in Scripture, though never described, farther than that he cannot be charmed so as to do no hurt, nor trained so as to delight in music: which all travellers who have been in Egypt know is exceeding possible, and frequently seen. "For behold I will send basilisks among you," saith the Scripture, "which will not be charmed; and they shall bite you, saith the Lord." [Jer. viii. 17.] And [Psalm ix. 13.] "Thou shalt tread upon the lion and basilisk," &c. It is to be observed here, it is the Greek text that calls it basilisk: the Hebrew, for the most part, calls it tsepha, which are a species of serpents real and known. Our English translation, very improperly, renders it cockatrice, a fabulous animal, that never did exist. I shall only further observe, that the basilisk, in Scripture, would seem to be a snake, not a viper, as there are frequent mention made of their eggs, as in Isai. lxix. 5. whereas it is known to be the characteristic of the viper to bring forth living young.

"I shall mention one name more, under which the cerastes goes, because it is equivocal, and has been misunderstood in Scripture; that is tseboa, which name is given it in Hebrew from its different colours and spots. And hence the Greeks, [Elian, Hist. lib. i. cap. 25; Horia. Hieroglyph. lib. ii. chap. 65.] have called it by the name of hyæna, because it is of the same reddish colour, marked with black spots, as that quadruped is. And the same fable is applied to the serpent and the quadruped, that they change their sex yearly.

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"The cerastes is mentioned by name in Lucan, and without warranting the separate existence of any of the rest, I can see several that are but the cerastes under another term. The thebanus ophites, the ammodytes, the torrida dipsas, and the prester [Lucan, lib. ix.] all of them are but this viper described from the form of its parts, or its colours. The cerastes hides itself all day in holes in the sand, where it lives in contiguous and similar houses to those of the jerboa; and I have already said, that I never but once found any animal in this viper's belly, but one jerboa, in a gravid female cerastes.

"I kept two of these last mentioned creatures in a glass jar, such as is used for keeping sweetmeats, for two years, without having given them any food: they did not sleep, that I observed, in winter, but cast their skins the last days of April.

"The cerastes moves with great rapidity, and in all directions, forward, backward, and sideways. When he inclines to surprise any one who is too far from him, he creeps with his side toward the person, and his head averted, till judging his distance, he turns round, springs upon him, and fastens upon the part next to him; for it is not true what is said, that the cerastes does not leap or spring. I saw one of them at Cairo, in the house of Julian and Rosa, crawl up the side of a box, in which there were many, and there lie still as if hiding himself, till one of the people who brought them to us came near him, and, though in a very disadvantageous posture, sticking, as it were, perpendicular to the side of the box, he leaped nearly the distance of three feet, and fastened between the man's fore finger and thumb, so as to bring the blood. The fellow showed no signs of either pain or fear; and we kept him with us full four hours, without applying any sort of remedy, or his seeming inclined to do so.

"To make myself assured that the animal was in its perfect state, I made the man hold him by the neck, so as to force him to open his mouth, and lacerate the thigh of a pelican, a bird I had tamed, as big as a swan. The bird died in about 13 minutes, though it was apparently affected in 50 seconds; and we cannot think this was a fair trial, because a very few minutes before it had bit and so discharged part of its virus, and it was made to scratch the pelican by force, without any irritation or action of its own.

"The cerastes inhabits the greatest part of the eastern continent, especially the desert sandy parts of it. It abounds in Syria, in the three Arabias, and in Africa. I never saw so many of them as in the Cyrenaicum, where the jerboa is frequent in proportion. He is a great lover of heat; for though the sun was burning hot all day, when we made a fire at night, by digging a hole, and burning wood to charcoal in it,

for dressing our victuals, it was seldom we had fewer than half a dozen of these vipers, who burnt themselves to death by approaching the embers.

"Galen, speaking of the aspic in the great city of Alexandria, says, I have seen how speedily they, the aspics, occasioned death. Whenever any person is condemned to die, whom they wish to end quickly and without torment, they put the viper to his breast, and suffering him there to creep a little, the man is presently killed. Pausanias speaks of particular serpents that were to be found in Arabia among the balsam-trees, several of which I procured both alive and dead, when I brought the tree from Beder Hunein; but they were still the same species of serpent, only some from sex, and some from want of age, had not the horns, though in every other respect they could not be mistaken. Ibn Sina, called by Europeans Avicenna, has described this animal very exactly; he says it is frequent in Shem, that is the country about and south of Damascus, and also in Egypt; and he makes a very good observation on their manners; that they do not go or walk straight, but move by contracting themselves.

"The general size of the cerastes, from the extremity of its snout to the end of its tail, is from 13 to 14 inches. Its head is triangular, very flat, but higher near where it joins the neck than toward the nose.

"The cerastes has sixteen small immoveable teeth, and in the upper jaw two canine teeth, hollow, crooked inward, and of a remarkably fine polish, white in colour, inclining to bluish. Near one fourth of the bottom is strongly fixed in the upper jaw, and folds back like a clasp knife, the point inclining inward; and the greatest part of the tooth is covered with a green soft membrane, not drawn tight, but, as it were, wrinkled over it. Immediately above this is a slit along the back of the tooth, which ends nearly in the middle of it, where the tooth curves inwardly. From this aperture, I apprehend, that it sheds its poison, not from the point, where, with the best glasses, I never could perceive an aperture, so that the tooth is not a tube, but hollow only half way; the point being for making the incision, and by its pressure occasioning the venom in the bag at the bottom of the fang to rise in the tooth, and spill itself through the slit into the wound.

"The animal is supposed to eat but seldom, or only when it is with young.

"The poison is very copious for so small a creature; it is fully as large as a drop of laudanum, dropped from a phial by a careful hand. Viewed through a glass, it appears not perfectly transparent or pellucid. I should imagine it has other reservoirs than the bag under the tooth; for I compelled it to scratch eighteen pigeons upon the thigh as quick as possible, and they all died nearly in the same interval of time; but I confess the danger attending the dissection of

the head of this creature, made me so cautious, that any observation I should make upon these parts would be less to be depended on.

"People have doubted whether or not this yellow liquor is the poison; and the reason has been, that animals who tasted it did not die, as when bitten; but this reason does not hold in modern physics. The viper, deprived of his canine teeth, an operation very easily performed, bites without any fatal consequence with the others.

"Of the incantation of serpents, there is no doubt of its reality. The Scriptures are full of it. All that have been in Egypt have seen as many different instances as they chose. Some have doubted that it was a trick, and that the animals so handled had been trained, and then disarmed of their power of hurting; and, fond of the discovery, they have rested themselves upon it, without experiment, in the face of all antiquity. But I will not hesitate to aver, that I have seen at Cairo, and this may be seen daily without trouble or expense, a man who came from above the catacombs, where the pits of the mummy birds are kept, who has taken a cerastes with his naked hand from a number of others lying at the bottom of the tub, has put it upon his bare head, covered it with the common red cap he wears, then taken it out, put it in his breast, and tied it about his neck like a necklace; after which it has been applied to a hen, and bit it, which has died in a few minutes; and, to complete the experiment, the man has taken it by the neck, and beginning at its tail, has eaten it as one would do a carrot or a stalk of celery, without any seeming repugnance.

"I can myself vouch, that all the black people in the kingdom of Sennaar, whether Funge or Nuba, are perfectly armed against the bite of either scorpion or viper. They take the cerastes in their hands at all times, put them in their bosoms, and throw them to one another, as children do apples or balls, without having irritated them by this usage so much as to bite. The Arabs have not this secret naturally; but from their infancy they acquire an exemption from the mortal consequences attending the bite of these animals, by chewing a certain root, and washing themselves; it is not anointing; with an infusion of certain plants in water.

"I constantly observed, that however lively the viper was before, upon being seized by any of these barbarians, he seemed as if taken with sickness and feebleness, frequently shut his eyes, and never turned his mouth toward the arm of the person that held him. I asked Kittou how they came to be exempted from this mischief? He said, they were born so, and so said the grave and respectable men among them. Many of the lighter and lower sort talked of enchantments by words and by writing; but they all knew how to prepare any person by medicines, which were decoctions of herbs and roots.



"I have seen many thus armed for a season do pretty much the same feats as those that possessed the exemption naturally; the drugs were given me, and I several times armed myself, as I thought, resolved to try the experiment, but my heart always failed me when I came to the trial." So far Mr. Bruce.

The cerastes is well known under the name of "horned viper," it is effectively distinguished, by two small horns, one over each eye. It was adopted as a hieroglyphic among the Egyptians, and appears not only on obelisks, columns of temples, statues, walls of palaces, but on mummies also. Notwithstanding which, the complete history of this creature is wanting.

The horns of the cerastes are placed immediately over the eyes; each of them is planted, as it were, among the small scales which form the superior part of the orbit: its root is surrounded by scales, smaller than those of the back; and it is of a pyramidal form, each face having a groove running up it. In general appearance, it resembles a grain of barley. The general colour of the back is yellowish, heightened by irregular blotches of a deeper colour, which represent small bands, crossing it. The under part of the body is lighter. The serpent is about two feet long, says count de la Cépède. This serpent supports hunger and thirst longer than most others; but is so ravenous, that he throws himself with avidity on the small birds, and other animals on which he feeds; and as, according to Belon, his skin is capable of the greatest distension, even to double its natural size, it is not surprising that he swallows so great a quantity of food as to render digestion extremely difficult; so that he falls into a kind of lethargic slumber, during which he is easily killed.

Most authors of antiquity, and of the middle ages, thought that this was one of those serpents which could, with the greatest ease, turn themselves all manner of ways; and they report, that instead of advancing in a straight line, he always took more or less of a circuitous course to attain his object. But, whatever be the address or the swiftness of his motions, he escapes with difficulty from those eagles, or rather, perhaps, vultures, which stoop at him with exceeding rapidity; and which, for their services in ridding the country of these venomous reptiles, were considered as sacred by the Egyptians. Nevertheless, these serpents have always been considered as extremely cunning; both in escaping their enemies, and in seizing their prey: they have even been named *insidious*; and it is reported of them that they hide themselves in holes adjacent to the highways, and in the ruts of wheels, in order more suddenly to spring upon passengers.

Belon says, that the young of the cerastes burst their eggs in the womb of the parent; but Gesner reports, that a noble Venetian kept a female cerastes, three feet in length, during some time, which laid

four or five eggs, the size of pigeons' eggs: perhaps both ways may take place.

It is thought the cerastes was consecrated by the ancient Egyptians; for Herodotus describes serpents which answer to the character of this reptile, as being kept in a temple.

So far is abstracted from the successor to Buffon. I would only add on this last article, that as we have seen the *naja* worshipped in India, so the cerastes might be worshipped in Egypt, as being one of the symbols of that deity who more immediately presides over death. *Vide* FRAGMENT, No. 495.

It is proper now to endeavour to apply this information to a specific object. It will be seen in the EXPOSITORY INDEX, that I have thought *shephiphon*, to which the tribe of Dan is compared, Gen. xlix. might be the cerastes: it is so rendered by the Vulgate. I shall, however, abstract the remarks of Michaelis, Quest. lxii. because they manifest the importance of that information on Scripture natural history, which it is our present endeavour to promote.

The Arabs name this serpent *siff*, [*siphon*, or *su-phon*,] and that seems not very distant from the Hebrew root of the word *siffohn*, or *shephiphon*. This serpent, or some other, but this most probably, is called by the Orientals, "the *liar in ambush*;" for so both the LXX and Samaritan, who are not in the habit of copying each other, render the text in Genesis: and this appellation well agrees with the manners of the cerastes. Pliny says, that "the cerastes hides its whole body in the sand, leaving only its horns exposed; which attract birds, who suppose them to be grains of barley, till they are undeceived, too late, by the darting of the serpent upon them." The Chaldee of Jonathan translates "*heads of serpents*," which seems to allude to such a story; and which may be an appellation of the cerastes. Ephraim the Syrian says, there is a kind of serpents whose heads only are seen above the ground. Prosper Alpinus thinks, that only the male has horns. Bochart thinks that the hemorrhoids also has horns. On this article, we refer to Mr. Bruce, who mentions a cerastes without horns, which we may conjecture to be the hemorrhoids.

As to the effects of the venom of the cerastes, the ancients say, Nicander for instance, that its bite causes but little pain; the wound hardens; blisters, filled with a dark matter, rise around it; the upper part of the feet, then the knees, experience a disagreeable weariness: some add, that violent vertigoes succeed, and a tension in the private parts. Some say, that death follows on the third day; but Nicander says on the ninth.

Michaelis finds a difficulty in the mode of attack of the Hebrew *shephiphon* on "the heels of a horse, so as to make his rider fall backward." He supposes that the phrase restrictively means, that the horse



throws the rider off behind him : and, says he, " I should be curious to know how that is accomplished. Commentators commonly say, because the horse rears up when wounded in the heel. Perhaps they are bad horsemen. In such circumstances, a horse would kick, rather than rear up on his hind legs : and the rider would be thrown over his neck, rather than over the crupper." I feel the force of this observation, and cannot but agree to it. I would therefore doubt, whether the word rendered *backward* should be *restrictively* so taken ; for instance, suppose the cerastes has bit the horse in the left hind leg, the horse kicking out that leg, and his rider perceiving the cause, would, to avoid the serpent, throw himself off on the *further* side of the horse from where the serpent was. I say, he would throw himself off, by the *opposite* side of the horse ; which I think sufficiently meets the meaning of the Hebrew word : and it makes no difference on this notion, whether the front leg or the hind leg be bitten ; whether the right leg, or the left leg : the rider would certainly avoid *that* side of the horse where the serpent was, and would throw himself off on that side where he was not. Observe, that the margin, instead of *ipel*, reads *nepel* ; which, that it may signify a person's causing himself to fall, *vide* FRAGMENT, No. 208.

In the EXPOSITORY INDEX I have said that Dan probably resembled the cerastes, in feeding full, and then sinking into torpidity, in consequence of such repletion. I think the inducements held out by the spies of the Danites, Judg. xvii. 9, 10. are precisely adapted to such a people ; and we are told in the end of the chapter, that they set up the graven image, had their priests, and here they remained, " (till the day of the captivity of the land," i.e. distant from interference with the affairs of Israel, and determinately settled, apart from their brethren. See verses 7, 28.

It remains that we pay some attention to the opinion of Mr. Bruce, that the cerastes is, under other names, the serpent meant by thebanus ophites, ammodytes, torrida dipsas, and prester : for, if this be true, we must refrain from appropriating these appellations to other serpents mentioned in Scripture. Mr. Bruce, however, says, that the serpents he found among the balsam-trees, were the cerastes ; only some from sex, and some from want of age, had not the horns. We must pause here. Has the female cerastes no horns ? This is contradicted by the experience of that noble Venetian, who saw a horned serpent lay eggs, consequently this was a female. Does the cerastes acquire horns by age ? I should doubt it ; and therefore presume to think, that Mr. Bruce has here, contrary to his design, given evidence of serpents resembling the cerastes, but of a different kind, as appears by their wanting the horns. I would, therefore, apply to the cerastes the history related above by Mr. Bruce and others, but would refer to other species those which have not this conformation : such may be the ammodytes, the hemorrhoids, the dipsas, &c.

I take this opportunity of adding, that the ammodytes is certainly allied to the cerastes, by its venom, by its habit of hiding itself in the sand, from whence its name is derived, the colour of its back being much of a sand colour, varied by large black spots running down it. It resembles the cerastes, too, by having, at the end of its snout, a little eminence, a sort of horn, about a quarter of an inch in height, moveable backward, from whence it has been called in many countries the "*horned asp*," or *aspic*. Its bite kills in three hours time ; though some persons bitten may survive several days.

To this class may also be referred the *horned serpents* of the Gold Coast, mentioned by Bosman, who saw the skin of one five feet long ; which apparently is the species described by Dr. Shaw, *Naturalist's Miscell.* plate 84. Bosman says, these serpents, when filled with prey, through trodden on, will hardly awake. As this serpent is found in *western* Africa, may it not be extant in *eastern* Africa also ? The following is Dr. Shaw's description.

#### THE HORN-NOSED SNAKE.

Olive brown snake, freckled with blackish, with a row of pale dorsal spots surrounded by black, and a flexuous pale fascia on the sides.

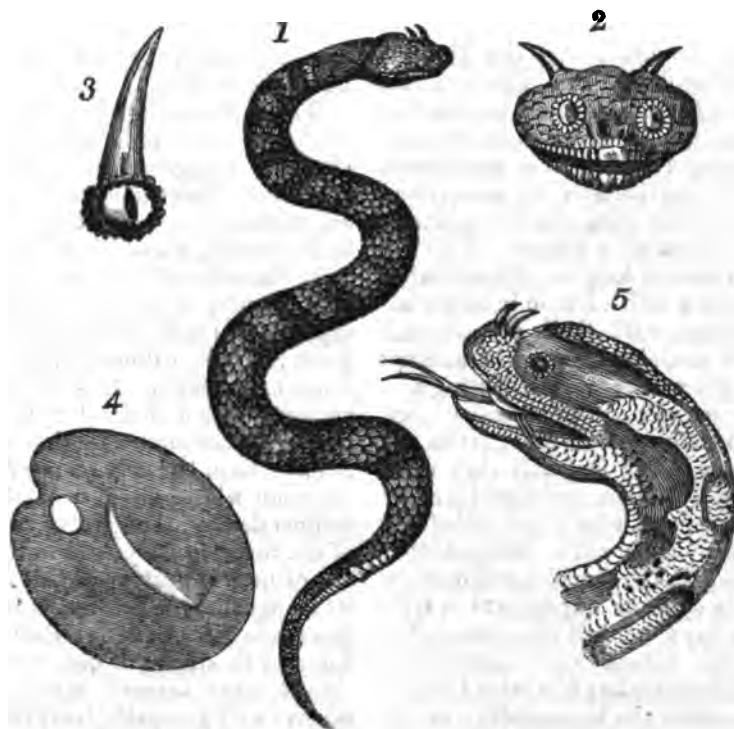
If at first glance of most of the serpent tribe, an involuntary sort of horror and alarm is so often felt by those who are unused to the examination of these animals, how much greater dread must the unexpected view of the species here exhibited be supposed to inflict ? when to the general form of the creature is superadded the peculiar fierceness and forbidding torvity with which nature has marked its countenance ; distinguished by the very uncommon appearance of two large and sharp pointed horns, situated, not as in the cerastes above the eyes, but on the top of the nose, or anterior part of the upper jaw. They stand nearly upright, but incline slightly backward, and a little outward on each side, and are of a substance not absolutely horny, but in some degree flexible. Their shape is somewhat triangular or three-sided. They are about half an inch in length, and at the fore part of the base of each stands an upright strong scale, of nearly the same shape with the horn itself, and thus giving the appearance of a much smaller pair of horns. The mouth is furnished with extremely large and long fangs or tubular teeth, situated as in other poisonous serpents, and capable of inflicting the most severe wounds : two of these fangs appear on each side of the mouth, of which the hinder pair are smaller than the others. The length of this animal is about thirty-five inches. Its colour is a yellowish olive brown, very thickly sprinkled all over with minute blackish specks. Along the whole length of the back is placed, at considerable distances, a series of yellowish brown spots or marks, each of which is imbedded in a patch of black ; and on each side the body, from head to tail, runs an acutely flexuous or

zigzag line or narrow band, of an ochre colour. This band is bounded beneath by a much deeper or blacker shade than on the rest of the body. The belly is of a dull ochre colour, or cinereous yellow, freckled with spots and markings of blackish. Besides these there is a number of black spots of different sizes here and there dispersed over the whole snake. The tail is somewhat thin and short in proportion to the body. The scales of this snake are harsh and stiff, and are very strongly carinated. The head is covered with small scales, and is on its upper part marked by a very large longitudinal patch of brown, running out into pointed processes at the sides, and bounded by

a space of dull lead colour or cinereous. The shape of the head is broad and flattened; the cheeks are varied with blackish and yellow. This snake is supposed to be a native of the interior parts of Africa, and was obtained from the master of a Guinea vessel by the Rev. Edward Jenkins of Charleston, South Carolina, by whom it was lately presented to the British museum.

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No. 1. The cerastes. No. 2. Head of the cerastes, seen in front, showing his horns. No. 3. Horn of the cerastes. No. 4. Poisonous fang. No. 5. Head of the horned serpent of Western Africa.





## THE SCORPION.

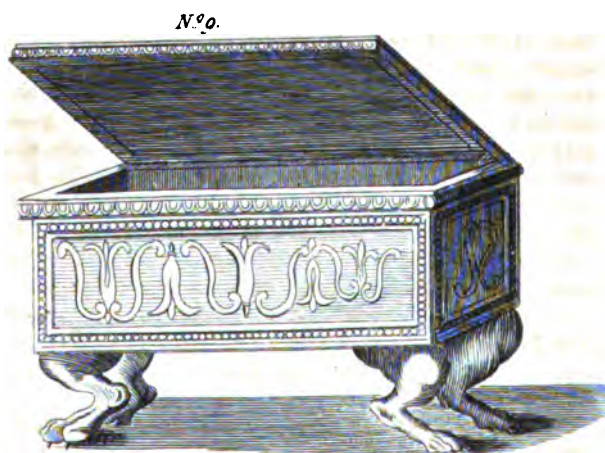
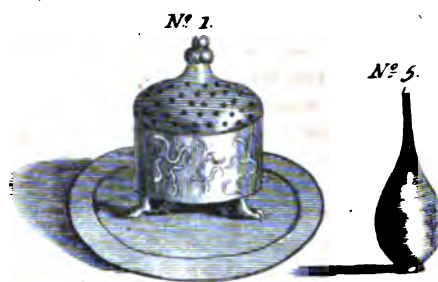
THERE seems to be no doubt that the Hebrew word *okrab*, means a scorpion. The figure of this insect is submitted to inspection above; but the history of it should be known, in order to understand justly the force of passages where it is mentioned. The reader will observe particularly its articulated tail, at the end of which is its sting; and its pincers, or claws, in front, like those of a lobster. "In the tropical climates it is a foot in length. No animal in the creation seems endued with such an irascible nature. When taken, they exert their utmost rage against the glass which contains them: will attempt to sting a stick, when put near them; will sting animals confined with them, without provocation; are the cruellest enemies to each other. Maupertius put 100 together in the same glass; instantly they vented their rage in mutual destruction, universal carnage! in a few days only 14 remained, which had *killed and devoured* all the others. It is even asserted, that when in extremity or despair, the scorpion will destroy itself. It is said to be a common experiment in Gibraltar, [and Goldsmith says he had been assured of such a fact, by many eye witnesses,] to take a scorpion newly caught, and surrounding him with burning charcoal, when he perceives the impossibility of escaping, he stings himself on the back of the head, and instantly expires." Surely Moses very properly mentions scorpions among the dangers of the wilderness! Dent. viii. 15. And what shall we think of the hazardous situation of Ezekiel, who is said to dwell among scorpions? chap. ii. 6. people as irascible as this venomous insect. Could a fitter contrast be selected by our Lord, "will a father give a scorpion to his child instead of an egg?" Luke xi. 12.

But the passage most descriptive of the scorpion is Rev. ix. 3, 4, 5, 10. which mentions, locusts, having power as scorpions; not to kill men, but to torment them, during five months, with the torment of a scorpion when he strikes a man: they had tails like scorpions, and stings in their tails. Contrary to the na-

ture of locusts, they were not to destroy vegetation, but to infest men.

These particulars deserve our notice: 1st, These scorpions have the power of flying. The ancients certainly ranged an insect of some kind, as a *flying scorpion*. Lucian says, in the *Dipsades*, "There are two kinds of scorpions, one residing on the ground, large, having claws, and many articulations *at the tail*: the other flies in the air, and has inferior *wings, like locusts, beetles, and bats*." Strabo, lib. xvi. reports, that in Mauritania, are found many flying scorpions; others without wings." Scheuzer mentions other testimonies. It is probable, therefore, that the ancients called that a "flying scorpion," which the moderns know under another name. 2dly, They did not *kill* men, but only *torment* them. It is not every scorpion whose sting is fatal. In Europe they are seldom deadly, though always dangerous. "In some of the towns in Italy, and in the south of France, it is *one of the greatest pests that torments mankind*, yet its malignancy in Europe is trifling, compared to its powers in Africa and the East." Maupertius caused a dog to be stung; it died: another dog did not die, though more severely stung, in appearance: and it seems to be generally true, that the stings of the old ones are the most dangerous, and during the heat of summer: which agrees with, 3dly, *The five months* of the apocalypse: that this was known to the ancients we have the evidence of Tertullian, who says, "*The ordinary time of danger is during the heats; the winds of south and southwest, excite its fury:*" and Macrobius says, sat. lib. i. cap. 21. "The scorpion slumbers during winter; but when winter is over, its sting resumes its vigour, of which winter had not deprived it." 4thly, As to the torment of a scorpion when he strikes a man, Dioscorides thus describes it, lib. vii. cap. 7. "When the scorpion has stung, the place becomes inflamed, and hardened; it reddens by tension, and is painful by intervals, being now chilly, now burning. The pain soon rises





ANCIENT CENSERS.

high, and rages, sometimes more, sometimes less. A sweating succeeds, attended by a shivering, and trembling; the extremities of the body become cold, the groin swells; the bowels expel their wind, the hair stands on end; the members become pale, and the skin feels throughout it the sensation of a perpetual pricking as if by needles:” such are the torments of a scorpion when he strikes a man! 5thly, As to the formation of the tail, and the sting at its point, the reader is referred to the figure. It remains only to be observed, that the ancients had remarked this particularity. So Julian, Epig. on the heavenly signs,

Libra subit, caudaque animal quod dirigit ictum.

So speaks Hilasius :

Libraque lancee pari, et violentus acumine caudae.

And to these we may add Eusthenius,

Momentumque sequens, caudaque timendas adunca.

Upon the whole, we observe, that however metaphorical is the description of this depredator, by the apocalyptic writer, yet that the foundation of his description may readily be discovered in nature.

### OF ANCIENT CENSERS, &c.

It appears by numerous instances, that the services of divine worship, under the Mosaic dispensation, were assimilated to those usually addressed to monarchs and sovereigns among Oriental nations; and there can be little doubt, that among the Hebrews they were directed to a person *understood* to be resident in the sanctuary, where they were performed. This notion of the Jewish services was so strong among the heathen, that we find they reported, that the object of worship in the temple at Jerusalem was an old man with a long beard; which report might possibly originate from the description of the Ancient of Days in the prophet Daniel: but however that might be, we are led to conclude, that the attendants on the temple, were pretty nearly the same as the attendants on royalty and dignity in general; and many of the external acts of worship were of the same appearance and import, as were addressed to kings and grandees in the East.

We have no custom among us of burning perfume, as a mode of doing honour to any one: and though the church of Rome has adopted the use of the censer, and fumigations, yet it remains as a part of *sacred* worship, not of *civil* gratulation. On the contrary, in the East, fumigation forms a part of *civil* entertainment, and is never omitted when a guest is intended to be complimented. Being thus general, and indeed indispensable, in Asiatic manners, it was received also anciently into divine worship, and the priests in their ordinary services, as well as the high priest, in the most solemn acts of his public ministration, used incense, a cloud of incense, in approaching to God.

We have very little conception of the form and nature of the ancient Hebrew censer; and what censers we have received from heathen antiquity, together with those used in the Romish worship being suspended by chains, they give, on some occasions at least, a false idea of the nature of this sacred utensil, as employed among the Jews.

There are two words rendered *censers* in our translation.

The first is, מִכָּתֶחַךְ *mechateh*, or, מִכָּתֶחַת *mechatet*: this is used in describing the censers of Aaron, and of Korah and his company, Levit. x. 1; Numb. xvi. 6. It appears that these were of brass [or copper,] and that after the death of those who had presumptuously used them, they were beaten into *broad* plates for a covering to the altar. From this application of them, it should appear, that they were not east, nor of great thickness, nor made in small pieces; but were thin, and their plates were of considerable surface. This term continued to denote a censer under the monarchy; for we read, 1 Kings, vii. 50. and 2 Chron. iv. 22. of *censers*, מִכָּתֶחַת *mechatut*, of gold, made by Solomon.

Nevertheless, we read, 2 Chron. xxvi. 19. that Uzziah the king attempted to burn incense in the house of the Lord, having a *censer* in his hand; but here the word is different, מִכָּתֶחַר *meketharet*, and seems to import an implement of a different form. This kind of censer was probably of a civil if not a profane, possibly of an idolatrous, nature, for we read, Ezek. viii. 11. that the seventy persons engaged in idolatrous worship had every man his censer, *meketheret*, in his hand; and the same we may infer from 2 Chron. xxx. 14. where we read that Hezekiah and his people took away the idolatrous altars that were in Jerusalem, and all the altars for incense, *meketherut*. However, we must not hastily conclude that this article was *wholly* idolatrous: for we read, Exod. xxx. 1. “Thou shalt make an altar, מִכָּתֶחַר *mekethar ketheret*, to fume with perfume, i.e. to burn incense thereon: so that this kind also was employed in divine worship. We must notice, that it is said of those who used these *meketherut*, that they held them *in their hands*: so Uzziah had *in his hand*, and the seventy men in Ezekiel had each his *meketherut in his hand*: but this is not, that I recollect, noticed of the *mechatet*, or censer of Aaron.

Upon the whole, I think we may consider the *meketheret* as a kind of censer, to be carried in the hand, not by itself, as the heat arising from the burning



embers it contained would be disagreeably great ; but in a kind of dish which, i.e. the dish with the censer in it, was placed on the altar of incense, and there left, making a smoke, morning and evening, during the trimming of the lamps, &c. Exod. xxx. 7, 8. I suppose, this may be taken as an inferior kind of censer, appropriate to the priests : but whether the other kind, the *mechatet*, was peculiar to the high priest, I do not affirm : it is mentioned as being used by the sons of Aaron, Levit. x. 1. but this was an irregularity, and was punished as such : it is mentioned also as being employed by two hundred and fifty of the associates of Korah ; but this was in rebellion, and proved fatal in the event.

Somewhat of a similar distinction is observed in the New Testament ; for we read, Rev. v. 8. that the twenty-four elders had golden *phials* full of odours, *φιάλας* ; but, chap. viii. 2. the angel had a golden censer, *λαβανον*. These *phials* were not small bottles, such as we call *phials* ; which idea rises instantly by association in our minds ; but of the nature of the censers and dishes, in our Plate, compared by Dr. Doddridge to a tea cup and saucer ; and this gives a very different idea to chap. xv. 8 ; xvi. 1, &c. where the *phials*, having the wrath of God, are *poured out* ; for if they contained fire, that is a fit emblem of wrath ; and its embers may be said to be *poured out* from a censer with great propriety. This will be very apparent, if we suppose, for instance, the covering of the censer No. 2. to be wholly removed : in which state the bowl part of it, perhaps, may be that described as a *phiale*, and the fire may be *poured out* from it ; which is perfectly agreeable to its form and services as a censer, and to the ancient *meketherut*.

We ought also to remark, that carrying of these censers is the office of servants in attendance on their superiors ; so the same office anciently, in the temple, no doubt, denoted the waiting on God ; the being employed in his service ; being in attendance on him. Hence we see the *devotedness* to false gods, of those who worshipped them, by holding censers before them ; especially when we reflect, that the offering of incense was connected with addresses and prayers, as appears from Numb. xvi. 47 ; Psalm cxli. 2 ; Isai. lx. 6 ; Jer. xi. 12 ; Matth. i. 11 ; Luke i. 10 ; Rev. v. 8.

Our plate shows the fashion of censers in the East.

No. 1. Is from Pococke, and consists of a censer, properly speaking, with its dish.

No. 2. Is a censer used in Arabia, from Niebuhr ; who says, " This censer is of wood, and its covering is of plaited cane ; its form as shown in the print ;" but he also remarks, " The sprinkling vase and the censer are sometimes of silver, and very neatly worked," with ornaments. One should suppose, in-

deed, that metal would always be employed in censers, which were designed to remain any length of time in a state of fumigation, however wooden censers and plaited cane coverings might be employed on occasions which required only the services of a few minutes.

No. 3. Is from De la Motraye, and exhibits a censer with its dish.

No. 4. Is from a print representing the reception of a French ambassador, drawn at large from the same figure as No. 6. by the grand vizier, from the collection of the late lord Baltimore : this also is a censer and dish ; so that, in these instances, how different soever be the form of the censer, we observe the dish is its regular accompaniment. It is evident, that to a censer, which, being full of burning coals, is meant to be left on a wooden altar, such a broad pan was necessary for safety ; and in this respect the censer from Niebuhr is distinguished, no less than by its being of cane, instead of silver. We observe also, that these are carried in the hands of the attendants ; so that these circumstances lead to the conclusion, that these censers resemble the *meketherut* of Uziah, and of the seventy idol worshippers in Ezekiel.

No. 5. Is the vase, or bottle, containing perfumed water, which is to be sprinkled on the guests, by way of salutation, at the close of an Eastern visit ; to which ceremony we have supposed an allusion in Isai. ii. 13. *Vide* FRAGMENT, No. 14. " When a stranger rises to depart, the master gives a sign to his servants to bring the rosewater and perfume. The rosewater is sprinkled on the departing guest, and the perfumed smoke is directed to his beard, his large sleeves, and whatever other parts of his dress may retain it. The beard will retain it for a long time. This fumigation is among the greatest marks of honour and personal compliment in the East.

No. 6. Is the figure of a female servant in De la Motraye's print of a Turkish harem ; she is bringing in the sprinkling bottle of perfumed waters, and the censer for burning perfumes. This censer is the same as No. 3.

No. 7. Is the figure of a Turkish servant, in the reception of the ambassador, who is carrying the censer, and waiting for orders to employ it. The censer is the same as No. 4. These show the mode of carrying this kind of censer in the hands ; or on the arms.

No. 8. Is an ancient censer from Montfaucon, vol. ii. p. 140. It is the only one he knew of.

No. 9. Is a box in which incense was kept, from the same, *ib.*

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We read in Leviticus of various utensils adapted to the service of the temple, such as pans, snuffers, &c. As the forms of these instruments are not come



down to us, we cannot reason concerning them beyond their probable and necessary application; but we may be permitted to hint, that could we recover the forms and construction of those, and of other sacred utensils, we should perceive their propriety, elegance, and even dignity, with the strongest conviction and satisfaction. We have no reason to conclude that any *frivolous* or unnecessary commands were given originally, or were left on record for the direction of after ages. The very idea that the instruments or-

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dered were of the best kind, and that they were such as were employed in the service of sovereigns and princes, justifies the sacred writer in preserving the particulars of their description; since it amounts to a prohibition of the inferior kinds, which some inconsiderate or indifferent worshippers might otherwise have substituted; and is at least a perpetual memorial, that even in minor matters we ought to make it a point of honour and conscience to serve God with our best.

AN ATTEMPT

TO ARRANGE, IN A SYSTEMATIC ORDER,

THE

NATURAL HISTORY

OF THE

SACRED SCRIPTURES.

INTRODUCTION.

SCIENCES are so much allied to each other, by that disposition of mind which they require, if not by that track of study which those who cultivate them are under the necessity of treading, that scarce any person has excelled in one only, and without possessing, at least, a competent acquaintance with others. It is true, divinity has been considered as a science by itself, and independent of all others: but, those who have thus thought, have rarely given proofs of extensive knowledge, or superior progress, in this study, considered as a science. Far be it from us to deny, that religion alone, may have powerful effects on the heart, may control the life, and form the character, with most sovereign influence; but this, though an effect the most important, the most valuable, yet is not properly what constitutes a science. That man may practise the precepts of his religion, who yet cannot give a competent answer to those who inquire into its authority; he may hardly be capable of pointing out in what quarter of the world it originated, where its first professors resided, or by what means it was propagated: he may never have read the history of those who yielded their lives in attestation of the truth; he may be unacquainted with transactions, which, though connected with the sacred Scriptures, are not narrated in them, yet he may be a good man. Is it then this ignorance which makes him good? or would he cease from being good were he so well informed, as to be able to silence gainsayers, and to prove by accumulated authorities, those facts which are the foundation of his faith? Would he cease to be good if he studied the sacred oracles in their connection, their relation to other events, to other histories; and if, when considering their nature and injunctions, he could show the correspondence of parts to parts, and the accurate meaning, inference, and connection of the whole; even in passages where the uninformed mind discovers neither meaning nor connection? Perpetual ignorance is perpetual childhood: is it consistent with the repeated exhortations in Scripture, to "go on to perfection," to "aim at a state of maturity," to "in-

crease in wisdom," to "add knowledge to faith," and to have "our senses exercised, for the purpose of distinguishing between good and evil?" Is it consistent with these, and a variety of similar exhortations, that we should continue ignorant of the real meaning of passages of Scripture, not obscure in themselves, but which our own negligence suffers to remain enveloped in uneasy uncertainty? I say *our own negligence*, because these passages were clear, and well understood among those by whom they were heard, or to whom they were addressed. And this remark may safely be applied to articles of natural science: these were constantly under the notice of those who were instructed by reference to them; any day, any hour, could they examine "whether these things were so:" but this is not the case with us; not enjoying this advantage, we ought to exert peculiar diligence to diminish the effect of such privation, and to counteract, if possible, those ambiguities which must needs surround us, in our perusal of Holy Writ. Much information communicated in Scripture is derived from natural objects, or natural objects are employed to denote, what perhaps has no immediate reference to nature, but rather to the spirit, and to spiritual instruction. This is obvious, and frequent. If we take *literally*, the poetical compositions of Scripture, we should find it impossible to justify their veracity: if we take strictly, what is intended figuratively, among the preceptive maxims of Scripture, we should do despite to that Holy Spirit of grace, by which those maxims were recorded for general instruction: if we err in interpreting passages which speak of natural things, what security have we against error in passages which treat of spiritual things? If we substitute, through ignorance, or inattention, a beast for a bird, a man for a horse, a lion for a serpent, who will ensure us from more dangerous substitutions, through equal ignorance, or equal inattention, in what relates to the exercise of faith, hope, charity, zeal, righteousness, or godliness? If we are asked, "where is the remedy for these inaccuracies?" the answer is ready: let those,

who, having paid attention to *any* branch of these studies, have reason to think they have acquired some knowledge in them ; let such communicate their knowledge. If studies of this nature are not strictly and properly divinity, they are such as divinity, in our time and day, cannot do without. The age boasts of being enlightened ; and, in some respects, it may justly be esteemed so : is not knowledge, to a certain degree, general among us ? is not the public at large well informed ? What a sad reflection then, is it, that, while on most things we are making every effort to carry knowledge to its summit, to perfection, we should think little of endeavours to illustrate sacred Scripture in *any* of its departments ! and why ? with what does our sacred volume open ? with a history comprising astronomy, geology, botany, natural history, and philosophy : can these be understood by those who have studied mere divinity only ; will not that person who has no conception of the principles of these things, be liable to mistake, when considering them ? not to insist on that fund of sacred pleasure which *he* possesses, who has acquired a competent acquaintance with them, who sees the veracity of Scripture representations, and can prove them to be veracities, by appealing to principles established in nature itself. Do the Scriptures instruct us that the sun originally ruled the day, and the moon the night ? so they do still ; were they the *greater* luminaries anciently ? so they are now ; did the moon, in her course, regulate the seasons in her early days ? the same we find in the present day. We say the same of creatures : “ did the turtle, the crane, and the swallow, know their appointed times,” when Jeremiah wrote ? we are certain they retain this knowledge ; but how do we acquire this certainty ? not from birds in our own land ; cranes and turtles are not residents among us : we must inquire on the spot, must make our observations where these birds are common, and must justify Scripture, by appealing to the actual and the annual occurrences in countries where Scripture was given. Only imagine for a moment, that the fact was not so ; or that we could not prove the fact to be so ; and then, what a triumph for infidelity were this ! what ! the Holy Book false ! in an article too, on which the merest peasant could not have erred ! Be it remembered, then, that in proportion as this would be vexatious is the gratification of finding, that in this instance, as in all others, Scripture need fear no examination : truth, unerring truth is its origin ; and will continue to be its character : and this, the more freely it is examined, the more decidedly it will maintain. But Scripture, for the most part, was not the work of mere peasants ; it is the production of *literati*, of men eminent by station and talents. We are told that “ Moses was learned in all the wisdom of the Egyptians ;” and we believe the fact ; his works prove it. His remarks on natural things are not remarks at random : they are not inconsistent with each

other, or with fact ; they are not the disorderly effects of ignorance, but the regular production of a mind familiar with systematic arrangement. And moreover, the system of Moses sustained its reputation, and was adopted by Solomon himself, after no inconsiderable lapse of ages. Those who think that Deity being the fountain of knowledge, all knowledge is *communicated* to man, will certainly not object to the system of Moses, which their own principles trace to the highest source ; they will see with pleasure the order of its arrangement, and the regularity of its parts ; they will acknowledge its beauties, and certainly will applaud those efforts which attempt to illustrate its principles. But other important consequences follow the admission of this cultivated and regulated knowledge as being extant in early ages ; those who lived at that period, had the same means of attaining information as we ourselves have. It seems of little moment at first sight, whether we allow or deny plans or maps to be as early as the days of Joshua ; but if this be established, then we can account for the remarkably distinct descriptions of the portions allotted to each of the tribes, by the legislator Moses, who never saw those allotments [which has been urged by infidels as an insuperable difficulty.] If delineations of these countries were composed into a book, then writing was not inscribed on stones only [as Voltaire has rashly insisted :] and if writing was, as it appears undeniably to have been, in popular use, then, many of those communications between party and party, in early ages, which have occasioned embarrassment to commentators, are entirely deprived of their difficulties. Nor is this all ; for, if the existence of writing be admitted, by the same admission the necessity for tradition is removed, the clearness of information is established, and the faithful transmission of those events which it recorded is ensured, even to perpetuity. This, too, has its effect in considering the origin of Scripture, and carries that origin up to a period, much earlier than has been suspected. That the Scriptures were extant in the time of Ezra, and that he was their editor, not their author, is admitted by all well informed persons ; but they have not ventured to consider Moses in the same character, as combining and arranging, for the use of his people, now for the first time forming a nation, those documents which their forefathers had transmitted down to them in their families and tribes. We know that it would contribute to our better understanding of various parts of the Holy Writ, if we could clearly ascertain their authors. Some divisions of the Mosaic books seem to have been written not in the West but in the East ; this has been thought a formidable difficulty : and the admission of this principle has been dreaded by orthodox divines, and orthodox believers. But wherefore ? If these portions were written by Abraham, instead of Moses, where would be the harm ? what inferiority of character would befall them ? in

truth none : they would still demand the same attention, as if every letter had been composed by his eminent descendant. And besides, Abraham might compose them in the East ; where he could obtain the best information, and might converse with those who had participated in the very transactions which he wished to communicate to his family, for the instruction of progressive posterity.

But what restricts us from carrying our ideas to yet earlier sources ? why could not those persons who favoured Abraham with information, favour him with *written* documents ? or rather, since his great ancestor Shem, who, as well as Abraham, removed from Kedem to Syria, was the priest of all mankind, and the very person to preserve knowledge, no less by office, than by habit and disposition, what forbids our concluding that Shem furnished Abraham with such writings as he knew to be authentic, whether of his own composition, or composed by any other patriarch ? This inquiry belongs to history : but it may safely be assumed as a fact : and it belongs also to our present purpose, so far as to show the propriety of considering, whether the names of beasts, and birds, and plants, which we have been in the habit of attributing to Egypt or Syria only, which, I say, we have never thought of looking further East for, should not, in truth, be sought in those countries which Abraham and Shem originally quitted.

We have every reason to infer, that the distinction between clean and unclean beasts, for instance, was extant when Abraham dwelt in Kedem ; that he submitted to it there, that he brought it from thence, and transmitted it as an ordinance which he had received in his earliest youth. If, then, we wish to decide accurately, on the species of these beasts, is it unnatural, or irrational, to suspend our attention to animals native in Egypt or Syria, and to inquire what creatures are known in Kedem ? If we find the *belgium* of a passage supposably written in Kedem, is hardly to be explained by any production of Arabia, or Palestine, where is the impropriety of inquiring whether it may not be a well known article in Kedem ? "This principle requires great exertions of inquiry ; great investigation, much information," &c. no doubt it does ; but, if the Scriptures be the word of God, they are worth the trouble of explaining : if they really are of that importance which we professedly attach to them, why are we languid in our endeavours after their true import ? why is any department of their contents neglected ? why is the Bible the most neglected book of any in our language, to which we confessedly attribute some value ? But, it is said, "of what consequence is it, whether the natural knowledge of the Scripture be correct ? cannot matters of faith be received apart from matters of philosophy ?" Not so easily as the triumphant air with which this question is often asked, supposes : for, what have been the remonstrances of hesitating minds on this

subject ? It is vain to repel this remark, by saying, the "*cavils* of infidelity ought not to be heard ;" it is granted the *cavils* ought not ; but does this answer the fair and rational observations of an upright but doubting mind ? Nay, we cannot think infidels themselves to be void of common sense, because they are unhappily void of pious faith : they have the mental abilities of mankind, in common with others ; and when these abilities are exercised in just and honourable inquiries, upon just and honourable principles, and on just and honourable subjects, such as a sincere inquiry after truth undoubtedly is ; we be to that professor ! whose Christian charity suffers him to describe such inquiries under the term *cavils*, or under any other degrading term whatever.

Is it not much wiser to endeavour to illustrate Scripture in *all* its branches ? to show, that as it is the first book in the world, in respect of piety, so it is in respect of science ; that, as it derives its *great* principles from Deity itself, so its *minor* principles are not unworthy of the same sacred source ; and moreover, that the embarrassed mind, which does not assume to judge of the *great* principles, may yet, by investigating the *minor* principles, and perceiving their accuracy, their extent, their application, their consistency with the course of nature, and their general veracity, be induced to *feel* the veracity of the leading and principal subjects. Is Scripture injured by appearing, demonstratively, as the work of men of learning, rather than of ignorant persons ? the labours of *literati*, rather than of mechanics ? the authentic records of kings, rather than the casual collections of individuals ? Can we value too highly the opinions of those, who, in whatever period of time they lived, passed their lives in learned investigation, who had access to the very best sources of information, and who combined the intelligence they received, with the happiest application of talents, and the consummate wisdom of art and genius ? We think highly of Linnaeus, we think highly of Aristotle ; and why ? because their learning entitled them to a distinguished situation among those who have studied nature, and natural science ; this is proper : but the intent of the present endeavour is, to show, at least, equal propriety, perhaps much greater, in placing the naturalists of Scripture, before Aristotle and Linnaeus. This will startle some readers : "what, has not Linnaeus reduced to the best of systems, the disorderly suppositions of others ? did not Aristotle first perceive the necessity of that order which so greatly facilitates the study of nature ?" These questions may safely be answered in the negative : Solomon before Aristotle, wrote in order, on natural subjects : but Solomon was not the inventor of that order, he did not even reduce it to system, for it had been rendered systematic long before him. He followed the system of Moses. Was Moses then the author of this system ? that is more than we can say. It is found

in the works attributed to him; but as he, of course, used such documents as his library furnished, it is every way possible, that it dates from a period prior to Moses. This inquiry is interesting, and our design is to endeavour, at least, to throw some light on it, if we cannot wholly illustrate it, in all its parts.

What was the system of Solomon, we learn from 1 Kings, iv. 33. where we read, *that he, spake*, or wrote, *i.e.* described the subjects of natural history, placing first, *botany*, with delineations? which he divided into *two* parts; one relating to trees, great trees, such as the cedar, which begun his work; the other to lesser vegetables, which are *generically* called *hyssop*, meaning, the very stonecrop on the wall, perhaps, or even the mosses; then he introduced *natural history*, but in a separate book of his work. *He spake ALSO of great beasts, birds, reptiles, and fishes.* These are the heads of the chapters into which his work was divided. But his arrangement was systematical, and would stand thus:

### I. BOTANY.

1. TREES.      2. PLANTS.

### II. NATURAL HISTORY.

1. BEASTS.    2. BIRDS.    3. REPTILES.    4. FISHES.

When we compare this with the arrangement of Moses, Deut. iv. 16, &c. we find it precisely the same; only, Moses being there engaged in prohibiting idolatry, says nothing about plants, or trees, which he was not much afraid should be worshipped, if other idolatry was unknown. His system would stand thus:

1. MAN.      2. BEASTS.      3. BIRDS.      4. REPTILES.
5. FISHES.

But the most determinate instance of system, is the Mosaic account of the creation, in the first chapter of Genesis: which, on consideration, will be found to resolve itself into

### GEOLOGY.

I. Earth at rest, produces nothing; without form, and void, dark.

II. Earth revolving, produces,

1. Wind.
2. Light, making, 1. Day.    2. Night.
3. A firmament: making a *serenification* of the atmosphere.
4. Sea.
5. Land.

Observe, hitherto the productions have been in pairs, or DUALS: 1. Light, 2. Darkness; *i.e.* 1. Day. 2. Night. 1. Waters above the firmament. 2. Waters under the firmament: *i.e.* 1. The lighter atmosphere. 2. The heavier atmosphere. 1. Sea. 2. Earth. But in the following subjects they are TRIADS; the

former actions merely implying their counterparts, as resulting from any one action, but the ensuing narration implying arrangement:

### I. BOTANY. VERSES 11, 12.

1. GRASS.    2. SHRUBS.    3. TREES.

### II. AQUATICS. VERSES 20, 21.

1. INSECTS.    2. AMPHIBIA.    3. BIRDS.

### III. TERRESTRIALS. VERSES 24, 25.

1. WILD VERMIN.    2. LARGE BEASTS.    3. SAVAGE ROAMERS.

### MAN. VERSE 26.

Three primary divisions, each subdivided into three secondary divisions.

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Can clearer proofs of system be produced from any writer whatever? Here is a uniform progress from a lesser to a larger: from *grass*, including the minutest species of whatever is *green*, to *shrubs*, which are here apparently taken for *trees* of the smaller kinds: from these to *trees* which not only differ by their enlarged dimensions, but by their permanency. From vegetable life, we advance to animal life, and arrange in the first class, those creatures which are mostly found on vegetables, and seem to be nearest allied to them, insects. But insects are also placed here, because vegetables would grow, and were growing, in earth, on which the effect of the waters yet remained: I mean soft earth, earth hardly drained of its water; these waters then furnished the insects; so they do to this day: we know there are myriads of kinds of insects in the sea, which we cannot enumerate: we cannot walk along the shores of a river when the tide is withdrawing, without noticing millions of insects: and of those which seemingly appertain to the land, how great a proportion do really undergo repeated transformations in water? every pond, every ditch, every streamlet, can witness this. With great propriety, then, are insects said to have been produced from the waters; which they still are, by an incalculable majority. Wherever the heat of the sun is felt in water, there is warm insects. From *insects*, of which many quit the waters and rise into the air, we proceed to *amphibia*, which sometimes quit the waters for the land. *Insects* are so numerous, and so diversified, that I do not know, whether any classification of them is attempted in Scripture: but the *amphibia* may be divided into, still preserving the TRIAD,

1. THE SEAL KINDS.    2. LIZARDS.    3. SERPENTS;

and this, without injuring the character of true *FISH*, which are only divided into

## 1. CLEAN 2. UNCLEAN.

From *amphibia* we proceed to *birds*: and here we must recal to the reader's recollection, that vast majority of birds, which live on the sea, which dive into the sea like fishes, and which never forsake this element; every uninhabited island, every rock, every river, witnesses this. *Birds*, therefore, might take a triple division, into 1. water birds; 2. marsh birds; 3. land birds; but the sacred writer himself has divided them, and this division we shall retain, into,

## 1. LAND BIRDS. 2. AIR BIRDS. 3. WATER BIRDS.

*Birds* are a greater approach toward dry land animals than *amphibia* are; being also *wild* by nature, they properly introduce *wild quadrupeds*, those vermin which infest the field, and which range around the habitation of man; those which do him mischief by their numbers, though not by their strength; such is the first class of animals. The second is *cattle*; the *horse*, the *beeve*, &c. and the third is, those which ROAM the savage desert, or whose ferocious ravages render them terrible; the *lion*, the *tiger*, and other formidable creatures rank among this class, this dreadful class of animals. Yet over this class, in common with others, dreadful as they are, is placed a creature, to govern and control them: MAN appears the last in this arrangement of natural history; an arrangement, which, in opposition to modern systems, uniformly proceeds from the *minor* to the *major*; whereas, our later arrangements begin with man, and go downward to beasts, birds, insects, vegetables, &c. Nevertheless, the order is the same, though the course of that order be inverse; and, that the order of creation, was, in propriety, perhaps in necessity, as the Deity appointed that necessity, according to the ancient system, we have, by a few simple principles, demonstrated in its place.

We may, however, note in Solomon a deviation similar to those of modern naturalists, since that prince placed great *trees*, the *cedar*, &c. before *plants*; and Moses himself, on another occasion, places *man* before *beasts*, and birds, &c. and this, I doubt not, was the received arrangement, which Moses, as a naturalist, adopted: whereas, when writing a history of events, he was bound by the course of events; and he could not adhere to system at the expense of truth. In this, too, let him stand as an example to naturalists of later times.

I presume to think it very likely, that this order of minor to major, was strictly maintained in the works of the Jewish naturalist; and I heartily wish it was in our power to maintain it correctly, in the following arrangement: but, who can boast of sufficient acquaintance with the subjects of it, whether plants or animals, to be certain of determining their *species*, much less their rank and station? A mere sketch, an outline of the Mosaic system, is all the reader ought to expect on this occasion: if that sketch

approach, though but tolerably, toward correctness, it will answer, as the effect of our, not inconsiderable, labours, and, as affording to the public a mean of greater exactness, in future, and, even at present, a security from error, which may be accepted without contempt.

Whoever recollects the progress of Linnæus and his system, will recollect also, that it was not perfect at once; that many articles were removed in later editions from the places they occupied in the first design; and though it must be confessed, that his method became the best adapted of any to give certainty to science, and to fix the nature, and classes of what it included, yet this merit was not originally so striking, as afterward; nor did it, at its first appearance, receive that applause, which at length it has obtained, by a suffrage almost universal. We must not be surprised, if, in some degree, the same fate should attend the present attempt, and yet, we venture to foretell, that future naturalists, writing on Scripture, will have recourse to somewhat of the same plan, and will find it advantageous to use an arrangement, not unlike in distribution, as the best mean of judging to their satisfaction, when they have ascertained a Scripture subject; and, when they have properly placed it, of knowing where to find it again. This is one of the greatest benefits of system; and hardly inferior to that of obtaining clear and determinate ideas, which may justly be esteemed as the greatest benefit of all.

We could with ease have lengthened the following arrangement, were it only by adding the learned descriptions in the Linnæan style, which professor Forskall has adopted: but such an insertion would look as if we professed more certainty on some things than we really possessed: it would, moreover, have an air of interesting the learned, rather than the public. The fact is, that this part of our work is offered as an attempt; as a beginning of what, should it meet with public approbation, in these days of system and correctness, may rise from a solid foundation, to a fair superstructure; a kind of appendix to the temple of general science. In the mean time, we are encouraged to believe, that no endeavours designed to render *honour* to the Holy Scriptures will be totally lost; without some benefit derived from them, either of instruction in knowledge, or of progress in holiness: and this is one of those satisfactions, which the study of the sacred volume produces, beyond that of any other book: while another, and that no trivial satisfaction also, arises from reflecting, that labours like the present, contribute to show, even in natural things, where it might be thought of less consequence than in spiritual things, that the divine origin of Scripture, the God of nature itself, is not "the God of confusion, but of order."

It will not be thought impertinent, if we hint that we have, in some degree, adopted the idea of the

Eastern origin of Scripture, by occasionally alluding to articles native in those parts: it will be seen too that we have considered Kedom, as a province very far east, and have *supposed*, if we have not rather *determined*, the migration of Abraham from thence; a much greater distance than has usually been thought. This gives considerable plausibility to the expectation of finding many things in India, illustrative of Scripture, and it accounts for our finding principles common to the eastern and the western regions of Asia.

Nor can we close these observations, without congratulating the religious world, that a spirit of disquisition is gone forth, which refers very strongly to Eastern peculiarities. Besides those works which individuals have undertaken, and published, on this principle, the manner of interpreting Scripture by means of Eastern customs, &c. has been made a prize question at the university of Cambridge, under the will of Mr. Norris; and the essay, produced on that occasion, has been published. May this spirit strengthen and increase, till a mode of obtaining knowledge too long disused, recovers that station to

which it is entitled, and diffuses information, which, however desirable, may be sought elsewhere in vain!

Much of the following arrangement is translated from the *Flora Egyptiaco-Arabica*, and the *Descriptiones Animalium*, of professor Forskall; whom Niebuhr accompanied into Arabia: but as it is extracted from different places of his work, the reader will excuse some repetitions, which are of little consequence, and less injury. A few articles are from Russell's *Aleppo*, and some from Hasselquist.

We venture to recommend the arrangement itself with some degree of persuasion: but we have not hazarded a more minute or scientific disposition of its lesser branches, than alphabetical order: partly, because much information is yet wanted to enable us to determine absolutely on many specific subjects; and partly, because we would not appear to force our principles beyond what they will bear: the plan is sufficiently regular for popular use; and to show of what it is capable, under management properly scientific, which we doubt not it will receive in due time, from abilities competent to the undertaking.



BIBLICAL ARRANGEMENT  
OF  
NATURAL HISTORY.

BOTANY.

I. HERBS, OR GRASS.

**DESHA.**

*Seeding Seed.*

Aloes.  
Anise.  
— fennel.  
Bulrush.  
CORN.  
— Barley.  
— Durra.  
— Oats.  
— Wheat.  
Crocus.  
Cummin.  
Hemlock.  
Hyssop.  
Indigo.  
Lily.  
Millet.  
Mint.  
Mugwort.  
Nettle.  
Nightshade.  
REEDS.  
— cane.  
— large.  
Sesamum.  
SOAP PLANTS.  
Kali rough.  
— *asal*.  
THISTLES.  
TREFOILS.  
Wormwood.  
Zizania.

II. SHRUBS, OR PLANTS.

**OSHEB.**

*Seeding Seed.*

Bramble.  
Brier.  
Broom.  
CUCUMBERS.  
— long.  
— bitter.  
— melon.  
— mandrake.  
GOURDS.  
— flaggon.  
— *battick*.  
*al* Henna.  
Jasmin.  
Mustard.  
Myrtle.  
ONIONS.  
— common.  
— garlic.  
— leek.  
— of the desert.  
THORNS.  
— white.  
— black.  
— spreading.  
— straight.  
Rue.

III. TREES.

**OTJ.**

*Producing Fruit.*

Acacia.  
Almond.  
Apple.  
Ash.  
BALSAMS.  
— opobalsam.  
— *kafal*.  
— *katat*.  
Box.  
Carob.  
Cassia.  
Cedar.  
CITRONS.  
Figs,  
— common.  
— sycamore.  
Fir.  
Juniper.  
Lign aloes.  
Mulberry.  
Nuts.  
Oak.  
Olive.  
Palm.  
— date.  
— doum.  
Pine.  
Pomegranate.  
Rose.  
Shittah.  
Shittim.  
Tamarix.  
Teil.  
Terebinthus.  
Vine.  
Walnut.  
Willow.

## AQUATICS.

I. INSECTS. *SHERITJ.*1. *Apparently without Wings.*

## ANTS.

- of Solomon.
- devourer.
- malignant.

## Flea.

## Mite.

## Palmer worm.

## Scolopendra.

## Scorpion.

## Spiders.

2. *Apparently with Wings.*

## Beetle.

## Canker worm.

## Caterpillar.

## FLIES.

- common.
- gad fly.
- zimb.

## Gnat.

## BEE.

## Wasp.

- common.

- hornet.

## LOCUSTS.

- green.
- gregarious.

## Grasshopper.

## Moth.

## 3. WORMS.

- earth.

## LEECH.

- common.
- horse.

## Maggots.

## Sepia,

## Slug.

## Snail.

## II. FISHES AND AMPHIBIA.

## TANNINIM.

1. *Salt water Animals.*

## FISHES, GENERALLY.

## 1. CLEAN.

## 2. UNCLEAN.

.....

## UNCLEAN.

## SEALS.

- common.
- lesser.
- manati.

2. *Animals partly residing in water, either salt or fresh.*

.....

## UNCLEAN.

## Frog.

## TORTOISES.

- water.
- land.

## LIZARDS.

- chameleon.
- crocodile.
- dhab.
- gecko.
- guaral.
- newt.
- salamander.

.....

## UNCLEAN.

## 3. SERPENTS.

- chephir.
- kippos.
- okshub.
- peten.
- seraph.
- shachal.
- shephiphon.
- tzeboa.
- tzephon.
- tzimmaon.
- viper.

III. BIRDS. *OUPH.*1. *Air Birds.*

## \*Cuckoo.

## DOVE.

- common.
- stock.
- turtle.
- pigeon.

## EAGLES.

- \* — common.
- \* — bald.
- \* — ospray.
- \* — ossifrage.
- \* — vultures.
- \* — racham.

## \*Hawk.

## \*Kite.

## \*Lapwing.

## Locust bird.

## Nightingale.

## RAVENS.

- \* — common.
- \* — crow.

## Sparrow.

## \*Swallow.

2. *Land Birds.*

## Cock, domestic.

## \*Ibis.

## \*Ostrich.

## \*Owls.

## Partridge.

## Peacock.

## Pheasant.

## Quail.

\*Safsaf, *sahaph.*3. *Water Birds.*

## \*Bittern.

## \*Cormorant.

## \*Gannet.

## \*Gulls.

## \*Heron.

## \*Hoopoe.

## \*Kingfisher.

## \*Pelican.

## \*Stork.

## \*Swan.

.....

## \*BAT.

Those marked (\*) are unclean.

## TERRESTRIALS.

I. VERMIN. *CHIAH.*

UNCLEAN,

*Having too numerously divided toes, or claws.*1. *Eaters of vegetables.*

Coney, or shaphan.

Hare.

— rabbit.

Hedgehog.

— porcupine.

2. *Eaters of living prey.*

Ferret.

Ichneumon.

Weasel.

Mouse.

— rat.

— jerboa.

— mole.

3. *Digitated quadrupeds.*

Monkeys.

— apes.

— baboons.

## II. LARGE BEASTS, AND DOMESTIC BEASTS.

*BEHEMAH.*1. *With undivided hoofs.*

UNCLEAN.

Ass.

— common.

— generous.

— wild.

† Zebra.

Mule.

Horse.

— common.

— generous.

CAMEL.

— common.

— swift.

— dromedary.

2. *Hoofs divided into two parts.*

CLEAN.

BEEVES.

— cow.

— wild.

— buffalo.

† Camelopardalis.

DEER.

— stag.

— fallow.

GAZELLES.

— antelope.

GOAT.

— common.

— long eared.

— long tailed.

— hairy.

— rock.

† — chamois.

SHEEP.

— common.

— broad tailed.

3. *Hoofs divided into more than two parts.*

UNCLEAN.

† ELEPHANT.

HIPPOPOTAMOS.

RHINOCEROS.

HOG.

— common.

— wild.

## III. FEROCIOUS ROAMERS.

*ROMESHIM.*

UNCLEAN,

*Having too numerously divided toes, or claws.*

## 1. DOG KIND.

— common.

— greyhound.

— hyæna.

— jackall.

— lesser, or fox.

— wolf.

— desert.

## 2. CAT KIND.

LIONS.

— ariah.

— chephir.

— *whelp.*

— gur, cub.

— labiah.

— laish.

— schachal.

— schachaz.

Leopard.

— hunting.

Lynx.

Panther.

Tiger.

3. *Anomalous.*

Bear.

Badger.

NAMES OF PLACES MENTIONED IN THE FOLLOWING ARRANGEMENT, INDICATING WHERE THE PLANTS WERE FOUND BY M. FORSKALL.

## IN GREECE.

Tenedos.  
Imros.  
*Borghas, fountain.*  
Dardanelles.  
Constantinople.  
*Belgrade, wood.*  
*Bujuchtari, wood.*  
Smyrna.  
Rhodes.

## IN EGYPT.

Cairo.  
Alexandria.  
Rosetta.

## IN ARABIA.

Lohaia.  
*Næman.*  
*Kudmie.*  
*Mor.*  
Surdud.  
*Melhan.*  
*Beit el fakih.*  
*Hadiens hills.*  
Djobla.  
Moccha.  
Taas.

## BOTANY.

## FIRST DIVISION: HERBS.

**ALOE, SPOTTED;** the true aloes.

The *flowers* are yellow; the *leaves* nearly a foot long; the *upright stalk*, a foot and a half long. The whole plant smaller than usual. *Lohaja.* Arab. *sabbare.*

At Alexandria it had not variegated leaves. In Egypt the flowers of this aloes-tree are deposited in houses recently built, in order to dissipate the vapours. *F.*

**ALOE, OF THE SHOPS:** it has red flowers, full of clusters, slender, and triangular.

The *leaves* are slender without; hollow above, convex below: they have on the edge prickles, opposite, erect, compressed, short; they are close together, flat in the base, and like a sheath; of a green colour varied with white, somewhat red underneath.

*Mor.* Arab. *sabr.* If the leaves are broken they yield a green pulp, thick and glutinous, having the rank smell of the aloes Socotr. of the shops; wherefore I think that juice the produce of this plant. The true aloe of Linnæus has flat leaves. *F.*

**ALOES, LIGN.** Vide LIGN ALOES, among Trees.

**ANISE, strong smelling,** grows spontaneously; is called *schibt.*

ANISE, fennel, is called *sekamar*, or *schamer.*

**BULRUSH, JUNCUS, SUBULATED.** It has subulated leaves; terminal panicles; a two leaved subulated envelope.

Alexandria, Arab. *Hallan.*

—JUNCUS, PRICKLY. It has the envelope of the lowest panicle prickly, those of the upper panicle bristly.

Obs. Those prickly matts, carpets, with which the Eastern people cover their floors, are manufactured with this bulrush. They are brought to Cairo from Upper Egypt, and the country about Suez in such abundance, that they export them to Constantinople. They are of a very neat texture. One sufficient for a room of moderate size frequently costs twenty piastres. The art of manufacturing them is very easy. *F.*

For the bulrushes of Moses, vide REED.

**CANE, kanah.** Vide REED.

## CORN.

**BARLEY, hexastich;** called by the modern Greeks *krithari*; by the Arabs *schaïr.*

—*perversum*; called *kophocorto.*

There are several kinds of barley.

**HOLCUS DURRA,** edible, called *taam*, *habb*, but in Egypt, *durra.*

*Taam schebb saadi*, with green glume.

*T. schaer abjad*; white seeds, brown glume.

*T. schaer almar*; brown seeds and glume. *F.*

I suspect that this arrangement may illustrate a passage which we confessed exceeded our powers on EXPOSITORY INDEX, Isai. xxviii. 25. "the principal wheat," literally, "wheat, *shureh*, perhaps for שורה, שירה, *shireh*, and *shoreh*," שורה. This latter, *shoreh*, is no doubt the *schaïr* of the Arabs, barley: and what forbids that the first *shureh*, or *shireh*, should be the *shaer*, *durra*, or one of the kinds of millet, which we know forms a principal, if not the very principal, kind of food among the Orientals? But see another word, supposed to signify millet, under the article MILLET.

**HOLCUS DURRA**, of which there are several kinds.

This bread corn is subject to a *distemper*, called by the Arabs *ohab*; when the seeds grow the length of your nail, conical, and filled with a dark brown pulp; which at last bursts through the rind, and makes its way out. Comp. Consp. Faun. Or. p. xx. n. 5. EXPOSITORY INDEX, Amos iv. 19.

Obs. This is the commonest bread corn of the Arabs, from which they make bread that is very insipid to an European palate. They procure *three crops* every year: 1st, *uæsmi*; 2d, *chatif*; 3d, *akba*. Each requires two months and a half to come to maturity. The first crop is regularly sown; the two last spring from the seeds which were shed. Birds of various kinds are very greedy of the *holcus* when ripe, so that the husbandman cannot by watching, and continual brawling, keep them away. See more concerning this matter in the editor's description of Arabia, p. 154, 158. F.

I would call the attention of the reader to two particulars here: 1st, the self-sowing of this corn, as it seems to countenance the idea that the "handful of corn on the top of the mountains," Psalm lxxii. 16. may mean *self-sown* corn, which indicates a *revival*, or *renascence*; and, as we find this corn is called *bar*, it most probably answers to the *burr*, or "wild corn," of the Arabs. The 2d particular is the fondness of the birds for this grain, and the trouble taken by the husbandman to drive them away.

OAT, *avena Pensylvan.* It grows in the desert places about Cairo. Arab. *Sadjaret eddjæmmel*.

—*fatua*. Spontaneous. *Summajr*, or *chafur*. It is rough all over, flowers and all; a span long. It grows abundantly in the fields.

—*fatua*. Spontaneous. It has the same name as the former. The beards are within the calyx, at the base of the first flower: the husks of the corolla quite smooth.

WHEAT, *triticum*, *spelt*, *hairy*. It is ripe at Alexandria about the end of April. *Zamk huntà*. It is frequently sown in the same field with the *trefoil* of Alexandria.

In each small ear, and on both sides, is a flower hermaphrodite, fertile, bearded; in the middle one or two proving abortive, male or neuter.

One variety with *hairy husks*, has oval oblong ears, an inch and a half thick. Arab. *Zamkhæ æjghe*.

Another, with *husks somewhat hairy*, has ears linear, of the thickness of two inches, and of the colour of rusty iron, with beards somewhat ciliated, and frequently black within at the base. Arab. *Quamh m'ghæjir*.

WHEAT, *triticum*, is cultivated on mountains. Arab. *Burr*.

SPELT, *triticum*, *smooth*. It has very smooth husks; ears linear, and white, of the thickness of two inches and more. Arab. *Quamh stæjri*. Whether it is a variety of the former, or a new species, I cannot determine.

CHICKPEASE, *cicer arietinum*. Garden plant.

The pease or fruit are called *homos*; the plant while it has pods, *melan*.

COCKLE. Vide ZIZANIA.

N.B. The "cockle" of Job xxxi. 40. in the original implies a "stinking weed," which the cockle is not, that I can find. But, from the other plants of a like nature, it is clear that there is no want of "stinking weeds;" yet most probably some specific plant is intended. Michaelis says the *aconite*. But vide EXPOSITORY INDEX, Deut. xxxii. 32.

CROCUS, in our translation rendered *saffron*. Vide Cant. iv. 14. EXPOSITORY INDEX.

CUMMIM. Arab. *Kamun*, brought from Upper Egypt. F.

The Arabic name appears to identify this plant.

DARNELL. Vide COCKLE and ZIZANIA.

HEMLOCK. In Amos vi. 12. we read of "righteousness turned into *hemlock*;" the very same word which, in chap. v. 7. is rendered "turn judgment to *wormwood*." This impropriety is obvious; the word is usually rendered *wormwood*. Vide Deut. xxxii. 32. EXPOSITORY INDEX.

HENBANE. *Hyoscyamus datora*.

It is very plentiful in the deserts of Cairo, that are sandy, and exposed to the sun. Arab. *datora*; by others *sekaràn*. If the powder of this plant is by a malicious hand given to any one to drink, it renders him insane, and he does not recover the use of his reason till several days after. F.

Is there any allusion to a plant of such properties in Scripture?

HYSSOP is mentioned as one of the smallest of herbs, 1 Kings, iv. 33. It is an herb of a bitter taste, and grows on the mountains near Jerusalem. The hyssop of John xix. 29. is probably what is called a *reed*, or cane, Mark xv. 36; Matth. xxvii. 48. or else this hyssop was like a sponge imbued with the drink; and perhaps it was a handful gathered of the nearest herbs to the spot, which might be mostly hyssop.

HYSSOP. The *mosses* and *lichens* are rare in the Levant. The pyramids have no *lichens crustacei*: the walls of Jerusalem are covered with them. There grows out of the city, near the fountain of Solomon, *q. Siloam*? a very minute moss: is not this the hyssop? It is at least as diminutive as the cedar is tall and majestic," Hasselquist's Letter, Sept. 22, 1751.

INDIGO plant. INDIGOFERA, HOWER.

It grows spontaneously in the fields at Surdud. Arab. *hower*.

Obs. This species, which is the dye of the Arabs, is every where cultivated on account of its blue colour, of which the inhabitants of both sexes are remarkably fond.

The plant being cut down, is spread abroad and dried. It is then put into large casks up to the middle; spring water is poured in to the brim.

Thus it undergoes a fermentation during two hours. Then it is well mixed by a cane, that has four small sticks fastened across at the bottom. The floating leaves are taken out. The water, which is green and unserviceable, is let off by a hole half a span above the bottom of the cask. The sediment is the indigo. A round hole, not deep, about two yards in diameter, is made in the ground; it is covered over with the leaves that were at first rejected, made small, and on this layer the indigo is spread to dry. This dust, however, always adulterates the bottom of the mass. *F.*

I take for granted, that from this plant the Hebrews also procured their blue dye, which was greatly valued among them. Is the plant itself any where intended in Scripture?

**JUSSIÆA, EATABLE.** *Its stalks are prostrate; it has deeply petiolated leaves, ovated, folded, and serrated at the edge; flowers with four petals and eight stamina.*

The clusters of flowers are axillary. The seeds are ripe at the end of December.

*Lohaja.* Arab. *uaki.* It is eatable; and is dressed after the manner of pot herbs, or mixed with the bread of *Durra.* *F.*

We find several seeds employed in the same manner in Scripture: is this among them? *Vide SESAMUM.*

**LEEKs.** *Vide ONIONS, &c.*

**LENTILs.** *Vide EXPOSITORY INDEX, 2 Sam. xvii.*

**LILY. PANCRA TIUM ILLYRICUM.** Succory.

The *stamina* are of the length of the nectaria. The *bulbs* are white and large.

*Alexandria.* It is a garden plant. Arab. *Susann.*

*Obs.* Is this the *per shushan*, or lily of the Jews? The very learned Celsus supposes that plant to be the *white lily.* It has a great resemblance to this *pancratium*, which in whiteness surpasses lilies, and the most perfect white producible by the art of dyeing. White dresses were formerly reserved for the masters of the sacrifices: May we hence conclude, that this, as well as the purple, was an appendage to royalty? *F.* The *WHITE LILY* is called *sambak.*

The pretensions of this plant to be the *lily* of Scripture, are much diminished by its being a *garden* plant: if it grew wild, it would, from the character given of it, seem very likely. A figure of this plant might enable us to trace the form of the *lily work*, 1 Kings, vii. 19. which clearly was *separtite.*

**MANDRAKES.** *Vide CUCUMBER, schemmam.*

**MELONS.** *Vide CUCUMBER.*

**MILLET.** This word occurs Ezek. iv. 9; and some have suspected that it also occurs Isai. xxviii.

28. It is called *duchan*, or *dochan*, in Ezekiel, and probably is the *holcus durra.* *Vide Conn.* Its Latin name *millet* is supposed to derive from *mille, q. a thousand grains*, so prolific is it in its nature. *Durra*, says Niebuhr, is a kind of *millet*, made into bread with camel's milk, oil, butter, &c. and is almost the only food eaten by the common people of Arabia Felix. "I found it so disagreeable, that I would willingly have preferred plain barley bread." This illustrates the appointment of it to the prophet Ezekiel as a part of his *hard fare.*

**MINT.**

**MUGWORT, ARTEMISIA.** Garden plant. Arab. *sjabe*, implies *hoary hairs.* This name is given to other plants that have hairy ash coloured leaves, and to the *lichen.* It has some resemblance to the Hebrew *נבנב*, which signifies *hoary, gray headed.*

—— *abrotan?* SOUTHERNWOOD. Garden plant. *Simsak*, or *msaka.*

**NETTLE, URTICA, palm.**

*DESCR.* The *pedicles* are axillary, formed like ears of corn, and spread out. The males are headed; the females have a spine the thickness of an inch; spread out, stiff; rough, branching, and pin-nated; bearing flowers only underneath. It has four *stamina.* The seed is close, delicate, and roundish.

It grows on Yemen in the mountains. Arab. *Schadjaret el mehabbe*; that is, *plant of love*, ironically so called. *F.*

Observe, 1st, The naming of this plant; ironically. 2dly, It is a mountain plant. We have supposed, nevertheless, it was appointed to the flats of Babylon, Isai. xxxiv. 11.

**NIGHTSHADE, SOLANUM, hoary.** *It has a prickly stalk, and yellow coriaceous berry.* It grows on a moist clayey plain, pretty near mountains, and in the lower region of mountains, *Æjin al begar*, that is "cow's eye." *Mor.*

**NIGHTSHADE, SOLANUM, black.** C. ii. 49. The juice of the fresh leaves is applied to a wound after cauterizing: and to a disease, called by the Arabs, *bulæ.*

[*Bulæ*, a disease to which the Arabs are subject, unknown to the Europeans. It is a corroding wound without pain, which being healed, there remains a scar, as after the small pox. The leaves of the black *solanum*, being bruised, and applied for three days, prove a certain cure.

It grows spontaneously, and is called *enabeddib*, "wolf's grapes."]

**SOLANUM, Egyptian.** I have seen two varieties, so conspicuous, that they might be taken for two different species.

*It has red fruit, and smooth leaves, rather angulated.*

A red fruit, *solanum*, differs from this by having its leaves somewhat round oval, frequently angulated and hairy, together with the stalk; petioles not alated, with lateral filiform pedicles, and terminating with a nodding umbel.

*SOLANUM*, black fruit. Its leaves are entire and very hairy. Opposed to this, there is a black fruit, *solanum*, the leaves of which are oval, lanceolated, smooth, entire, somewhat ciliated, with alated petioles, and lateral pedicles, with a nodding umbel.

The Arabic name of both is *einab eddib*, that is, *uva-lupi*, "wolf's grapes." It grows in all the garden and cultivated grounds in Egypt. The raw berries are eatable. They are ripe in May and November. For the headach the juice is squeezed from the leaves and rubbed on the forehead, they likewise anoint lame feet with it.

*SOLANUM*, HOARY.

At Ufad I found the fruit yellow and coriaceous, of the thickness of an inch.

At Djobla, Arab. *ennama*, or *æjn el bagar*: at Uahfad, *ersan*.

The *solanum incanum* is called *æin el bagar*, "cow's eye:" also *arsen*.

The fresh leaves are applied to wounds. In the toothach the smoke of the leaves is taken by means of a tobacco pipe.

The leaves of this plant and *physal somnifera* boiled in water, are used to wash persons who are suffering under strong hypochondriac disease, which by the ignorant is called *demoniacism*. *Vide* EXPOSITORY INDEX, Deut. xxxii. 32.

### REEDS.

REED, or CANE, *ARUNDO DONAX*. It has leaves deeply lanceolated; smooth in the base; moss within the calyx.

DESCR. The stem often branches out 8, or sometimes 10 yards in height. The panicle terminal, opening according to the direction of the wind, yellow.

The leaves frequently double, green, having underneath the middle nerve a whitish base; flat, white in the base; not ciliated at the edge, but at the upper part of the base; the longest in the middle, which encompasses half the stem: the beard near the cod is membranaceous ciliated. The last leaves of the base are hairy at the point. There are 3 or 4 calyxes to a flower; the panicle spread abroad; each other shell of the corolla is bearded.

It is very common by the rivers of Yemen. Arab. *kasab*. At Rosetta it grows in ditches. It is called by the Egyptians *bus*, the common name for a cane: when they speak of this as a species, they call it, *bus haggni*.

*ARUNDO*, the largest; the leaves ciliated at the

edge, white at the base, hairy ciliated, flat, all over green.

The younger leaves have all a ciliated rough edge; which roughness disappears in time. At the base, however, all the leaves have a hairy ciliated edge.

It grows abundantly. It is different from the *donax haggni*.

Oss. The *donax* and *sugar ganesj* not only cover the banks of the Nile, but entirely obstruct it, like the *alder-tree* in the north, and the *mangle* in the Indies. The Egyptians employ these canes very advantageously for quickset hedges, which are not only of the most delightful green colour, but they grow up to the remarkable height of 6 or 8 yards. A ditch encompasses this fence of canes. It is usual likewise to fasten the outer canes together, by two rows of bands made of the leaves of the palm-tree. In the peninsula of Ras-ettin I saw another contrivance for defending the gardens, no less laborious than foolish; for each tree is surrounded by a hedge made lattice-wise, of the leaves of a live palm-tree, twisted over each other. This enclosure only lasts one year. That appears to me no less absurd, than to have a field and a garden in the same field.

Ghobeibe, is a marsh about the space of 8 hours distance from the city of Suez, and lying to the south of it. Here likewise fountains of hot running water stream out. Here grows an immense wood of the canes, *phragmit*, and *calamagrostes* 12 yards high, which the Nile does not produce. The stems are conveyed all over Egypt and Arabia. These canes, with earth thrown over them, contribute to construct the flat terraces on the roofs of their houses.

Tradition will have it, that Moses passed through the sea, which was divided, to allow him a passage from his station at Ghobeibe. However that may be, it appears, at least, probable, that this extensive region of canes gave name to the Red Sea, which in those times not only flowed up to it, but by which it was entirely inundated. Jam suph is a sea that produces canes: and as the Arabs denote two sorts of canes by the general name *bus*, the surname being added afterward, Moses, the sacred historian, following the same ancient denomination, did not attend to the specifical niceties of botanology. This same leader of the people underwent the first dangers of his life in a cradle made of the reeds, *donax*, or *haggni*, Exod. ii. 2. Reeds do not grow on the shores of the Red Sea, except there are fountains and marshy places, as at Ghobeibe; which are seldom to be met with. F.

This information induces us to conclude, that in these reeds, which cover the banks of the Nile, we have what our translation renders the *flags*, *suph*,



in which Moses was concealed in his trunk, or ark of *bulrushes, goma*. The remarkable height to which they grow, and their plenty; lead to the persuasion that in some thick tuft of them, the future prophet of Israel was concealed, Exod. ii. 3. Observe, also, the interrogation of Job, viii. 11. "can the rush, *goma*, rather the tall, strong; cane, or reed, grow up, to its full height, without water?" surely not; if deprived of that nutriment it must wither, verse 12. The latter clause might perhaps be well rendered "can the *achu*, the trefoil, grow without waterings?" plural, [*vide* TREFOIL,] meaning those labours bestowed by man in its cultivation; wherein it differs from the *goma*, which enjoys the permanent marsh, or river. N.B. Both these plants are entirely Egyptian. This *goma*, being a tall reed, is with great propriety associated with the *kanah*, cane, Isai. xxxv. 7. "a court of canes and reeds."

"THE SWEET SMELLING REED, *schœnanthus officinalis*, is common in the deserts of the two Arabias. It is gathered near Iambo, a port town of Arabia Petrea, from whence it is brought into Egypt. The Venetians purchase it and use it in the composition of their *theriaca*. This plant was very probably among the number of those which the queen of Sheba presented to Solomon; and what persuades me to this opinion is, that it is still very much esteemed by the Arabs, on account of its fragrance. They call it "*helsi meccavi*, and *idhir mecchi*," Hasselquist.

This, in all probability, is the *sweet cane* of Jer. vi. 20. where it is called prime, or *excellent*, and is associated with incense from Sheba; the same in Exod. xxx. 23. where our translation renders "*sweet calamus*:" see also Isai. xliii. 24. also EXPOSITORY INDEX, on Exod. xxx. 23. where the best is supposed to come from India, which agrees with the "far country" of the prophet.

#### SESAMUM, INDIAN.

The *callus*, or hard substance, is somewhat globose, yellow, hollow in the apex, perpendicular to both sides of each wing in the upper stalk, whether the pedicle be there or not.

It is cultivated every where in Arabia, Arab. *djyl djylan*. It is called by the Egyptians *semsem*.

They procure from it an oil, Arab. *salit*, useful for culinary purposes, and for burning in lamps. F.

It will be seen in EXPOSITORY INDEX, on Isai. xxviii. 25. that we did not well know what to make of the *appointed barley*; and it appears that the LXX and Jerom took this word to mean another kind of cultivated plant; this acceptance seems to be proper; and we have to consider what plant it can be. The original stands נִסְמָן *nisman*, which Mr. Harmer, vol. iv. p. 95. would transform to דָּוָן *ve dochan*, which signifies "and millet;" but think-

ing this too great a departure from the text, I would rather read *sesamun*, סֶסָמון, which varies one letter only; and that by the mere omission of a stroke to complete its form: the facility of this, I need not remark. The passage then would read, he casts abroad the *wheat, barley, and sesamun*, "in their places." N.B. If we suppose the letter *s, o*, to have been omitted here, then we may make the *n* into *v, j, i*, "and *sesamem*," otherwise we may read according to the Egyptian name, "*and semsemun*," סֶסָמוֹן, supposing the first syllable omitted.

#### SOAP PLANTS.

**SALSOLA KALI, ROUGH.** I should suppose the *edges* of the calyx, Syst. N. met together with female or castrated, and not hermaphrodite flowers; as this is likewise the case in other species of the *salsola*.

The smooth plant is found in great plenty on the coast of Natolia, over against Tenedos: and is afterward found mixed with the rough, on the coasts of the *sea of Marmora*, between the villages Eraclissa and Merafte.

**SALSOLA, weak kali.** It grows on a clayey plain, Sinai.

Several other kinds of *salsola kali*, are found plentifully between Alexandria and Rosetta at the fort of Boukir; and in the deserts near Cairo, even in the moving sands around the pyramids: it flowers the beginning of March. Arab. *arajam tartir*. Another kind is called *sjok al kanasch*, "serpents' thistle;" because they creep under it, and lie down: it grows near Alexandria, at the catacombs. Flowers the end of September; in the hottest of weather; the driest of plants.

**Salsola IMBRICATA.** Arab. *karm*, is grateful food to camels.

#### SUAEDA MONAICA.

It has one large *seed*, covered with a calyx. It is a low, spreading shrub, growing as big as a tree, and has flowers almost the whole year. Alexandria and Lohaja. Arab. *asal*.

Obs. This is the plant from which the Yemen Arabs extract *hotam*, or *doluk*, that is, *sal alkali*; which they dissolve in water, and soak their clothes in it, before they are washed with soap, which is a valuable commodity in these parts.

**SUAEDA, asal.** From this is procured *hotamor* or *doluk*, i.e. alkaline. Is it the *borith* of the Hebrews, used by their fullers, or may it give any light on that article? F.

**SPIKENARD.** Vide on Cant. iv. 13. Plate.

**STAPELIA, sak el ghorab.** Not eatable. Reported to be a foreigner, though it appears to be entirely dead, yet it will revive after a long time, if the earth around it be watered. F. Was this one of the plants Job had in view? xiv. 9.

**TARES, vide ZIZANIA.**

**TANSY, TANACETUM, balsam.** Gardens of Const. *Korra. Garden costus*, or zedoary hortulan.

Its leaves are nicely divided; they are strewed for ornament on lettuce prepared for the table. *F.* So that it might be, as the Rabbins say, among the bitter herbs eaten with the paschal lamb.

**THISTLE, TRIBULUS, hexandrus**, with hermaphrodite flowers, and six stamina. It grows on a moist clayey plain, pretty near mountains: *Kotaba, Lohaja, Kurma. F.*

It is likely that there are several kinds of thistles in the East; and probably more than one kind is mentioned in Scripture, *vide* Gen. iii. 8. *Kutj. Hosea x. 8. Dardar.* And 2 Kings, xiv. 9. *Coach, EXPOSITORY INDEX.*

**TREFOILS. TRIFOLIUM, ALEXANDRIAN;** Arabic, *bersim*; others call it *bursum*.

**DESCR.** The corolla has only one flower-leaf. The *vexillum* or banner, is linear-obtuse, and longer than the alæ. The stalk of the *ala* is thick at the base, and swells a little. The *stigma* budding out toward the *vexillum*.

**Obs.** This is that trefoil which the Egyptians cultivate in all their lands; it is the best and almost the only food for their working cattle. It is not sown twice every year like other corn, but on the decreasing of the Nile. Where the lands are high, the water is conveyed by hydraulic machines, and the seeds are committed to the ground while wet. Trefoil yields three crops. Every time it grows up half a yard; each crop requires three months; after that it dies. The first math is the best, and is called *ras*; the second and third *ribhæ*. It is by a remarkable regularity of tillage, sown in the same field with wheat; that is, when it is designed for seed. This mixed seed is called *chalit*. The harvest both of the trefoil and the wheat takes place at the same time, but it is not performed with a sickle; they are both drawn up by the hand close from the ground, the root being left; they are then bound up in separate bundles; they are likewise threshed together. The trefoil seeds are separated by a sieve called *orbal*.

**TRIFOLIUM, melil. Ind.** trefoil. Spontaneous: very common; *rekrak, ryjam, reinam*. The pulse rounded in an oblong form.

———— *mel. diffus.* or having two horns.

It grows in the desert places about Cairo, *Gurt, Djulban.*

———— *Alexandrian, sative*, every where. *Bersim, or bersum.*

———— *fragiferum*, that produces berries. Spontaneous.

———— *meadow*, trefoil, Belgrad *Τριφύλλ.*

———— *red*, Borghas Fountain.

———— *starred*, Imros.

———— *melilot*, Smyrna, the flower either white or blue. *F.*

We have supposed the *trefoil* in some of its varieties to be the *achu*, or cultivated grass, on which the kine seen by Pharaoh in his dream were feeding, not "in a meadow," as in our version: the character of these plants given above, justifies our idea.

**VETCHES, vide CHICKPEA.**

**ZIZANIA, ZEWAN, DARNEL or COCKLE**, very well known to the people of Aleppo.

It grows among corn. If the seeds remain mixed with the meal, they render a man drunk by eating the bread. The reapers do not separate the plant; but after the threshing, they reject the seeds by means of a van or sieve. *Vide TREFOIL.*

**SCHIELEM** is likewise an injurious field plant, but of a different species from the former. By a decoction of this plant a man's senses are weakened, and he is obliged to undergo a surgical operation, as Avicenna relates. *F.*

Nothing can more clearly elucidate the plant intended by our Lord, Matth. xiii. and rendered *tares* in our version, than the above extract.

1st, It grows among corn: so in the parable.

2dly, The reapers do not separate the plants: so in the parable; both grow together till harvest.

3dly, After the threshing they separate them; in the parable they are gathered from among the wheat, and separated by the hand, then gathered into bundles. For a similar method of procedure, *vide* the instance of the trefoil which accurately illustrates that particular manner of reaping.

4thly, Their seeds, if any remain by accident, are finally separated by winnowing; which is, of course, a process preparatory to being gathered; the corn into the garner, or store house; the injurious plant into heaps for consumption by fire, as weeds, &c. are consumed.

## SECOND DIVISION: SHRUBS.

**BRAMBLE, RUBUS, shrubby.** It grows on the middle and higher regions of mountains, *Nafes, Bulgose, or Hadie, Hommæs.* **Obs.** A certain learned man affirmed that this rubus is called in the books of the Arabs, *olleik*, which name is given in Egypt to a genus of the *convolvulus*. The *LXX*

have translated the word, Exod. iii. 2. *Balos*; and from them the Arabian versions that came after, as the Copto-Arabian and others have rendered it, whence it appears probable that this was formerly the Arabian name of the rubus. *F.*

We have supposed that this is the *atad* of the

Hebrew, and nothing seems to oppose this opinion.

#### BRIERS.

1. *Chedek*. Vide EXPOSITORY INDEX, PROV. xv.

2. *Selum, selunim*. Vide on Ezek. ii. 6.

3. *Shamir*. This word appears to be used only by the prophet Isaiah, and always in conjunction with thorns, *shit*; it probably is a brier of a low kind, such as overruns wilderness places, or uncultivated lands.

#### BROOM.

*GENISTA*, *retem*, broom, *spartium*, Spanish broom, it has single leaves; alternate and striated branches, oval fruit, with one partition.

The flowers are white and sessile; the seeds in two rows, as in those that have two partitions; they are not, however, separated by a membrane.

I have seen this plant which is brought from the deserts, at Rosetta; I afterward found it growing in great abundance in the sandy plains about Suez; it was of the height of a small shrub. Arabic, *retem beham*. It makes good coals.

The root is very bitter: the Arabs drink a decoction of it when afflicted with the heartach, hypochondria. The herb steeped in water is applied to wounds.

Is this *genista* the same as the Hebrew *retem*? רֵתֶם. The Arabic name, preserved in Spain from the time of the Saracens, is still pronounced *retamas*. Compare *Osbeck Itiner*.

It is the symbol of poverty, Job xxx. 4, 5. and of a man wandering in a desert, who has no sustenance left, but what this root furnishes; which no Arab desires to taste, on account of its bitterness. It denotes likewise barren, dreary places, without trees or any other shade; the shrub itself, having only a few branches, and those a great distance apart, is a wretched shade in a hot, open field: compare 1 Kings, xix. 4. When thrown into the fire it makes a crackling noise like juniper; this mark is very apposite to an unpleasant irascible disposition; compare Psalm cxx. 4. *F*.

*Ratam* is also the Arabic name of the *atriplex coriacea*, or leathery orach. *F*.

The reader may see on 1 Kings, xix. EXPOSITORY INDEX, our wishes to refer the Hebrew *retem*, to the juniper-tree, yet we cannot resist the evidence of M. Forskall, which strongly inclines to the broom. We observe in his account, 1st, that it makes good coal, and by coal, I apprehend he means charcoal, at least it is certain that caravans loaded with charcoal, come from the deserts to Cairo; and Denon says, that one composed of five hundred camels entered Cairo, bringing productions of the deserts, even so far as from mount Sinai, charcoal, gums, &c. but charcoal seems to have been its principal lading. By uniting the professor's testimony with that of Denon, I conclude, that

charcoal made of the *retem* was what they brought. To apply this to Scripture, take the passage, Psalm cxx. 4.

*What shall be done to thee, thou false tongue?  
Thou vibratest flashes like a mighty weapon,  
Thou flashest like glowing coals of RETEM.*

M. Forskall has taken the crackling noise, I suppose accompanied by sparklings, in explanation of this passage. I think we may suggest two ideas: 1st, That charcoal, though kept for years, is ready to take fire at any time: 2dly, Whoever has been accustomed to the burning of that kind of charcoal called *whole-coal* among ourselves, must have noticed that many pieces of it burn with a sulphureous smell, and they explode a considerable number of sparks, which spread in all directions around them, and are capable of doing considerable mischief, if they fall on combustibles; burning peat is remarkable for the same property; if the vibrations in the verse before are the flashings of a threatening weapon of steel, &c. polished bright, which from the use of the word elsewhere, seems plausible, then this may be accepted as the idea of the present versicle; if not, perhaps, we cannot do better than accept the first mentioned import.

In another passage, Cant. i. 17. we read: [in the FRAGMENTS ON SOLOMON'S SONG, No. 150, page 455.]

*The beams of thy palace are cedars,  
The ceiling joists [rafters, Eng. Tr.] are of fir, retem.*

This stands in our printed Hebrew copies not *retem*, [q. *be-retem*] but *brutim*, and is usually supposed to be a variation for *brushim*, which would signify *fir*. As this variation, nevertheless, seems rather too considerable to be accounted for merely by misspelling the word, I would try what effect the accepting of *retem*, broom, may have on the place. Observe, 1st, That it may be doubted whether the word *rahethim* signifies rafters; the word *rahethim*, in chap. vii. 5. rendered galleries, certainly signifies foldings, plaitings of the hair, which form alternatively a lighter and a darker diaper kind of shadings, as it were, checkers: now, as in works of wood this is produced by marquetry, a kind of inlaying, it may be justly suspected that this word denotes floorings figured into a pattern by means of crossing pieces of wood which compose them. This corresponds perfectly, by opposition, with the former versicle: the upper, the ceiling beams for instance, those in high stations in the royal palace, are of cedar: the floors, those of low stations, are inlayings of *retem*; in short, this is perfectly coincident with the rendering of Buxtorf, *ambulachra*. I believe almost, if

not quite, all our royal palaces, and noblemen's houses which were constructed before the use of carpets became so general among us as it is at present, are of this nature; and when polished by daily rubbing, the oaken floors of our forefathers became *slippery*, to a very high degree. I am sure I have cause to remember it, for so very *polished* was the surface of the floor in the palace of Versailles, that I could hardly with my utmost exertions, get safely out of the king's way, when he was passing; but that was in the days of the good king Louis!

Now, supposing the floors of apartments in Solomon's palace to be inlaid, were they inlaid with *retem*? broom. Does broom afford *planks* for this purpose? The most extraordinary instance of size, in broom, which I know of, is that mentioned by Pennant in his Journey to Scotland, 1769, p. 118. "The most singular piece of furniture at Athol house, is a chest of drawers made of broom, most elegantly striped in veins of white and brown. This plant grows to a great size in Scotland, and furnishes pieces of the breadth of six inches." It is then evident, that this plant might furnish inlayings of sufficient dimensions. I have said so much, because I had hinted at the *retem*, in this passage, and the marquetry of it, on a former occasion; but I would by no means oppose the renderings of the LXX and Vulgate "*the cypress-tree*:" whatever it was, if it was used in small pieces only, we have no occasion to seek a large tree; among ourselves the smaller trees, holly, yew, &c. are used in inlaying.

Perhaps there is yet a more simple view of this passage:

*Our very floors are inlaid;*

taking *raḥethim* to signify a *boarded floor* of a house, for which I do not recollect that any word occurs in Scripture, and *rutim* to be the same as Micah i. 13. "*bind, xurem*, the chariot to the swift beasts." Inlayings are certainly bindings, contiguations, compactnesses; they cannot be too exactly united; and in this case, this word may derive from the root, *berit*, an union, a pact, a covenant; which has been the opinion of the learned, though they never could state its connection or regular derivation.

If the *retem* grows to the magnitude of a small shrub, we need not wonder that the prophet Elijah, in the midst of a desert, sought its shadow as a refreshment; not because it was noxious, or as manifesting his indifference to life, as some have supposed. It appears, too, that he was then fleeing in the desert, from whence the Arabs now bring charcoal; which explains what the LXX meant by rendering, Psalm cxx. 4. *coals of the desert*; and elsewhere, *coals of juniper*, taking *juniper* for the broom, or *retem* of the desert.

I am not certain whether that most difficult pas-

sage, Job xxx. 4. "they cut up *juniper, retem*, roots for food," may be in any degree illustrated by the application of the word *retem* to another species of plant, the *atriplex* or *orache*: whether this grows in the desert; and whether the roots of it be edible, or in what degree they may afford nutriment to those pressed by hunger. It is, however, some satisfaction to find, that this name is applied to other plants than broom, since the roots of the broom, *retem*, are described as extremely bitter. Perhaps this observation, properly followed, may lead to the plant intended in Job; notwithstanding the word *retem*, in other passages, may denote, in confirmation of the opinion of the Rabbins, the *genista spartium*, or broom.

N.B. M. Forskall notices the crackling noise made by the coal of *retem* when inflamed: is not this in some degree similar to "the crackling of coals of thorns under a pot," and so to "the laughter of a fool?" Eccles. vii. 6. i.e. incessant trifling, teasing, when he is warmed, &c.

#### CUCUMBERS OF VARIOUS KINDS.

**CUCUMBER**, *cucumis, sativa*. Gardens of Constantinople. French, *concombre*. The fruit is long. It is eatable, and prepared with various art. [Arab. *chiar*. H.]

— *anguin*. ibid. *καλαμνῆθια*, bitter cucumber; Turk. *tolmack chappack*.

It has large white flowers; the fruit, while young, is rough and woolly; when full grown, smooth. F.

"The *COLOQUINTIDA* grows in the desert; buds and spreads itself during the season when the nights are cool, which is after the inundation, and when some rains in the mountains produce a little water in the plain. This plant spreads itself; and the melons which it produces form themselves. One part of the leaves is eaten by the gazelles, the remainder is devoured by drought: defended by their bitterness, the fruits alone remain till the next year; when the seed sows itself, and continues this vegetation, the most characteristic of the small number of plants which grow in the desert," Denon, Exp. of his plate lxii.

**CUCUMIS**, *MELO, melon*. Arab. *dummeiri*. Cairo.

The flower is yellow; the fruit globose, flat at each extremity, and sweet.

The melon, says Hasselquist, is called in Arabic, *kaun*.

**CUCUMIS, CHATE**. Arab. *abdellavi*, or *adjur*.

The stalks are taper, and have rough bristles; the leaves are lobated, rough on both sides, and have obtuse angles; the flowers are yellow; the fruit, while young, is rough, when ripe, smooth, and smaller at each end. It is eatable raw, as are many other kinds.

It is the commonest fruit throughout Egypt, and is planted in all grounds. Many make of it a drink

of a most agreeable taste. A hole is cut in the centre, when the fruit is ripe, and while it continues on the stalk. A stick being thrust in, the pulp is bruised and mixed; the hole is then stopped up with wax. The melon is then placed in a hole, dug as near as possible, and very carefully buried, lest it should be broken off from the stalk. After several days the pulp is taken out, it being then dissolved into a very delicate liquor.

C. S. BATTICH DJEBBAL. Arab. *battich djebbeli*. It is cultivated by the Arabs inhabiting the mountains. The fruit not large, and very sweet.

C. S. BRULLOS. Arab. *battich brullosi*. The *brullos* is cultivated at the promontory of the Delta.

The fruit is sometimes a cubit in diameter; extremely sweet: white within, but frequently red.

C. S. ENNEMIS. Arab. *battich ennemis*. Cairo. Not very common.

The fruit is somewhat cylindrical, often a cubit long; yellow within; seldom red: it is very delicate.

C. S. SCHEMMAN. *Dudaim*. Spec. Plant. Arab. *schemmam*. Cairo. Cultivated in gardens.

The stalks have five furrows, and rough bristles; they climb, and have *cirri*, creepers or tendrils. The leaves are cordated, oblong, pointed, somewhat sinuated, dentated, bowed, and rough. The calyces are hairy and soft; the flowers are yellow, and close together in the *alæ*; and the fruit is globose, oval, very smooth, of the size of a citron, yellow, and has unequal spots of a dark tawny colour, inclining to yellow, and meeting together in lines toward each end; the fruit is variegated like the citron; the pulp is watery, and quite full of seeds. The fruit, while young, is hairy; when ripe, smooth. The smell is strong, and not unpleasant, and on that account it is cultivated: it is not eatable. F.

The reader has seen our perplexity on the nature of the *dudaim*, or mandrake, of Scripture: we had already placed it among the melon kind, on the authority of Le Bruyn; and now we have the support of Linneus and professor Forskall. Observe, it is a garden fruit; probably, therefore, not a native of Egypt, or Syria, but a foreigner. He says the smell is strong, and not unpleasant; and it is cultivated for its scent; but he does not attribute any virtue to this scent, as some have imagined in the *dudaim* of Rachel. Observe, also, that the *dudaim* of Le Bruyn are not only pleasant in respect of scent, but are extremely pleasant in respect of taste; so that I think we may well suppose that in its own country a species of this fruit has a delicacy very superior to what it has in Egypt. Those which Reuben found in Mesopotamia were in the field, in some small copse of wood perhaps, or shade, where they had come to maturity before they were found. If they resembled those of Persia rather than those of Egypt, to which conclusion every circumstance

leads us, then we see their value, their superiority, and perhaps their rarity, which induced Rachel to purchase them from the son of Leah.

Further, M. Forskall says, the smell is strong; which is what the bridegroom in the Canticles observes also: "Our *dudaim* give a smell." And these *dudaim* we find, by the connection, are garden plants; so that in Judea, as well as in Egypt, they were not native, but cultivated.

DARNEL. Vide ZIZANIA.

DIANTHERA ODORA, named *kejselman*, frequent in the woods near Surdud. It smells but little till withered. It is grateful to the people of Arabia, who on festival days ornament their heads with crowns made of its leaves. F.

Crowns are so little in use among us, that we distinguish the supreme magistrates of countries by the phrase "crowned heads;" but in the East they are worn on many occasions which require demonstrations of joy. Compare Ecclus. and Job. Job, xxxi. 36. speaks of binding a crown on his head, which we are not, I presume, to take as a royal crown, that would not need binding, but as one of those tokens of rejoicing which the custom of his country demanded at proper opportunities. But we have this custom described at full length in Wisdom and Ecclesiasticus: "Let no flower of the spring pass by us; let us crown ourselves with rosebuds," chap. ii. 8. "Wisdom weareth a crown, triumphing for ever," chap. iv. 2. "The fear of the Lord is a crown of rejoicing," Ecclus. i. 2. These passages lead us to the true import of the crown of thorns, placed by the Roman soldiers on the head of our Lord; it was a derision of his inauguration as king of the Jews: and it was not a tarnished golden crown which they employed, but a prickly vegetable one; to *degrade*, in a very expressive, and intendedly ridiculous, manner, the triumphant occasion on which they thus bedecked him. The use of crowns among the victorious *athleta*, or combatants in the games of antiquity, are well known.

EUPATORIUM, scented agrimony, or liverwort. On account of its fragrance the Egyptians usually throw a great quantity of it into the sepulchre when they bury a corpse. F. Job supposes the sepulchre of a person may be fragrant to him, xxi. 33. Is there any allusion to this custom?

FLAGS. Vide BULRUSH and REEDS.

FLAX. Arab. *kittan*.

GARLIC. Vide ONIONS, &c.

GIT, or GITTITH. Vide ANETHUM.

GOURD. CUCURBITA, *flagon*. It is cultivated at Cairo. Arab. *gara m'dauer*, *charrak*, H.

It varies, and has globose fruit; or globose at the base, then diminishing.

It is not eatable; but it is a very fit vessel for *flagons*, being light, capacious, and smooth, frequently a foot and a half in diameter. The fisher-

men usually fasten the empty gourds to their rafts of canes, that they may float lighter. The fruits of some other kinds are dressed and eaten. Some of them are a yard in length.

CITRULLUS, *battich*, so called by the Egyptians. By the people of Mor, *Dubba sarakis*; by the people of Aleppo, *djabas*: the *agethim*, אגתים, of the Jews.

The Arabs distinguish this *battich* from the *bar-tich*, the *true citrul*, and say that the fruit, when ripe, turns of an ash colour.

The leaves are multifidous; the corolla quinquefid: the superficies of the seed is painted with very remarkable turnings of lines, as in a figured stone, which the imagination traces into various figures. A citrul was lately opened at Alexandria, in which all the seeds were figured, which is very rare. Eaten dressed, as are some other kinds. *F.*

The above is additional evidence that the Hebrew word *cali* may signify vessels, i.e. containers; and may be so taken, Isai. xviii. where the prophet alludes to *light* embarkations of reeds, &c.

I suspect also that something of a fruit is intended by the bride, Cant. ii. 5. "Stay me with *flagons*," in order to parallel the following versicle, "comfort me with *apples*;" for, as this last is a fruit, it should seem necessary that the former should be a fruit also. And, as these apples are a round fruit, may somewhat of the melon kind be intended, as extremely refreshing, sweet, and juicy? which seem to be the ideas included; whether an apple or a citron be the fellow fruit referred to. As one kind of gourd is by us called *flagon*, so might anciently another kind, but of a similar genus. The word occurs here without the insertion "of wine," which is added by our translators: but in Hosea iii. 1. is added "of grapes," "Loving measures; flagons of grapes:" might these be grapes gathered into gourds? or do they mean *wine*, as our translators have rendered them here, and have inserted the word wine in the other places; thereby fixing them to this sense? should it rather be *rob* of grapes?

AL HENNA. LAWSONIA, WEAK, *tamra-henni*.

The leaves are dried and reduced to powder; but sand must be mixed with them to make the operation easier. This is preserved in lumps for the purposes of dyeing, and is a commodity for exportation. By means of this the nails are stained red; the hands pale yellow; the hair of old women dark yellow. Some old men, but those of the common sort only, colour their beards. Some old women make pale yellow spots on their feet. The powder, moistened with water, is laid on the head about an hour in the bath. But in staining the hands the paste is applied over night; which being washed off, the skin is anointed with oil, that the colour may become darker. If it is to be a dark brown, the pulp of an unripe walnut is added. *F.*

Observe, 1st, The Arabic name *tamar*, "the palm *henni*."

2dly, The application of a paste to the hands over night by the women to stain their hands, and compare with this what we have said on the subject of the bride in the Canticles, on the article BALSAM-TREES, which it may contribute to illustrate.

3dly, This *kenna* appears to be the *copher* of the Hebrews, and the *camphire* of our translation, Cant. i. 14. For which, and for further particulars, vide FRAGMENT, No. 415.

HYPERICUM, KALMII. St. John's wort. It grows on the higher region of mountains. *Ebæs*. The size of a tree.

#### ONIONS AND SIMILAR PLANTS.

ALLIUM, *sative*, garlic. Garden plant, *tom*.

——— *cepha*, onion. Garden plant, *basal*, *bizr basal*.

——— *porrum*, leek. Garden plant, *korrat*, *bizr korrat*.

——— *of the deserts*. It grows in the desert places about Cairo. *Zaateman*. *F.*

The Arabic name, *tom*, for garlic, is perfectly agreeable with the Hebrew name *shum*, which in Numb. xi. 5. is plural, *shummim*, and seems to imply a number of plants of much the same properties and nature. The *s* and *t* are frequently interchangeable in Eastern dialects.

The sameness of the Arabic name *basal*, to the Hebrew *batjal*, Numb. xi. 5. may sufficiently justify our receiving it as the same plant. The onions in Egypt are so excellent that travellers think it no wonder that the Israelites longed for them in the desert.

Hasselquist says the *karrat* or leek, is surely one of those after which the Israelites repined; for it has been cultivated in Egypt time immemorial. The favourable seasons for this plant are winter and spring. The Egyptians are extremely fond of it. ROSEMARY is called by the present Greeks Δαρδανέο, "*plant of Lebanon*."

RUE, TUBERCULATED, RUTA.

DESCR. The petals are yellow, concave, and undulated. The seed tuberculated. The capsula, or pod, has five clefts, and five partitions; is tuberculated, and often contains two seeds in each partition.

It is in the deserts of Cairo. Arab. *mæddjenninæ*. The smell is strong and pleasant, like that of the garden rue. With the juice extracted from this plant, by bruising it thoroughly in water, the Egyptian women wash their heads to increase the growth of their hair, which they are fond of having long.

SENSITIVE PLANT, MIMOSA, *sejal*. In the middle region of mount Sejal. *Hadie*.

**SENSITIVE PLANT, producing gum.** Dry clay plain. *Talah*. Gum distills from it, which the Arabs collect.

The inhabitants affirm that the leaves of this mimosa put into camel's new milk, prevents it from curdling and turning sour for many days.

A person afflicted with epileptic convulsions is fumigated with the wood and resin of the mimosæ *orfota*. It causes at first a fœtid sweat; then come forth as it were the heads of a *tænia* which pierce the skin under the neck and in the side. They burn both heads with a hot iron, which kills the worm, and the patient recovers.

This disease is called *sora*, and the worm *ork*. F.

For a proceeding greatly similar, in order to repel the *scolopendra* when it has partly entered a limb, *vide* *SCOLOPENDRA*.

May this disease give any light to the complaint of Job, vii. 5. "My flesh is clothed with worms?"

**SYMM ELHORAT**, that is, *poison of fishes*.

This produce of Arabia Felix is carried in great abundance to the upper parts of the Red Sea, for it is very useful in fishing. The fishes are very eager after it; but on eating it they are seized with a vertigo, and being stupified, they float on the surface of the sea. F.

Is there any allusion to such a practice in Scripture?

**SPONGIA, OF THE SHOPS.** It is *tenacious, somewhat branching, inclining to a violet colour, and has pretty large apertures*.

It is common at Suez, and is affixed to stones. It is of a hardish substance. Also on the shores of Alexandria. Arab. *hosn juseph*. The women frequently use it mixed with water and the juice of a citron, as a cosmetic, to produce a ruddy colour. But it very much disfigures the skin.

### THORNS.

**RHAMNUS NABECA**, the white THORN. The wood is red and white: the fruit eatable, called *ardj*, *orredj*, *alb*. Its leaves are food for camels, sheep, and goats.

————— *straight*. It grows on a moist clayey plain, pretty near mountains, and in the middle region of mountains. *Mor*, *Djobla*.

————— *divaricated*. Grows on a dry clayey plain, on a moist clayey plain, pretty near mountains, and in the lower region of mountains.

*Ardj*, *Mor*, *Sidr*, *Lohaja*, *Ghasl*. It varies: the branches are undated. *Haes*.

————— *nabeca*. With the leaves dried, bruised, and mixed with warm water, the scurf is washed off from the head. Dead bodies are washed with a cold mixture of this *rhamnus Mor*.

————— *divaricated*. It has leaves of half an inch breadth; stalks divaricated at each leaf; strong, and frequently double thorns.

————— *straight*. It has straight branches; either no thorns, or solitary ones at the side of the petiole, extended straight; leaves of an inch in breadth. The stem of both is like that of a tree; the fruit is a drupa, and contains a nut with two partitions; the leaves have dents, and three nerves; are smooth, ovated, obtuse; alternate in two rows, and have petioles; the husks are setaceous. Arab. the former *sidr*, or *ghasl*, or *alb*; the other, *ardj*, or *orredj*. F.

————— *zizyphus*, white thorn. A garden plant. *Onnab*.

It can hardly be but that this tree is mentioned in Scripture, yet we find great difficulty in identifying it.

"One of the inconveniencies of the vegetable thickets of Egypt is, that it is difficult to remain in them, seeing that nine tenths of the trees and plants are armed with inexorable thorns, which suffer only an unquiet enjoyment of the shadow which is so constantly desirable, from the precaution necessary to guard against them," Denon, Exp. pl. xxviii.

"We entered into a marshy desert full of thorny *whin*, or *rest harrow*, *ononis spinosa*. This plant, which so strongly incommodes husbandmen in Scania, is not less common in Egypt. I have seen fields wholly covered with it. If the Egyptians were studious of cultivating their fields, they surely would destroy so pernicious a plant. The Scripture speaks in many places of the thorn, *spina*, and nobody knows what plant it is. It is this which it means to describe; which is very abundant not only over all Egypt, but also on the borders of Asia," Hasselquist at Cairo. May this be the *kutj* of Gen. iii. 18. et al? But the thorn which Solomon saw overgrowing the field of the slothful, Prov. xxiv. 31. was *kemushun*, which is also rendered *nettles*. See Isai. xxxiv. 13; Hosea x. 6. where it seems evidently to be distinguished from *thorns*.

### THIRD DIVISION: TREES.

**ACACIA, MIMOSA.** It is carried from Upper Egypt to Suez, and is the principal wood made use of for building ships. The *pine-tree* is brought from the Archipelago to Alexandria, and from thence to Cairo and Suez. The keel of the ship is laid with

*sadj* wood, brought from India. It is expensive, but strong, and never decays. F.

If wood for building ships is now brought from such distant places, then Solomon, or any other king of Judea, might easily convey it to his ports



on the Red Sea. *Vide* FRAGMENT, on Ancient Ships.

If this tree yield wood for ship building, it might well yield wood proper for the construction of the ark, tables, &c. Being an Egyptian wood, there could be no want of it in the camp of Israel.

The bringing of wood for ships from India is remarkable.

ALMOND-TREE, called *lous*, or *laus*, is cultivated in gardens. *F.*

The name is the same as the Hebrew *lus*, and no doubt the tree is the same.

"The new flowers of the year were the renunculus *ficaria*, of which there was an infinite variety, without reckoning the *almond-tree*, which was white as snow, with blossoms. Why does the almond-tree expand its flowers before its leaves? Is it not, perhaps, because its fruit being a hard nut it requires longer time to grow in? This tree is the ornament of the hills; and accordingly it cannot fail of producing quantities of fruit, since it blossoms in a season when the weather is constantly serene, and it is not exposed to the rain, or to bad weather," Hasselquist, at Smyrna, Feb. 14.

APPLE-TREE, is extremely rare. Is named *tyf-fahh*. *F.*

With every disposition to render the *taphuack* of the Hebrews by the *citron*, as now is generally done, we must acknowledge that this testimony of M. Forskall is a very great impediment. The name undoubtedly is the same; and it is a name remarkable in its formation. Celsus thought that the apples of Scripture were *quinces*, which he shows from ancient authors were golden in colour, delicious in taste, fragrant in smell, and refreshing beyond our quinces in England. I fear, too, that the names of the citron-trees are exotic, and betray their foreign origin, *vide* CITRON. Nevertheless, the apple-tree is *extremely rare*: yet in Joel i. 12. it is enumerated among the valuable, but not uncommon, garden trees, the vine, the fig, the pomegranate, the palm; does the citron or the apple best coincide with these companions? or must we adopt the quince? If we depend on M. Forskall we must revert again to the apple: perhaps this was cultivated by Solomon with peculiar care; and, as it grows with difficulty in hot countries, he might bestow even assiduous attention on it. It is *now*, after many efforts, raised in Bengal. Does its shadow, fragrance, refreshment, glowing colour, exceed those of the citron? or what species of it may best agree with these particulars?

ASH. This word occurs Isai. xlv. 14. The LXX and Vulgate think it is the *pine*. As, however, it seems to denote a tree *shaking* as by the wind, a *vibrating* tree, perhaps we might look to some of those poplars which now are so common among us; or some of the larches, which tremulate, and whose

leaves also shiver with the slightest agitation of the air. As this wood is intended to form a statue, I think I recollect that the *larix* furnished wood for small figures among the carvers of antiquity.

#### BALSAM-TREES.

AMYRIS OPOBALSAMUM, *abu scham*; that is, *very sweet scented*, father of scent. It is a middle sized tree, the branches widely spreading.

#### AMYRIS KAFAL.

Obs. The *leaves* are ternated; the folioles sessile, and serrated at the apex; the lateral ones are less, oval, and oblique; the middle one is larger, of an inch breadth, inversely oval, narrowed at the base. The *seed* of the berry is enclosed in a case of a bony substance, almost as hard as a nut; the fruit a drupa, or olive; the *berry*, supported at the base by a calyx four times dentated, having the side marked with four longitudinal lines. This plant yields a most fragrant smell of balm. The pulp of the green berry, on being wounded, distills a white balm.

The wood *kafal* constitutes a great part of commerce; and is brought to Egypt, where earthen vessels for carrying water are impregnated with the smoke of it, in order to contract a flavour of which this nation is very fond. The gum of this tree is a purging medicine.

There are two other trees only known to me by name, as the *schadjeret el murr*; that is, *tree of myrrh*; the other *chadasch*, which resemble those already described, if we may rely on my informers. *F.*

AMYRIS KATAF, which closely resembles the *kafal*, is said by the Arabs in the rainy month, called *Charif*, to swell, and at a proper time to shed a red sweet smelling powder, which the women of the country, Abu Arisch, where it is found in great plenty, sprinkle on their heads, or which they use to wash themselves with.

The fruit of the *elcaja*, which grows in the mountains of Yemen, whose flowers resemble those of the *citron*, is mixed with those fragrant essences with which the Arabian women wash their heads. *F.*

Nothing is more inexplicable to us than the remark of the bride, Cant. v. 5. who, rising from bed, says, "her hands dropped myrrh, balsam, and her fingers sweet smelling myrrh, on the handles of the lock." But I think this extract may assist our conjectures on the subject. Observe. 1st, the word rendered *sweet smelling* signifies self flowing, dropping, what comes over, as a chymist would say, freely. Now, as we are not bound, that I know of, to restrain this to a juice, we may take it for this very "*red, sweet smelling powder, shed spontaneously by the tree itself.*" Moreover, as the women of Abu Arisch cannot possibly use a powder, simply to wash themselves with, but must combine it with water, or fluid, or essence of some kind, we

shall, I apprehend, need only to admit, that in such an essence, which the bride calls *balsam*, she had recently washed herself, i.e. before going to repose; to perceive that this incident, so perplexing to us, because so unlike our customs, is perfectly agreeable to the customs of Eastern countries, and what in Arabia would have been nothing extraordinary. If the bride had only washed her head with such an essence, yet some of it might remain on her hands; but if she had, which nothing forbids, washed her arms and hands also, *vide Al HENNA*, then it might naturally occur to a person, fancying herself in a dream to be acting, that she should suppose her hands and fingers to shed some of this fluid, wherever and on whatever they touched. It appears that fragrant essences of several kinds are used by the women in Arabia, of which professor Forskall affords sufficient instances.

As the opobalsam grows in Arabia, I see no reason why it may not be the famous *balm* of Judea, mentioned Gen. xxxvii. 25; xlii. 2. and Jer. xlv. 11. et al. the *tseri*. There being several other *balm*y trees, perhaps may have been the reason that this has any difficulty in it, since certainly we must admit the possibility of its being one of them. **BÆCKA**, an obscure tree; venomous. Its berries destructive to sheep.

**BÆCKA**, or *ebka*; *djobla*.

This tree has *leaves* rather ovated, smooth, entire; produces milk, and is poisonous.

**BEHEN**, or **BEN**, a kind of nut from which is extracted an oil, which having neither taste nor smell is extremely proper for composing unguents and odoriferous balsams. For this reason the Orientals infuse in it jasmine flowers, narcissus, &c. and make a perfumed oil of it, with which those who love perfumes anoint the head, the face, and the beard. It is without doubt the same as Aaron was anointed with, and which David valued so highly," Hasselquist. [Compare Levit. viii. 12; Psalm cxxxiii. 2. also Psalm xxiii. 5; cxli. 5, 9. compare also, Psalm civ. 15.]

The tree grows on mount Sinai, and in Upper Egypt. The Arabs call it *festuck* and *ban*. May this be the *necuth* of Gen. xxxvii. 25? Having more than one Arabic name, I partly suspect it.

**BOX**.

**CAROB**, *CERATONIA SILIQUA*. Arab. *charub*, which Alpinus and the shops called *sweet pod*, is not *diæcia*, as Linnæus describes the *ceratonia*, but hermaphrodite, having six stamina and one pistil: it has seldom seven stamina. I once saw it in flower at Alexandria. *F*.

Fisher says, Travels in Spain, p. 352. Eng. edit. he saw "men knocking down the *carob* fruit with long perches. These carobs, or *algaras*, are long black husks, containing a brown sweetish pulp, with which mules and cattle are fed. They are ex-

tremely nourishing; and it is said they give the mules more strength to bear fatigue."

**CAMPHIRE**. *Vide Al HENNA*.

**CASSIA**.

**CEDAR**.

**CITRONS**. **TURUNDJ BAELEDI**. *It has elliptical, oblong, serrated, and rather obtuse leaves; alated only at the beginning.*

**TURUNDJ M'SABBA**; *has leaves like the former, only shorter, and a more agreeable fruit.*

**Obs.** I chose to enumerate so many species or varieties, eleven, that I might not incur the displeasure of gardeners. They are grown, principally, in the gardens of Cairo. I saw at Rosetta a garden rendered most delightful by the citron-trees: but I observed the ground was bare and destitute of grass; doubtless these plants emit very strong and penetrating exhalations.

The fruit, *pomerants*, of the *narendj* citron-tree, still unripe, and no larger than a nut, is cut into two parts, which are hung up by a thread, and dried; they are afterward thrown into oil, and exposed to the heat of the sun for forty days: this becomes a cosmetic, very acceptable to the women, with which they dye white, and even hoary hair of a black colour; and, unless wrinkles on the face prevent, they procrastinate a little the marks of old age. *F*.

For some observations which might be made here, *vide* **APPLE**.

**CYPRESS**.

**ELM**.

**FIG-TREE**, *FICUS, sycamorus*. Mulberry fig-tree. It grows on a moist clayey plain, pretty near mountains, and in the middle region of mountains. *Chanas, obre, sokam*.

———— *FICUS, sycamoroides*, yielding sycamores. Name the same as the former. *Uadi, Surdud*.

———— *carica*, *lenten*, or dry fig. Cultivated in plains. *Tin*.

———— *mulberry leaved*. Lower and higher regions of mountains. *Balis, Hadie, Kurma*.

**DESCR.** The *leaves* are longer than the petiole, half a span, cordated, oval, pointed, serrate, rough on both sides, alternate; two *stipulae*, membranaceous, linear, lanceolated, erect. The *fruit* is eatable, but unpleasant.

There are many other kinds of fig-trees.

———— *FICUS SYCAMORE, TRUE*, true sycamore fig-tree. *It has leaves widely ovated, bowed, or angulated; rather obtuse, smooth, cordated at the base.* Arab. *djummeix*.

This tree abounds the most of any in Egypt: it is planted on the banks, and along the ways near their villages; and branches out to such a distance, that a full grown tree furnishes a shade for a circle of forty paces in diameter; therefore a

row of trees on only one side of the way is sufficient.

The fruit does not grow from the branches; but shoots bearing fruit, and close together, sprout from the trunk itself, or from the wood of the largest branches. The inhabitants told me that the fruit came to maturity several times in a year, as often as seven times. I give credit to Hasselquist, a botanist and an eye witness, who affirms, that that can only be in the month of June; for this is to be understood of those figs that are eatable, and have the true seeds.

The sycamore figs are called by the Egyptians *djumeis badri*, that is, *precocious sycamores*, because the others are not ripe before the overflowing of the Nile, whereas these are ripe about the end of the month of April. They are mellow, turning yellow, juicy, sweet; not fecundated or pierced by worms: the buds, however, are large and fleshy. The male flowers are closed to the centre point, which has a small aperture in the middle; and round the outside of that is marked a wide shining ring. This ring is not the work of the cynips, as Hasselquist thought, but is an impression of art; for when the fruit is arrived to the size of an inch diameter, the inhabitants pare off a part at the centre point, which place then turns black. They say that without this paring it would not come to maturity. They have knives formed expressly for this work, made round at the point, and only sharp on one side. If any figs are passed by and not cut, they become full of the cynips [insect] about the time of the overflowing of the Nile. However that be, I saw no seeds in those figs ripened by art.

In Arabia the fig-tree and the Indian tamarind are planted to form shades all over the houses. *F.*

The reader will recollect the prophecy of Zechariah, iii. 10. "Ye shall call every man his neighbour under his vine, *vide* VINE, and under his fig-tree." Compare 1 Kings, iv. 25; Mic. iv. 4.

This extract furnishes much information connected with Scripture: as, 1st, that the mulberry leaved fig-tree is planted along the sides of the roads. Compare the instance of the barren fig-tree cursed by our Lord, which stood by the road side, Matth. xxi. 19; Mark xi. 13. 2dly, That the fruit comes to maturity several times in a year, so often as seven times. N.B. That this can hardly be restricted to one month, is clear, because seven times is too often for that space of time: but, as M. Forskall refers this to those which are eatable, and have seeds, both opinions may be reconciled, by saying, figs not prolific are produced in other seasons of the year. 3dly, That *precocious*, or early, figs are produced in the month of April; either, then, these are different from those referred to the month of June only, as we have supposed; or this testi-

mony invalidates the former. The barren fig-tree of the evangelists, having leaves, was expected to produce, at least, figs of this inferior kind. 4thly, This seeming contradiction in M. Forskall is exactly similar to that of Mark, who says, March or April "was not a time for figs;" yet Jesus came seeking figs: so M. Forskall says "figs are ripe about the end of April," yet "they come to maturity *only* in the month of June." I notice this, because it shows that a contradiction so glaring is no contradiction at all: proper restriction regulates it to certainty. 5thly, The forming by-art of a white shining ring on the fruit, which is done to cause it to ripen, explains the character which the prophet Amos attributes to himself, chap. vii. 14. "I was a *scraper*, or cutter, or parer, of sycamore fruit," to forward its maturity. This custom is clear, and full to the passage. 6thly, Those thus cut for ripening have no seeds. One would suppose, too, that they have little hold on the parent tree. So Nahum speaks of "fig-trees with the first ripe figs, which, if they be shaken, shall fall" easily. This disposition of the fig-tree to part with her *untimely* figs, *precocious*, as M. Forskall calls them, is noticed Rev. vi. 13. *Vide* Isai. xxxiv. 4; Hosea ix. 10. "I saw your fathers as the first ripe in the fig-tree at her first time." The time of the fig-tree putting forth her figs is a sign of spring, Cant. ii. 13.

The Hebrew name *taan*, agrees with the Arabic name *tin*, for one kind of fig-tree; *sokam*, *sycamin*, or sycamore, is another kind. I suppose this distinction to be correctly maintained in the Hebrew Scriptures.

At Devoult in the Delta, in the interior part of the palace, was a court, wherein grew a sycamore. "The shade of a sycamore must always be reckoned, in Egypt, as a summer apartment, or lodging for the servants of a party," Denon, Exp. pl. xvi.

Under the sycamore. "Great use is made of the shadow of the sycamore in this hot climate," Denon, Exp. pl. xxii.

"An Arab council held under the sycamore, the most advantageous shelter of the place," Denon, Exp. pl. lxxiv.

**FIR-TREE.** The EXPOSITORY INDEX, on 2 Sam. vi. 5. has hinted a doubt whether *fir wood* was intended by *beroshim*, rather than a musical instrument. On this article it is but fair to insert the following note from Dr. Burney's History of Music, vol. i. p. 227.

"**FIR**; this species of wood, so soft in its nature, and sonorous in its effects, seems to have been preferred by the ancients, as well as the moderns, to every other kind, for the construction of musical instruments, particularly the bellies of them, on which their tone chiefly depends. Those of the harp, lute, guitar, harpsichord and violin, in present use, are constantly made of *fir wood*."

**KEURA, ODORIFEROUS.**

It is propagated at Hadie from the stocks, as they have no female tree: it was brought from foreign parts, no doubt by the Banjans, by whom it is pronounced *keura*; by the people of Hadie *kadi*, which, however, is a general name for different kinds of trees. At Mockha it is called *kabua kadi*. It is very often brought from Machrasch, a place to the east of the city of Zebib.

It is a very excellent tree, and cultivated on account of its smell, which it sends forth so rich, that one or two *spikes* are sufficient to perfume a spacious chamber for a long time, if they are kept in a dampish place; and therefore, the inhabitants do not take the trouble to plant them in pots and bring them into their houses, or to cultivate them in little gardens. At Beit-el-fakih, a spike having flowers is sold at the rate of 8 *chomase*, that is,  $\frac{1}{4}$  of an *imperial* of Hungary.

In form it resembles the palm; but without *spatha*, long leaves; the boughs dichotomised; it has small white flowers, among which toward the ends of the branches, imbricated at the base, are male panicles, or catkins, *amenta*, branchy, naked, and extremely fragrant. *F.*

I have inserted this tree, because it appears to be some such extremely odoriferous tree, to which the bridegroom compares his bride, Cant. vii. 7. "Thy stature is *tall*, *strait*, *erect*, like to a palm-tree; and thy breasts to clusters; thy breasts shall be *fragrant* as clusters of the vine, and the smell of thy breath like apples." The *flowers* of the male palm are odorous, but its fruit I believe is not: may not some more strongly scented shrub be intended, since the comparison refers to perfumes? and is not the palm-tree, 60, 80, 100 feet high, *rather* too tall for the simile here used? The word *tamar*, the palm, signifies any thing *tall*: a heap, Jer. xxxi. 21. and pillars of perfumes, Cant. iii. 6. This is submitted as conjecture merely.

**LIGN-ALOES.** From what we have said on the aloes plant, it is clear, that cannot be the "ahalim which Jehovah had planted," Numb. xxiv. 6. which our translation renders "lign-aloes." As we have thought that this expression together with others referring to the garden of God, Ezek. xxviii. 13; xxxi. 8, 9. and to the cedars of the snowy mountain, Psalm civ. 16; Ezek. xxxi. 3. refer to the original situation of Paradise, we must first ascertain that situation, and the trees which flourish around it, before we can determine this article. M. Forskall was told it was the *SANTAL-tree* of India.

**MULBERRY-TREE.**

*MORUS, black.* } Gardens of Constantinople.

— *white.* } They are cultivated for their fruit; as they make no account of silkworms here.

Both trees have their leaves cordated; but the *black* has smaller and yellow leaves; the *white* larger, and dark green. Scions are ingrafted,

whence the fruit becomes milder; but that of the black mulberry-tree sharper. Bees resort in swarms to the blossoms of the white mulberry-tree.

*MORUS, wild.* Its fruit has little juice, but yields a greater quantity of seeds: on the contrary, the *cultivated mulberry-tree* furnishes a much more juicy fruit, and fewer seeds. *F.*

Whether the mulberry-tree is mentioned in Scripture has been doubted: the *becaim* of 2 Sam. v. 23. hardly justifies it.

**MYRRH. Vide BALSAM-TREES.**

*Arab. mur.* It is brought from Arabia.

*Bdellium* is the name of an imperfect myrrh.

**NUTS. Vide WALNUTS.**

**OLIVE-TREE**, cultivated every where; grows naturally throughout the Archipelago.

**PALM, DATE-BEARING.** The palm-tree is an object of considerable attention in the gardens of Egypt. The trees are planted in spaces, 8 yards distant. They bear fruit the sixth year. When young, they are covered with mats, in order that the leaves may coalesce with the trunk. Every year *two strata* of branches round the trees are cut off; by this their age is easily computed. The *sex* of the younger palm-tree before it has flowers is known by the *lateral leaves*, which in the *female* are triangular to the base of the leaf, the pipe reaching up as far as the base; but not to the apex.

**PINE.** Isai. xli. 19; lx. 13. a tree of Lebanon. We want further information on this tree.

**POPLAR.** The *white poplar* mentioned Gen. xxx. 37; Hosea iv. 13.

**PLATANUS, or PLANE-tree.** "Twenty-eight feet is the measure of the circumference of a *platanus*, growing at Stanchio. This tree has forty-seven branches, each of a fathom in thickness; they are supported by pillars of stone, and cover a terrace, and about a score of houses. I fancied, in beholding it, that I was surveying the most extensive, the most ancient, and the most remarkable tree which the vegetable kingdom has produced," Hasselquist, Letter xviii. May, 1750.

The reader will see how fit this tree, the *platane* is, by its extent and its shadow, for meetings, conferences, &c. beneath it, as suggested, EXPOSITORY INDEX.

**ROSE-TREE.**

Gardens of Constantinople. *Βαυσα*, called by the Turks *awmi seriul*.

It has a double white flower. The *folioles* lanceolated and sharp. It rises to the height of the houses.

— *ephemeron*, or *day rose*. Gardens of Constantinople. Called by the Turks *sybadjal*: the same by the Greeks. Its *folioles* are somewhat ovated and obtuse. It has flowers once every year: the flower being expanded, becomes red before noon; in the afternoon it is pale, the next day white.

**SYCAMORE.** *Vide FIG-TREE.*

**TAMARIX, ORIENTAL.** *The branches and shoots are articulated, the sheaths of the branches cylindrical, having one point formed in scales; the longest shoots are bare and articulated, having cylindrical sheaths, and one point at the joints.*

**Obs.** The flower has five and even six stamina, three pistils.

It differs from the French *tamarisk*; the branches of which are scaled, having alternate, sessile, lanceolated scales; the shoots are short and imbricated; it has folioles lanceolated, and close together. Arab. *atl*; Hebrew *אטל*. Alpini has lately delineated the tree, not, however, very accurately.

The galls of the tamarisk are used in the shops instead of the fruit. A peculiar horned CICADA, cricket, resides in this tree.

**TAMARISK**, the wood is employed to make nails. **TEIL.**

**TEREBINTHUS, PISTACIA.** *It has leaves unequally pinnated, and somewhat ovated.*

**Obs.** The folioles are ovated, lanceolated, running down. It is called by the Europeans *terebinth*, but I saw no flowers. It is planted along the ways, and in gardens every where in Nattolia: Greek, *Σχρος*.

**VINE, wine-bearing.** *Borghas fountain, Γαλζαλα.*

It grows spontaneously, is full of branches, and runs up the highest trees, twisting round them in a wonderful manner, and following them with its branches. Its fruit is oval-globose.

**WALNUT.** Supposed to be the nuts of Canticles vi. 11.

**WILLOW, SALIX, of Babylon.** Gardens of Constantinople. It has its boughs hanging down.

— *frail.* *Ibid.* Its boughs are erect.

— *white.* *Ibid.* Γαλζαλα.

The leaves above are not very rough, underneath they are whitish.

— *smooth.* At the Dardanelles. The leaves serrated-lanceolated, and smooth.

The willow is called *ran* and *chalaf*.

## AQUATICS.

### FIRST DIVISION: INSECTS.

#### 1. Apparently without wings.

##### ANTS.

**ANT of Solomon.** Like to our common ants, but larger. It makes burrows under the earth. Not infrequent at Alexandria.

— *the devourer.*

Is among the smallest.

Its body hairy.

Camphire expels them.

— *malignant, kaamus.* Is venomous; the pain it occasions is like the bite of a scorpion; which is removed by washing it with the recent juice of the *basilicus*. *F.* Vide on Ezek. ii. 6. and Hosea iv. 16. **EXPOSITORY INDEX.**

— *the red, kaas.* Less than the former. Inhabits wood; is in reputation among the husbandmen for the useful hatred with which it pursues the *dharr*, ant, which greatly infests the date-trees. To this labour, the price of *heml*, a heap, a pile, *acervatim* (a camel's load,) further conduces; which is worth an imperial.

— *the black,* maintains a continual war with the red; but is inferior in strength. *F.*

I cannot let this article pass without observing the phraseology used in it: "a pile, *acervatim*, is worth an imperial:" this *pile* is called *heml*: but, we should not have known what this *heml* might be, or its application to the subject, had it not been explained in a parenthesis, as "a camel's

load." I infer, that the manner of calculating quantities by *heaps*, is yet extant in the East; and therefore, that what we have said on this subject, in **EXPOSITORY INDEX**, on Samson and Abigail, &c. 2 Kings, vi. 25. is not undeserving notice. If small subjects, such as ants, frogs, figs, &c. were heaped in piles, then we may understand Samson as saying that he beat his enemies into such small particles: otherwise, that his enemies were beaten in so great numbers, that they lay heaped on one another into piles: this agrees with the *piles* of frogs in Egypt; and with the *pile* of ants before us, and it shows, at least, the *possibility* that the "ass's head" of our translation, was a *pile*, of such small seed as *chickpeas*, or tares, &c. Moreover, if we may venture to take the Hebrew word for *pile*, [ass, q. *ass-load*] as analogous in quantity to the Arabic *heml*, "camel's load," we may estimate its contents accordingly; and this, in all probability, was not so much as an ass *could* carry, as an extraordinary burden, but a determinate quantity: for as our own expression of an *ass load*, or a *horse load*, does not imply the whole weight which either of those animals *can* carry, but a fit load for a horse, or an ass, i.e. somewhat more than is proper to be carried by a man; so, perhaps, the *pile* or *heap* might not exceed two or three bushels, and possibly, in the instance of Abigail, not so much, as the word is plural there.

**FLEA,** needs no description or enlargement.

**PALMER.** *Vide* EXPOSITORY INDEX, on Joel.

**SCOLOPENDRA**, ADHERING. *Om arba um arbajn* [*um urba wa urbain*. R.] a span in length ; brown. At Cairo, plentiful in the great heats of summer. Its bite is rarely fatal, but very burning, little less than that of the scorpion. It will penetrate the whole of the flesh of the feet, if not extracted.

Therefore a hot iron is used to touch lightly the head of the *scolopendra*, which rises a little ; and this is continued all along its members, by which it is gradually repulsed. *F. Vide* EXPOSITORY INDEX, on Ezek. ii. 6. ANT, *malignant* ; and GADFLY, in this arrangement.

**SCORPION**, *akrab*. R.

The same evidently as the Hebrew *okrab*, or *akrab*.

**SPIDER**, called in Arabic *ankaboot*. R.

**SPIDERS**, *sector* : on mount Melhan, in Yemen.

— *citricola* : among the orange-trees at Cairo.

Spreads its web horizontally.

— *rivulata* : is among the smallest in size ; spreads its web horizontally, without the usual courses : is frequent in the houses in Cairo.

— *insidiatrix* : answers pretty much to our field spider.

— *three banded* : taken in the garden of Cairo, in December : spreads its web vertically.

## 2. Apparently with wings.

**BEETLE.**

— golden. *Djaall*.

— blackish. *Vide* CANKERWORM.

**BLATTA**, the COCKROACH.

— Egyptian. *Sursur*. Domestic at Alexandria.

— Oriental. Same place, large : seen in houses. *Vide* CATERPILLAR.

**CANKERWORM**, or rather **BEETLE**. As the Philosophical Transactions are seldom to be met with complete, and the early volumes are very rare, we shall extract what may elucidate this insect, from vol. xix. No. ccxxxiv. p. 742, &c. The reader will judge of its application. Dr. Molyneux writes,

"The first time great numbers of these insects were taken notice of in this kingdom, I find was in the year 1688. They appeared on the southwest coast of the county of Gallway, brought thither by a southwest wind, one of the common, I might almost say trade winds of this country, it blows so much more from this quarter in Ireland, than all the rest of the compass.

"From hence they made their way into the more inland parts toward Heddford, a place belonging to sir George St. George, baronet, about twelve miles north from the town of Gallway ; here and in the adjacent country, multitudes of them showed themselves among the trees and hedges in the day-time, hanging by the boughs, thousands together,

in clusters, sticking to the back one of another, as is the manner of bees when they swarm. In this posture, or lying still, and covert under the leaves of the trees, or clinging to the branches, they continued quiet, with little or no motion during the heat of the sun, but toward evening or sunset, they would all rise, disperse, and fly about with a strange humming noise, much like the beating of drums at some distance, and in such vast incredible numbers, that they darkened the air for the space of two or three miles square.

"Those that were travelling on the roads, or abroad in the fields, found it very uneasy to make their way through them, they would so beat and knock themselves against their faces in their flight, and with such a force as to smart the place where they hit, and leave a slight mark behind them.

"This, though it was no little trouble, especially to children, and those that were more nice and timorous of the female sex ; yet, it was not the only inconvenience they brought along with them ; for, a short while after their coming, they had so entirely eaten up and destroyed all the leaves of the trees for some miles round about, that the whole country, though it was in the middle of summer, was left as bare and naked as if it had been in the depth of winter, making a most unseemly and indeed frightful appearance : and the noise they made whilst they were seizing and devouring this, their prey, was as surprising ; for the grinding of the leaves in the mouths of this vast multitude all together, made a sound very much resembling the sawing of timber.

"Nor were the trees abroad, and hedges in the field, the only sufferers by this vermin ; they came also into the gardens, and destroyed the buds, blossoms, and leaves of all the fruit trees, that they were left perfectly naked ; nay, many of them, that were more delicate and tender than the rest, lost their sap, as well as leaves, and quite withered away, so as they never recovered it again, particularly several trees in the curious plantation of one Mr. Martin.

"Nay, their multitudes spread so exceedingly, that they disturbed men even within their dwellings ; for out of the gardens they got into the houses : where numbers of them crawling about were very irksome, and they would often drop on the meat as it was dressing in the kitchen, and frequently fall from the ceiling of the rooms into the dishes as they stood on the table while they ate, so extremely offensive and loathsome were they, as well as prejudicial and destructive.

"Nor did the mischievous effects of this pernicious vermin stop here : their numerous creeping spawn, which they had lodged under ground next the upper sod of the earth, did more harm in that close retirement, than all the flying swarms of their

parents had done abroad ; for this young destructive brood, did not withhold from what was much more necessary to have been spared, and what their sires had left untouched : these lying under ground, fell a devouring the roots of the corn and grass, and eating them up, ruined both the support of man and beast ; for these, losing their roots, soon withered and came to nought, to the vast damage of the country.

"This spawn, when first it gave sign of life, appeared like a large maggot, and by taking food and increasing every day, became a bigger worm, till at length it grew as big as a great white caterpillar ; from whence, according to the usual transformation natural to these smaller animals, came forth this, our flying insect ; but how, or to what certain periods of time, these metamorphoses and changes were wrought, I could not meet with any one able to inform me.

"This I thought remarkable, that these young and tender worms should live on a coarser diet, and fare more hardly than their strong and older parents, whose food was the fine soft substance of leaves and blossoms, whilst these fed upon the tough and almost ligneous fibres of the roots of plants. But I find Dr. Lister has observed the like difference between the diet of common caterpillars and their butterflies ; those eating the grosser food of leaves, whilst these live only on the pure refined meal, and most spiritous juice of flowers ; and this seems one of the wise contrivances of nature, that adapts as most proper the airy finer nourishment, for the more agile and light body of the volatile insect, while the same animal, when a dull reptile worm, is sustained by a more gross and terrene food, more fitting to its slow and heavy nature.

"But notwithstanding this plague of vermin did thus mightily prevail and infest the country, yet it would have been still much more violent, had not its rage been fortunately checked several ways.

"High winds, wet and misling weather, were extremely disagreeable to the nature of this insect ; and so prejudicial as to destroy many millions of them in one day's time : whence I gather, that though we have them in these northern moist climates, they are more natural, and more peculiarly belonging to warm and dry countries. Whenever these ill constitutions of the air prevailed, their bodies were so enfeebled, they would let go their holds, and drop to the ground from the branches where they stuck ; and so little a fall as this, at that time, was of sufficient force quite to disable, and sometimes perfectly kill them. Nay, it was observable, that even when they were most agile and vigorous, a slight blow or offence would for some time hinder

their motion, if not deprive them of life, which was very extraordinary in a creature of that strength and vivacity in its flight.

"During these unfavourable seasons of weather, the swine and poultry of the country at length grew so cunning, as to watch under the trees for their falling ; and when they came to the ground ate them up in abundance, being much pleased with the food, and thriving well upon the diet : nay, I have been assured, that the poorer sort of the native Irish, the country then labouring under a scarcity of provision, had a way of dressing them, and lived upon them as food ; nor is it strange, that what fattened our domestic poultry and hogs, should afford agreeable and sufficient nourishment for the relief of man.

"In a little time it was found, that smoke was another thing that was very offensive to these flies.

"But toward the latter end of the summer, the exact time I have not learnt, they constantly eased the country, and retired of themselves ; and so wholly disappeared, that in a few days you should not see one left in all those parts that were so lately pestered with them.

"I am certainly informed by several good hands, that in the spring time, by accidental digging or ploughing up the ground, great hollows, or nests of them are frequently discovered and broken up, where they find whole bushels together in one heap, but in such a quiet condition they seem to have but little life and motion.

"The true locust, much resembling in shape a common grasshopper, though larger, is quite a different sort of insect from this, which belongs to that tribe, called by the naturalists *koleopteros*, or *virginipennis*, the *scarabeus*, or beetle kind, that has strong thick cases to defend and cover their tender thin wings, that lie out of sight, and next the body.

"This species is certainly that particular beetle, called by Aristotle in his history of animals, *melolanthe*, from its devouring the blossoms of apple-trees, see Aldrovandus de Insectis, lib. iv. p. 448. and is the *scarabeus arboreus* of Mousset and Charleton, called by the English dorrs, or hedge-chafers, and by the French, les hannetons.

"They are much of the bigness of the common black beetle, but of a brownish colour, something near that of cinnamon ; they are thickly bespersed with a fine short downy hair, that shows as if they were powdered all over with a fine sort of dust : the cases of their wings do not entirely cover all the back, for their long peaked tails, where lie the organs for generation, reach a good way beyond them ; the indentures, or joints of each side their belly, appear much whiter than the rest. *Vide* the



Scarabeorum Tabulæ Mutæ of Dr. Lister, who has neatly expressed it.

"This pernicious insect of ours, I am fully convinced, my lord, from good reasons, is, that self-same (so often mentioned in Holy Scripture, and commonly joined in company with the locust, as being both great destroyers of the fruits of the earth) to which the Septuagint and the vulgar Latin translation, retaining the Greek word, give the name of *bruchos*, or *bruchus*, derived from *brucho*, *frendo* vel *strideo*, intimating the remarkable noise it makes both in its eating and flying, from whence likewise it has its French name, *hanneton*, as the judicious Furettiére in his copious French Dictionary tells us, by corruption from *aliton*, *quasi alis tonans*; "thundering wings."

"I meet with this sort of fly spoken of in the Bible, Levit. xi. 22; Joel i. 4. and ii. 25. and Nahum iii. 16, 17. and it may occur, for aught I know, in several other places; but I find our English version almost constantly translates this word *bruchos*, though improperly, as I think, "canker-worm," since this denotes only a *reptile*, or creeping vermin, whereas that word certainly imports a *flying insect*. For the *bruchos* in chap. iii. 16, 17. of the prophet Nahum is expressly said to fly, and have wings, and its nature and properties are most truly and particularly described in these words: *it spoileth and fleeth away, they camp in the hedges in the day, and when the sun ariseth they flee away, and their place is not known where they are*: that is, they then retire again to the hedges and trees where they lie quiet and concealed, till the sun sets again.

"If this passage be compared with what I have said above of our Irish *bruchos*, we must allow Nahum played the natural philosopher here, in this short, but accurate description, as well as the divine prophet, in denouncing God's judgments.

"In one of the forementioned texts, I find, indeed, the word *bruchos*, more rightly translated locust or beetle in our English Bibles; and this place on another account seems so apposite and agreeable to something I said before, I cannot avoid taking particular notice of it to your lordship, and on this occasion give you my thoughts more fully concerning the *rationale* of that odd clause in the Jewish law, where Moses tells the Israelites, Levit. xi. 21, 22. *That these may ye eat, of every flying creeping thing that goeth on all four, which have legs above their feet, to leap withal upon the earth; even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the grasshopper after his kind.*

"Now I must confess, notwithstanding all that the learned commentators have said on this passage,

it hitherto has seemed to me, and I believe to most readers, very strange and unaccountable, that here, among the pure, wholesome creatures, proper for human nourishment, beetles, and those other nasty, dry, and unpromising vermin, should be thought fit to be reckoned up as *clean* and proper for the food of man.

"But since I have had some little experience of what has happened among ourselves, I cannot but admire the providence of God, and the sagacious prudence of his lawgiver, Moses, who, foreseeing the great dearth and scarcity that these vermin might one day bring upon his people, had a particular regard to it, and therefore gives them here a permissive precept, or a sort of hint what they should do when the *corn, grass, olive-trees, fruit trees, vines*, and other provisions, were destroyed by the locust and *bruchos*, or beetle swarming in the land; why then for want of other nourishment, and rather than starve, he tells them they might eat, and live upon the filthy destroyers themselves, and yet be clean.

"And thus we see the native Irish were, though unknown to themselves, authors of a practical commentary on this part of the Levitical law, and by matter of fact, have explained what was the sense and meaning of this otherwise so dark and abstruse text."

CATERPILLAR; if the foregoing article, the *chaffer*, be the *bruchus* of the LXX, and the *IALEK* of Joel i. 4. then our conjecture that the *chasul* of the same passage is the *cockroach*, seems the more plausible, as this creature may follow the former with great propriety. The following is extracted from Barbut, p. 101.

"The cockroach is one of those domestic insects well known in kitchens and bakehouses. It is broad, flat, and smooth. This insect, rather ugly to the sight, runs pretty quick; some species also fly, but it can only be said of the male, for the female is unable so to do, as it has only very short stumps of wings, which can be of no use to it. The larva of the cockroach differs little from the perfect insect, but by the total want of wings and elytra, being otherwise perfectly like it. This larva feeds on meal, of which it is very voracious. Where that is wanting, as in the fields, it gnaws the roots of plants. Of the same genus is the famous *hackerlac* of the American isles, that so greedily devours the provisions of the inhabitants. That insect, as well as our cockroach, shuns the daylight; and all those insects keep concealed in holes, which they only leave in the night."

FLIES, *duban*. R.

——— gadfly

——— zimb.

The gadfly is a remarkable insect among ourselves; and as we have hinted at its application to a passage in Ezekiel, we cannot do better than quote an account of it from the "Transactions of the Linnæan Society," vol. iii. p. 295. We may suppose the Oriental species to be at least equal to our own in their powers. The writer, Mr. Clark, says, "the *æstrus bovis*, or beeve gadfly, is rarely seen or taken, as the attempt would be attended with considerable danger. The pain it inflicts in depositing its eggs is much more severe than any of the other species. When one of the cattle is attacked by this fly, it is easily known, by the extreme terror and agitation of the whole herd: the unfortunate object of the attack runs bellowing from among them to some distant part of the heath, or to the nearest water, while the tail, from the severity of the pain, is held with a tremulous motion straight from the body, in the direction of the spine, and the head and neck are also stretched out to the utmost. The rest, from fear, generally follow to the water, or disperse to different parts of the field.

And such is the dread and apprehension in the cattle of this fly, that I have seen one of them meet the herd when almost driven home, and turn them back, regardless of the stones, sticks, and noise of their drivers; nor could they be stopped till they had reached their accustomed retreat in the water.

When the oxen are yoked to the plough, the attack is attended with real danger, as they become perfectly uncontrollable, and will often run with the plough directly forward, through the hedges, or whatever obstructs their way. There is provided, on this account, in some ploughs, a contrivance immediately to set them at liberty on such an occasion. *Vide* Virgil, Georg. lib. iii. 146—151.

The heifers, steers, and younger cattle, are the most frequently attacked by this fly.

The reader will compare this account with EXPOSITORY INDEX, Ezek. ii. 6; Hosea iv. 16.

**TABANUS**, *testaceus, tajaq*. Every where. Infests horses. *F*.

The description of the terrors occasioned by the GADFLY, may serve for this insect also.

**GNAT**, *molestus; the stinging*. The size and general appearance of the common humming gnat.

At Rosetta, Cairo, and Alexandria, are immense multitudes; they disturb sleep at night; and can hardly be kept out, unless the curtains be carefully closed. *F*.

"It was not in the power of our janizary to protect us from the gnats, so great are their numbers. The rice fields are their breeding places, and they lay their eggs in a marshy soil. They are smaller than those of Europe, but their sting is sharper; and the itching they cause is insupportable. They

are ash coloured, and have white spots on the articulation of the legs," Hasselquist at Cairo.

**BEE**. At Aleppo the bee is called *nikil*. *R*.

The caravans of Mecca bring honey from Arabia to Cairo. *Assal nahl* is the most valuable: white and brown. Often in the woods in Arabia have I seen honey *flowing*: which is called by the natives *noub*.

White wax, Arab. *schemma abjad*, is collected and brought by the Bedoweens during summer. *F*.

It should seem that this honey *flowing* is bee honey, which may illustrate the story of Jonathan, 1 Sam. xiv. 27. It seems that it could not be palm honey which Jonathan found; for it was a *honey-comb*, and so far out of his reach that it required the putting forth the end of the rod that was in his hand, to be able to *dip* it into this refreshing delicacy. *Vide* EXPOSITORY INDEX, on Deut. xxxii. 13.

**WASP**. Size of the common. Four-spotted: common at Cairo. *F*. Called in Arabic *sinboot*. *R*.

**LOCUST**, *common*, wings red beneath, *var.* wings wholly red.

———— *yellow*.

———— *bluish*. About Constantinople, wings blue.

———— *turritus*.

———— *mantis*. Greek, "horse of the earth."

Ash coloured.

———— *crested?* In the deserts of Cairo. *Djack-dat*. The under wings greenish blue, brown bands at their tails. Not eaten by the Arabs.

———— *ibored dubb*.

———— *ash coloured*. Three black bands.

———— *green*. In the gardens around Alexandria.

———— *the gregarious*, which agrees with the *migratory*, or *wandering* locust: if it be not rather the same. The Arabs every where call it *djeral*, and the Jews in Yemen say it is the *arbek*. The Bedouins of Egypt lay this insect, living, on hot coals, to roast it; then taking off the wings and legs, they greedily eat it. In Arabia Felix, between Mocha and Tææ, I saw women and children chasing them very intently, then they stringed them, by passing a string through the thorax, to the number of a hundred together, and sold them for a low price. Not only the feet and wings of the locust are taken off, but the intestines, which are drawn out, together with the head. It is taken as food, and is not hurtful, unless the too great use of it, causes a melancholy temperament, as the Arabs think, which they call *souda*. They give as a reason for their feeding on these locusts, that the locusts themselves feed on the best of vegetables, and even on those of medical virtues, whose good qualities they may be supposed to imbibe.

When a cloud of them is coming they may be known, even their species, by the smell in the air.

The passage of the locusts over our heads, was like the noise of a great cataract. The Arabs say that the locusts do not eat corn when ripe, and already hard, which I found to be true. The leaves of the *zea* and barley, when about half a yard high, were their favourite food; and soon eaten down to the ground.

The locust eater, bird, is protected, either by a public edict of the Turks, or by a precept of the Koran; in which book it is spoken of, and is famous. Its reputation for sanctity and service, rises from the destruction of ten thousand locusts daily. *F.*

The reader will compare with this account the history of the locust as the plague of Egypt.

We shall add the following information from Denon: the restlessness of this locust will remind the reader of a similar description in Scripture.

"Locust of the desert.

"The plague of Egypt; it must not be confounded with the other locust, the gray; with which the fields, particularly those of lower Egypt, are covered, without their causing any damage. This, whose colours are rose and black, of the same size as the print, is truly a scourge; it comes from the desert, passes through the country, and ravages like a wasting torrent. I cannot tell whether in a season wherein they find pasture they are more settled; but in the dry season when we were there, they had the inquietude, and instability of hunger which finds nothing to satisfy it. Wild as is the country from whence they come, they are dry and vigorous, like the other inhabitants of the desert," Denon, Exp. pl. cxi. [Compare Psalm cix. 23. "I am tossed up and down like the locust."] "

**GRASSHOPPERS**; it appears from the testimony of Denon, that there are grasshoppers in Egypt; for so I understand his "locusts which do no damage;" but the creature intended by our public version, under the name *grasshopper*, is certainly a kind of locust. See that article.

**MOTH**, is properly a winged insect, flying by night, as it were, a night butterfly; and may be distinguished from day butterflies by its *antennæ*, or horns, sharp at the points; not tufted. But the word *moth* seems to be used in our translation, for an insect in a certain state, during which, it eats garments, &c. made of wool: but this creature, like others, undergoes a transformation, and becomes quite of a different appearance.

The *clothes-moth* is the *tinea argentea*; of a white shining silver, or pearl coloured. It is clothed with shells, fourteen in number, and these are scaly. Albin asserts this to be the very animal that eats woollen stuffs; and says it is produced from a small gray speckled moth, that flies by

night, creeps in among woollens, and there lays her eggs: which after a little time are hatched by the natural heat of the woollen, and in this state of worms, or nymphs, they feed on their habitation till they change into flying moths, like their parent. This is the English moth: is the Eastern the same kind?

**LEECH**, BLOOD-SUCKER; *alak*. Is abundant in the waters at Aleppo; and from thence is conveyed to Egypt. *F.*

**LICE**, one of the plagues of Egypt. *Vide GNATS.* **MAGGOT**, or worm which breeds in victuals: such kinds are usually in their progress toward another state: but of what kind that might be which was bred by the manna, &c. we want further information.

**SEPIA**, eight-footed. *Sebbed*, or *arfusis*, or *achtabut*.

At Alexandria is a troublesome animal to men who are swimming in the water; it adheres very strongly to the skin, without occasioning a wound, causing it to burst.

A man who had suffered by this creature told us that it was with difficulty he was able to extricate himself from this painful company of the *sepia*. The place where he had stuck became inflamed, but without a tumour rising; the pain was intense; the pain penetrated even to the marrow of his bones; and lasted two or three weeks with little abatement.

The *sepia* is found at Smyrna, is eaten by the Greeks on fast days; and its eggs are esteemed delicacies. *F.*

The epistle of Barnabas quotes, as if from the Mosaic writings, a prohibition from eating *polypti* of all sorts; certainly including the *sepia*. But I would ask, whether we have any allusion to such a creature in Scripture? it seems exactly to describe the conduct of the prostitute, and, *if it might be applied* to explain Prov. v. 5. would be extremely expressive. It makes no wound; but sucks till the skin bursts; not easily removed; occasions a pain extremely pungent and lasting, &c.

**SLUG**, *marine*, floating on pieces of wood, to which it adhered: in the Mediterranean.

— a smaller: on floating weeds.

**SNAIL**, is called in Arabic *hulsoon*, or *bisak*. *R.* — of the deserts; *helix desertorum*. Found on the shrubs of the desert, between Cairo and Suez.

The *helix janthinna*, having four horns, two on each side; but all these *tentacula*, horns, are situated in the same cross line.

**SWEET-SCENTED SHELL**, or NAIL.

*Unguis odoratus*, *opercula cochlearum*, called *dofr el afrit*, "devil's nail:" brought from Mocha by Suez, as the Arabs say. Of the blackish a fumigatory is made. *F.*

This is called *onycha* in our translation, Exod. xxx. 34. It is not every reader who would suspect that this was the shell of a sea insect, snail perhaps. The reader may see some account of it,

EXPOSITORY INDEX, in loc. and in Dictionary, article ONYCHA. It still keeps its place as a perfume, as appears by M. Forskall.

## SECOND DIVISION: FISHES AND AMPHIBIA.

**ECHENEIS NEUCRATES**; at Gidda. *Keide*, or *keda*; *kaml el kersh*, i.e. "the louse of the shark," because it often adheres very strongly to this fish. *F.*

*Echeneis, neucrates*, the REMORA: at Alexandria; the Arabs call it *chamel*, or *terrhun*. *H.*

Every creature we know has some other which strongly adheres to it; and though I have not happened to meet with a description of that which belongs to the crocodile, yet, no doubt, such an one exists. Such, at least, is the inference which seems deducible from a passage in the prophet Ezekiel, xxix. 4. "the great dragon, *tanim*, which lieth in the midst of his rivers, in Egypt. I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick to thy scales, and I will bring thee out of the midst of thy rivers, and all the fish of thy rivers shall stick to thy scales. And I will leave thee in the wilderness, food for the beasts and fowls." This passage, no doubt, describes an angling, for the crocodile, I suppose, and after hauling him out of his native waters, a leaving him to voracious animals, which are his neighbours on shore. This passage also illustrates Psalm lxxiv. 18. where much the same imagery is used: and it justifies our supposal that the "inhabitants of the wilderness" should rather be wild animals than human persons; though it must be owned the word for *people* is in that passage.

**EEL**. Called *tajaban*, or *kannash*. *F.* [Which latter name the reader will recollect signifies a serpent.]

*Daredj el tin*. The *tahash* of the Hebrews. *F.*

**FLYING FISH**. During the whole of our voyage, we saw this fish in motion. It inhabits without doubt the Red Sea. It might fly so far as the camp of Israel; and be the *selav* of the Hebrews. The Arabic name of it is *djeral al bahr*, "sea locust," Forskall.

"It is not probable that the *selav* was a flying fish; for how should it be possible that a fish which rises but some few yards above the surface of the water, should be able to pass over into Arabia Petrea, and in so great quantities as to sustain so many thousand men? But I have reason to think that the food of the Israelites was neither fowl nor fish, but *locusts*," Hasselquist.

The reader will observe that this fish is called *sea locust*, whence arose this idea: and similar errors, no doubt, of much the same kind, have arisen on other subjects.

**RAY**, the common.

The eggs of the common ray, black, called by the Greeks *rina diwandan*, are exhibited as a domestic medicine in intermitting fevers: being laid on burning coals, the sick person, when the paroxysm is seizing him, inhales the fume arising from them, by his mouth and nostrils. At the second trial, the fever will cease; as some Greek fishermen at Constantinople affirmed. *F.*

The reader will recollect the fume arising from the fish burned by Tobias, when in company with Sarah at Ecbatana, Tobit viii. The exhibition of such fumigations, if customary still further East, which nothing forbids us from supposing, shows pretty clearly the nature of that transaction, and the allegorical manner employed in that work. If we suppose a temporary fever, through excess of passion, to be the disease dispersed by such a remedy, we may dismiss the agency of the evil spirit; and yet admit the physical effect of the medicine.

**TETRAODON**, Arabic, *drimme*, or *karrat*.

They report that this fish fed on the corpse of Pharaoh, from whence all its posterity became unwholesome and hurtful to man. *F.*

**WHALE**, *betan*. About three years before our arrival, a fish of this kind, forty yards long, was thrown on the shore of the Red Sea.

In the Greek monastery at Tor, I was shown a rib bone, affirmed to be of a giant, the remain of some great fish thrown on the shore at Suez. The Arabs say that the *scarum rivalatum sigan*, is an enemy to the whale, and kills him by entering his nostrils. They support this opinion by the instance of one found dead at Hateban, with a *scarus* in his nostrils. *F.*

**ZYGÆNA**, or HAMMER-HEADED SHARK, *kornæ*, or *makarran*, at Mascat, *abu kott*. Is rare on the shores of Arabia. It loves muddy depths; not corals, or clear shores. Is dangerous to men. Worse than the great shark. Eats rays.

The female brings ten or twelve young. The sailors of Mascat willingly eat the flesh: thinking it aphrodisiac. The bowels being taken out, they throw away the liver, which soon dissolves in fat. *F.*

Bochart thought this shark to be the *SAR serpent* of Isai. xxvii. The reader will observe that it is eaten by sailors, who, if they are not inhabitants of the wilderness in one sense, yet in another, are not unlike them: and indeed if it is eaten by the sailors,

so it may be by those who inhabit the countries near which it is found.

#### SEAL KIND.

For the general nature of seals, in their various classes, *vide* on Lam. iv. plate.

FROG, *akurrak*. R. But Avicenna and others use *diphda*, which Bochart thinks is taken from the Hebrew. R.

"I heard a noise which appeared to me to be artificial, like that of two sticks struck one against another. I inquired what it was, and they told me it came from many thousands of frogs croaking under water," Hasselquist in Egypt, May 15.

TORTOISE, LAND, *solhasæ*, or *buzi*, or *sukar*.

About a foot long; not frequent at Cairo; but more plentiful about Aleppo and Lebanon; are brought to market in carts. Eaten by the Greeks on fast days as fish: are delicate and savoury food. F.

TORTOISE [*marine*] *silhefy*.

land. *Silhefy burry*. R.

The reader will remark that these two names *silhefy* and *solhasæ*, are certainly the same, but written according to the differing pronunciation of different countries; the variation is in the vowels inserted; which may reconcile us to similar instances in the Hebrew, where they occur frequently.

LIZARDS, *harbai*, in the deserts of Cairo. Tail imbricated, long; feet five toed. A series of warts on its fore legs.

agile, *orhanæ*, or *sohela*.

chameleon, *föchacha*. By the inhabitants of Hadie, *makrif*. In the writings of the Arabs, *hærbæ*.

ardan, at Hadie.

nilotica. *Varan*.

Egyptian. *Dabb*.

Spotted. *Seklie*.

The *œcko*, called in Egypt *abu burs*: "father of leprosy," i.e. extremely leprous: at Aleppo, *burs*; "leprosy." Is frequent in the houses at Cairo; wanders about in summer weather; has much the same squeak as a weasel; is not seen much in winter, but hides itself in the roofs of houses, and re-appears in the middle of March. If the tail be separated from the living animal, it will give signs of life, and motion, half an hour afterward. They say this lizard hunts and lives on poultry. His name is said to be derived from his properties; for if he drops any of his spittle in salt intended for the table, it would produce a leprosy on any man who should partake of it. For this reason they carefully put away the salt, or keep an onion by it, which this lizard cannot bear. Others think his name is taken from the resemblance of his colour to that of a leper. F.

SERPENTS, *lebetinus*. *Aspis*?

53\*

spotted, harmless.

*haje*, deadly, his neck swells. *Nascher*.

*dhara*, copper ash coloured.

*schokari*, banded; no fangs.

*bætæn*, spotted, deadly.

*holleik*, red, burning.

*hannash asuæd*, black, not fatal.

*hannush æber*, i.e. "the ash coloured serpent." When angry swells his neck.

*ærkam*, ash coloured.

*bæschach*, the horned *cerastes*? the same species with the horned *datan*, which burrows in dry and loose earth. If a traveller slips his foot into one of them, the *datan* bites him fatally. It is also called "king of the serpents" *sultan el hanash*. Its colour is red. F.

Several other names of serpents are mentioned by M. Forskall, but they are names only. We shall translate his descriptions of those which relate to our object.

HANASH *ÆSUÆD*. Wholly black; a cubit in length; as thick as a finger; oviparous. Its bite is not incurable, but the wound swells a little: the application of a ligature prevents the venom from spreading; it may be sucked out, or certain plants, as the caper, are employed to relieve it.

It is said, that this serpent enters a camel on one side, and passing through the belly, comes out on the other side; which certainly destroys the camel, unless the wound be canterized with a hot iron; and this the common people make use of. F.

Count De la Cèpede wishes for further information on this story. It appears to me, that when the camel is crouched down, as he always is during night, that this serpent may pass under him, and finding some trouble in the passage, may bite him, in more places than one; to prevent the effects of his venom, which may sometimes be worse than at others, the Arabs have recourse to the actual cautery.

Compare this idea with that of Dan, as a serpent biting a horse; and *vide CERASTES*, plate, Gen. xlix. 17. also the *datan* above.

#### BÆTÆN.

Is wholly spotted, in blotches, black and white. A foot in length; nearly two inches thick. Oviparous. Its bite is instant death: the body of the wounded person swells greatly. F.

Having suggested the idea that this *bætæn* is the *peten* of the Hebrew Scriptures, and wished for further information respecting it, I shall take the additional liberty of querying, whether it is not strongly related to, if not a variety of, the *coluber lebetinus* of Linnæus? and under that persuasion shall extract first M. Forskall's description of this serpent, and shall then add from Hasselquist. Linnæus was the first naturalist who mentioned it: the

formation of its name will not escape the reader: the termination being merely Latin, it would stand *lebetinus*.

*Coluber lebetinus*. The length of its body less than a cubit: its tail four inches: toward the neck thinner, an inch and a half thick. Head broad, depressed, subcordated. Scales of the back obtuse-oval, flat, a ridge rising in the middle, carinated. Back rising in *dos d'ane* [not round.] Colour, upper part gray, ordinarily four transverse bands, alternately crossing. The middle of them verging to yellow, but the sides to deep brown, or black. Underneath whitish, and closely spotted with black dots. *Scuta abdom.* 152. *Squamæ caud* 43.

**Obs.** Its bite produces lethargy, is fatal and incurable. Two of these serpents were sent me from Cyprus, by my friend Petr. Sjelvi, interpreter to the French embassy at Cairo. The species is not [but?] small: is it therefore the *aspic* of the ancients? so it is now called by the *literati* of Cyprus: but the common people call it *kufi*, *κφι*, "DEAF," Forskall.

"I saw two kinds of vipers at Cyprus, one called *aspic*, of which it is said, 1st, That it contains a venom so penetrating as to produce a universal gangrene, of which a man dies in a few hours. 2dly, That the better to catch its prey, it takes the colour of the ground on which it lies. They said of the other, 1st, That it has a great antipathy to the former, and destroys it. 2dly, That they eat one another. 3dly, That they feed on larks, sparrows, &c. of which I myself am witness," Hasselquist.

Now I think these are not unlike in size to the *batan*; one is a foot in length, the other under 18 inches; one is nearly two inches thick, the other where narrow, one and a half. One is spotted, black and white, the other is gray, black and white in bands: both are fatal. Observe the *gangrene* which follows their venom. Compare Isai. xi. 14. plate. Observe the name *deaf*; compare Psalm lviii. 4. where *deafness* is ascribed to the *peten*. *Vide* also Job xx. 14. EXPOSITORY INDEX, where this serpent is considered as the *aspic*.

**The HAJE**, Arab. *nascher*. When being angry it intends to bite, it raises its neck, and lengthens itself as much as it can, that it may throw itself with an impetuous motion on its enemy. The jugglers of Cairo frequently carry him about, take out his fangs, and very dexterously avoid his bite when he swells his neck. His venom is pellucid, yellow-

ish. A fowl being slightly wounded, and this venom infused, gave at first no sign of pain; but, after a quarter of an hour, fell on its breast, suffered violent convulsions, twisted its head about, and, after throwing up a great deal of water, died. On dissecting it, nothing was found injured; but the intestines were somewhat swelled: the rest was all sound. *F.*

Compare with this account of the progress of venom what we have remarked of the progress of wine, from Prov. xxiii. 32; on Isai. xi. 14. plate.

I consider the Arabic words *hanash*, *nasher*, &c. to be analogous to the Hebrew *he-nahash*, i.e. "the serpent."

If we pronounced our word viper, *vi-pher*, laying an aspirate on the *p*, it would resemble the Arabic and Hebrew *apha*, *apho*, *apher*.

Vipers alive sell for one para each: dried, four paras, at Cairo. *F.*

The country, and rustic life of the Arabs, enable them to acquire much of what may be termed domestic medicine; and though part of what they report may be erroneous, yet there may be many things known to them which might be useful to human life. The *lignum quassia*, received in our shops, owes its first discovery to the slave Quassi. On the same occasion, no doubt, as the alexipharmica, or antidotes, were discovered, the art of *taming serpents* likewise made its appearance, which the vulgar call juggling, and which till this day we have not made public any further than as hearsay and as sport. The eminent traveller Kämpfer saw, but did not examine into, these charms. It is still uncertain whether a plant that defeats the effects of poison, does also, by virtue of antipathy or dread, have the same effect on serpents. Horticulture, and an attention to alimentary concerns, has of late taught us that animals have a very great aversion to some plants, and fondness for others.

An instance that occurred in the island of Bombay, was related to me by an Englishman during my stay there, and furnishes a compendious method of illustrating these mysteries. He kept a certain animal, of the class of quadrupeds, which would not, on any account, attack serpents admitted into the hall or dining room; but in the garden or open field commenced the engagement swiftly with the *cobra di capello* itself: for this reason, I suppose that it has a cure ready at hand in the adjacent wood, Niebuhr's note in Forskall.

### THIRD DIVISION: BIRDS.

#### AIR BIRDS.

**BEE-EATER**, *merops*, *schaghgha*. Yemen. Frequent in the woods. Lives on insects. *F.*  
*Wurwar*. *R.*

**CUCKOW**, *humam*, *kowal*. *R.*

**DOVE**, *turtle*: 1. reddish; 2. flesh colour.

The dove houses in Egypt have been described and delineated by travellers. These birds are

bred in great plenty. Except water, no food is given them; they find it for themselves in the meadows and fields. Doves dung is used to saturate the earth where the melons, &c. grow; besides which the earth of Egypt is not wanting in other restorative principles where it is cultivated. *F.*

Called *hamam*. *Djahleb*. *Teir humam*. *R.*

common pigeon. *Hudjaefa*.

**EAGLE.** The fishermen report that an eagle will, as they have seen, plunge into the midst of a shoal of *chælodons*, horned flattish fish, which often consist of three or four hundred, and the shoal being pressed close together, will bring up one of these fish on each of its claws.

An **EAGLE**, *niser*, that lives on flesh and carrion, is enumerated among the migratory birds at Lohaia. Compare Matth. xxiv. 28; Job xxxix. 30.

———— **VULTURE.** *Rehmy*. *R.* *Racham*, Bruce.

———— **SEA EAGLE.**

———— **KITE.**

**HAWK.** Frequent in Egypt in winter. *Haddaj*.

**HERON**, common. *Balekdail*. *R.*

**NIGHTINGALE.** *Bilble*. *R.*

**RAVENS.** *Oreb*. *Ghoreb*.

———— crow. *Zagr*.

———— Royston crow.

———— jack-daw.

———— magpie. At Aleppo. *R.*

**RAVEN**, *ghoreb*, lives on carrion. *F.* This being the *oreb* of the Hebrews, shows the pronunciation of that word. *Vide* EXPOSITORY INDEX, on Zeph. ii. 14.

N.B. From *ghoreb-us* is easily traced *corvus*, *corvus*; also the *gor-crow* of Ben Jonson.

#### LAND BIRDS.

**BUSTARD.** *Hebry*. *R.* No doubt the *houbary* of Dr. Shaw.

———— Arabian.

**DOMESTIC FOWL.**

**OSTRICH.** *Naameh*. *R.*

**OWL**, **EAGLE**, *boomi*.

———— common barn.

———— little. At Aleppo. *R.*

———— **MUSLEM.**

When a man is dying, this bird is not far off, and screams *fat, fat*, which in Arabic signifies "he is going." *F.*

**PARTRIDGE**, *kurr*. *F.* *Hagel*. *R.*

In the province of Andalusia, in Spain, the name of the partridge is *churr*, Latham. This no doubt is taken, like the Hebrew, from its note.

**PEACOCK.** *Tamooz*. *R.*

#### WATER BIRDS.

**BITTERN.**

**CRANE**, *white*. *Kohnobi*. The feet, and plumage

under the wings red, so that, when flying, it appears all red, these parts principally being seen. *F.*

**STORK**, *white*. *Liglek*. *R.*

**HOPOE.** *Shibubook*. *R.*

**KINGFISHER.** *Balikgi*. *R.*

**PELICAN**, *ONOCROTALUS*. *Ahdjirbu*. This bird is not uncommon on the shores of the Nile. I afterward found it occasionally on the islands of the Red Sea, where it makes its nest of twigs. She lays four eggs, white, clouded with brown; the size of goose eggs. The mother flies away from her nest, and does not return during two hours. This appeared wonderful to me, as it must do to whoever comes from a northern clime, where birds during their sitting time are ever clamorous, perpetually returning to their nests, and flying around them. Not that the pelican has forgot her nest, but that the heat of the climate permits her longer absence. *F.*

**BAT**, *DOG HAR*. *Bat*? Flies by night: lives on the fruit of the coffee-tree. When it is gorged, and can eat no more, it vomits, which has occasioned an opinion that it has no anus.

**BAT.** *Adsiæ*.

The Arabs of the desert bring the dung of bats, which is used in medicine. *F.*

"The bat of Egypt is of the size of a small mouse, and dwells in the gardens of Rosetta, near the edge of the Nile," Hasselquist.

As the migration of birds is not only a very curious subject in itself, but is mentioned explicitly in Scripture, and may also contribute to discover some of the obscure birds of Holy Writ, we shall insert the notices of M. Forskall respecting it: they may lead us to determine the birds occasionally resident in Judea.

#### MIGRATORY BIRDS AT CONSTANTINOPLE.

##### WINTER.

**WILD GOOSE**, and **WILD DUCK**. Plentiful in fresh waters and marshes. In the beginning of spring they go away.

**THRUSHES.** *Grives*. Come in September. Go away to the north.

**GRAY PARTRIDGE** comes in the depth of the cold weather, December or January. Builds its nest in this period. Often comes in September; goes away in March.

##### SPRING.

**MARTIN**, **SWALLOW**, comes in April: builds.

**LORIO** comes in June; remains till September: goes to warmer climates. Feeds on grapes, figs, and mulberries.



REDWING comes in February.

AUTUMN.

HOOPOE comes at the same time with the CHATTEER, in August, from the north. Goes away the beginning of winter.

KITE passes in September.

BEE-EATER, from the middle of August to the end of September.

QUAIL comes and departs at the same time with the foregoing. In April returns from Egypt as is believed, is then called "the green quail," because the fields begin to be green at this time. Stays to the end of May; then passes over to Crim Tartary, crossing the sea, in which it is assisted by the wind, which raises them on the wing.

STOCK DOVES come in the middle of September in innumerable multitudes. Feed on acorns. Perhaps go further in Asia.

WOODCOCK passes in September, going toward Syria; in February and March returns, going north.

BECCAFIGO comes in August; seeks the ripe figs in September and October. When these are gone returns home.

Several other species accompany this: among them one with a black head.

SWALLOWS many, and of various species, fly over in autumn to winter, as do many other birds.

The LESSER BITTERN.

The AVOCETTA.

A GULL with a red bill, black at the tip, seen flying in February.

BIRDS CONSTANTLY RESIDENT AT ALEXANDRIA,

From the relation, and on the credit, of an Arabian sportsman.

KITE,	Arab. Hæddaja.
SCREECH OWL,	Buma.
EAGLE,	Nisr, Heb. nesher.
FALCON, gentle,	Schahin.
PELICAN,	Bæshaa.
BIRD OF PARADISE,	{ Affurt ildsjænna, or, bird of Paradise.*
BAT?	Abu sjarra.
VULTURE,	Sakr.
STARLING,	Lehahrur.
LESSER BITTERN,	Ariel.
COCK of the woods,	Farcha.
GOATSUCKER,	{ Mlakhit rajan, or Abu num.
PHEASANT,	Hbara.
RAVEN, crow,	Gorab nuahki.

\* Rather "bird of the gardens," supposing the Arabic *djænna* to be the same as the Hebrew *gan*, of which it shows the pronunciation.

PIGEON,  
TURTLE,

Hamam.  
Jemam.

Besides many others, of which the Arabic names are only given; among them are *rachama*, and *salva*.

MIGRATORY BIRDS.

The month before the inundation of the Nile come *arsur*, *water-nagtail*, *beccafigo*; they go away when the rains are coming heavy, i.e. the beginning of November.

With the increasing Nile come

*Gimri*, a TURTLE. It lives on the gatherings of the harvest; when that is over and consumed, it goes away.

*Suffair*, the LORIOLE. Goes away the beginning of November, when the cold comes; and sometimes all go in one day.

*Summan*, the QUAIL, comes and goes at the same time as the former; but this changes its abode by night. Comes from Cairo.

*Kurki*, or *uas araki*, or *aigrias*, comes to Constantinople in October. After three months returns, or goes to India, as some think. [Is, perhaps, of the GOOSE kind.]

*Uas*, the GOOSE, wild, comes from Russia in October, and accompanies the *kurki*. Goes away at the same time. [From *uas*, perhaps *g'uas*, goose.]

*Gorab suggait* comes in October from Ethiopia, Sudan; remains three months while the dates and beans are growing: then goes away. A bird of the raven kind.

*Abu fasadi*, WAGTAIL, comes in October from Turkey. Goes away the beginning of harvest.

*Achdar*, WHITE DUCK, the male.

*Sir sairæe*, a DUCK: plentiful about the shores of the Red Sea.

N.B. Many others are mentioned, but they do not appear to be to our purpose.

AT LOHAIA PERMANENT.

PHEASANT, *louam*, in the wild woods of Yemen.

FALCON, *sagr*.

HAWK, *schahia*, *hendia*, *hæda*.

LARK, *gombaran*, *abu gaba*.

SPARROW, *samel*, *salacissimus*.

VULTUR PERC. *Rocham*. White; lives on carrion.

Among others I find mentioned *tajr el kind*, "wholly golden," dove, I suppose. It sells for the value of a Hungarian imperial. How much more would it fetch in a foreign country? Compare Psalm lxxviii. 13. 7.

## TERRESTRIALS.

## FIRST DIVISION: VERMIN.

## UNCLEAN,

*Having too numerously divided toes, or claws.*

## 1. Eaters of vegetables.

CONEY, or SHAPHAN. *Vide* EXPOSITORY INDEX, on Prov. xxx. 26. plate.

HARE, *arneb*.

RABBIT, *arneb*.

The same as the Hebrew *arneb*.

HEDGEHOG is called *harbe*, or *ganfud*.

PORCUPINE, the same. *Vide* on Isai. xiv. 3. plate.

## 2. Eaters of living prey.

FERRET.

———— *ichneumon*.

———— WEASEL. *Vide* plate, MOLE, Levit. xii.

29.

MOUSE, the domestic, is called in Arabic *far*.

RAT, *jirdoon*. R.

All the field mice are vulgarly called *far burri*, and sometimes *jird*.

JERBOA. *Vide* plate of SHAPHAN, on Prov. xxx. 26.

MOLE, *khuld*. *Vide* on Levit. xii. 29. plate.

## 3. Digitated Quadrupeds.

MONKEY. The *dog-headed*, is the size of a small bear; more than two feet in length, about a foot and a half high, and two feet in circumference. He is hideous to look at, especially behind. He resembles a bear; is cruel, faithless, and extremely difficult to tame. Is found in Ethiopia. I saw one at Cairo during the inundation or the Nile, which strollers had brought to divert the populace. *H.*

———— The *Ethiopian*, is nearly the size of an ordinary cat, and is found in Ethiopia, from whence the negroes bring many into Egypt. The female has periodical discharges. Is very docile. *Hasselquist*.

APE, *tailed*; *robah*. Buttocks naked.

———— Another brought from Nubia, called *hisuas*. Both seen in Egypt. *Forskall*.

"Apes are called *kurd*, *maimon*," *Russell*.

BABOON, *shoir*, *saadan*. [Perhaps this name is allied to the Hebrew *sudim*, or *shadim*, Deut. xxxii. 17; Psalm cvi. 37.]

There is very great uncertainty on the *kophim*, or *apes*, of this division in the Hebrew. For the *baboons*, or "*hairy*," which our translation renders *satyrs*, *vide* on Isai. xxiv. EXPOSITORY INDEX.

## SECOND DIVISION: LARGE BEASTS, AND DOMESTIC BEASTS.

## UNCLEAN,

## 1. With undivided hoofs.

ASS, *jihash hamar*.

MULE, *burkl*.

HORSES, *hysan*, *furras*. Hebrew, *peres*.

*Furras*, in strict propriety, is a mare; but in common discourse the word is used indiscriminately with *hysan* for a horse. *Heil* is vulgarly used in the plural. R. Arabs ride mares in preference to horses.

"D'Herbelot, under the word *faras*, gives an account of an Arabian author, who, treating professedly on the subject of horses, mentions the several races," of the noble breeds, *Russell*.

The foregoing extract justifies what we have said in Habakkuk on the propriety of rendering the Hebrew word *peres*, or *peres*, *phurras*, by "horses of a generous breed;" it is clearly the Arabic *furras*; and as the Arabs ride mares in preference to

horses, because they do not neigh, and are more docile, so we see how it may even in the Hebrew denote *mares*, or horses, taken generally; and it ordinarily is used after the common race of horses has been mentioned.

It is impossible for us to conceive the affection of the Arabs for their mares, which form part of the family as much as the children; but this is lost in our translation, where *phurras* is rendered *horsemen*.

HORSE. Besides the proper name for this animal, several others appear to indicate it: as *riding*, *i.e.* an animal for riding; for a *rider*, &c. according to its use.

ASS. *Vide* on Job xxxix. plate.

MULE. Absalom rode on a mule, *parad*, 2 Sam. xiii. 29; xviii. 9. Messengers sent by mules, *recash*, Esth. viii. 10. Elias Levita thinks it to be a species of camel. Anah found mules in the desert, Gen. x. *iamin*; much uncertainty whether a

people so called, or a fountain of hot waters. *Vide* MULE, in Dictionary.

**CAMEL**, common. Hebrew, *gimel*. Arab. *djam-mel*.

An animal made to sustain the labours and inconveniencies of the southern countries. Its mouth and gums are covered with a wonderful cartilage, not injured by the thorns with which almost all the desert plants are armed: other animals cannot touch such plants, but the camel is voracious of them. *F*.

**DROMEDARY**. Hebrew, *ramak*, Arab. *hadjin*, at Aleppo *rahileh*. *R*. Not a different species, but a different race, from the camel; of a slender body and slighter make; especially the head, neck, and legs: in speed swifter than a horse. This is also called *aashan*. *F*. I suppose this to be the same as the *aashari* of Scripture.

— **THE BACTRIAN**. *Bocht*. Has two humps on his back. Is not a native, but is carefully attended among other uncommon animals. *F*.

The camel's hair, which is shed annually, is employed for various purposes, particularly in the manufacture of felt, called *labett*, which being almost impenetrable to wet, is used as a wrapper for bales of merchandise, that in certain seasons are exposed to heavy rains, and when the caravan rests, are laid on the bare ground. Of *labett*, also, the camel drivers and shepherds make great coats, Russell.

This certainly supports our idea that the camel's hair of John Baptist was not a skin in its undressed state, but was a coarse manufacture composed of this material. The same stuff as makes great coats for shepherds and camel drivers might certainly be esteemed sufficiently *inferior* for this prophet, who was a priest's son, but I suppose it was also stout, lasting, and would want little *renewal* in the desert, where its services were required for decency and protection, not for show and appearance.

#### CLEAN,

*Hoofs completely divided into two parts only.*

“**BEEVE KIND**. *Al bukre* is the Arabic generical name. *Al thaur* is applied only to the bull.

Veal is called *adjel*,” Russell.

This corrects a misapplication in EXPOSITORY INDEX, on Isai. xi. No. 12. where we have supposed *bekar*, the same as the Arabic *bukre*, to import the *male* of the species: but, if the Hebrew in this agreed with the Arabic, as I suppose, from both words being found in both languages, then this restriction is unfounded, and *bekar* must be taken *generically*.

The pronunciation of the Arabic *adjel*, shows that of the Hebrew *ogel*, a calf. The arrangement probably should stand thus:

Beeve kind,	<i>bekar</i> ,	<i>al bukre</i> .
Bull,	<i>shur</i> , Chald. <i>taur</i> ,	<i>al taur</i> .
Young bull,	<i>par</i> .	
— cow,	<i>parah</i> .	
Calf,	<i>ogel</i> ,	<i>adjel</i> .
Zebu, or little }	<i>thauh</i> ,	<i>beker el wash</i> .
Barbary cow, }		
Buffalo.		

Hasselquist mentions a custom of the Greek ecclesiastics at Magnesia: “The priests having washed and dried their feet [of their guests,] anointed them with *fresh butter*, which, as they told me, was made of the first milk of a young cow;” perhaps the first milk of a cow which had recently calved. May this illustrate the words of Job, chap. xxix. 6. who speaks of “washing his steps, [steppers, feet perhaps,] with *butter*; and the rock poured him out rivers of oil” for his personal accommodation. This application of *butter* may be new to us, but is not so to the East: the king of Abyssinia anoints his head with butter daily, says Bruce.

**CAMELOPARDALIS**. *Giraffe*, *urnap*.

Found in Ethiopia and Sennar, in the wilds; probably not mentioned in S.S.

**CHAMOIS**.

Found in icy mountains: probably not mentioned in S.S.

**DEER**. Stag.

— Fallow. Hebrew *ail*.

**GAZELLES**, or ANTELOPES. Hebrew *tzebi*. Arab. *dabi*, or *gazelle*.

For a similar difference of pronunciation of the same word, as in *tzebi*, and *dabi*, see the article *אַנָּא*, *dsubba*, *dubha*.

“The *gazelle*, when taken alive, becomes, except when old, familiar, and is allowed to walk in the court yard, or the public *khane*,” Russell.

It will be seen, that on 1 Kings, iv. 23. we proposed to render what our translators call *fatted fowl*, by “wild game;” and it should appear that the word *barbarim* is capable of this meaning; but it may not be amiss to add what Russell tells us, that in the hunting of wild game at Aleppo, “the company, consisting of twenty or thirty horsemen, servants included, draw up in a line at the distance of six or eight feet. Near the end of the line, which is termed the *barabar*, two brace of greyhounds are led by footmen, and advanced a little before the centre. The falconer rides. In this order the *barabar* marches slowly; and as soon as the hare is put up, one, or a brace, of the nearest hounds are slipped, and the falconer, galloping after them, throws off his hawk. Such of the company as choose follow; the others remain standing in the *barabar*, to which the sportsmen return when the chase is over.” I would query whether

the *barbar* of the present Aleppines has any similarity to the *barbarim* of the Hebrews, so that the latter may signify "beasts of chase;" beasts hunted by means of a company, therefore called *barbarim*, the company itself being the *barbar* or *barabar*?

GOAT, common: Hebrew *ots*.

—— long-eared.

—— hairy.

—— rock. Hebrew, *iolim*. Arab. *bæden*. Brought from Hedjas.

#### UNCLEAN.

3. Hoofs divided into more than two parts.

ELEPHANT. Vide 1 Kings, x. 18. plate.

HIPPOPOTAMOS is very rarely seen in Egypt now, but keeps up above the cataracts. He lives equally on land and in water, but feeds on land; and when he enters cultivated grounds, consumes vast quantities of their productions. The Egyptians say he is the enemy of the crocodile. What we know of him is chiefly from southern Africa, where he is numerous in the rivers at a distance from the colony.

Whether the BEHEMOTH of Job be the *hippopotamos* or the *elephant* has been doubted; if it be not the *elephant*, then there is but little authority for supposing that animal to be mentioned in Scripture.

RHINOCEROS is called *karn chartit*, "horn nose."

Is brought from Nubia. Colour reddish, or whitish. But the horn, which is brown, is thought to be the best antidote against venom and poison; for which reason cups are made of it, valued at five ducats. *F*.

The reader is desired to add the following to those remarks on the rhinoceros which accompany the plate; I believe they complete all the allusions to him in Scripture.

Psalm xxix. 6. "He maketh Lebanon and Sirion to skip like a young unicorn." Dr. Parsons says of the young one brought to London, "He appeared very peaceable in his temper, for he bore to be handled in any part of his body; but is outrageous when struck, or hungry, and is pacified in either case only by given him victuals. In his outrage he jumps about, and SPRINGS TO AN INCREDIBLE HEIGHT, driving his head against the walls of the place with great fury and quickness, notwithstanding his lumpish aspect. This I have seen several times, especially in a morning before his rice and sugar was given him: which induces me to think he is quite indomitable and untractable, and must certainly run too fast for a man on foot to escape him," Phil. Trans. vol. xlii. p. 529.

Psalm cxxxii. 17. "I will make the horn of David to bud." This is very remarkable: what horn, single, that we know of, is capable of *budding*, by the addition of a second horn of the same kind to it? which is evidently the import of the place; meaning, as the second horn of the rhinoceros, is a sign of strength, arising from full pasture, and a vigorous constitution, so shall David manifest an increase of power, dignity, and vigour.

Jeremiah xlviii. 25. "The horn of Moab is cut off." If the horn of a bull was cut off, he would still have one left: but the horn of a rhinoceros being, usually, single, if that be cut off, his power is removed with it, as was the case with that kept at Versailles.

What other creature is occasionally single horned and double horned, to correspond with these characters of the rheem in Scripture?

HOG, the wild, is common in many of the marshes by the river sides in Asia. They grow to great size; are occasionally killed in sport, but their flesh not eaten by the inhabitants.

### THIRD DIVISION: FEROCIOUS ROAMERS.

#### UNCLEAN,

*Having too many toes, or claws.*

DOG, common. Hebrew *caleb*, Arab. *kelb*.

—— greyhound. Doubtful if mentioned in Scripture.

HYENA, *dabba*, in the desert.

His tail not striped in rings. Not spotted. Body whitish; crossed by bands. The hairs of his back very long, and very stiff. The Arabs employ his flesh in medicine. *F*.

"HYENA, *dzuba*. Hebrew *tseba*. R."

JACKALL, or SHACAL, Hebrew *shuol*.

The jackall appears to be of two kinds: the lesser is called *fox* by Hasselquist.

WOLF, *sahab*. Hebrew *taaleb*, Arab. *doren*, *dib*.

Besides the common wolf, there is a *black* wolf.

CAT KINDS. Lions, leopards, &c.

#### Anomalous.

BEAR. *Dub*.

BADGER, in our translation, is in the original *tahash*. We have, in FRAGMENT, No. 494. supposed this *tahash* to be of the seal kind.

## MISCELLANEOUS INFORMATION,

FURNISHED BY M. FORSKALL, APPLICABLE TO ILLUSTRATION OF SCRIPTURE, EXTRACTED FROM SUNDRY PLACES IN HIS WORK.

## FOLIATION.

## TIME OF RE-APPEARANCE OF LEAVES ON THE TREES.

MARCH 22, 1762. I saw all the gardens of Cairo, clothed with leaves, except the black mulberry, and the mast bearing beech.

The same time the thorn, *sisyph*, put forth leaves. The rest follow this order, as reported by the gardeners.

- |                         |   |
|-------------------------|---|
| 1. Mulberry, white.     | 11. Liquorice.                            |
| 2. Wine vine.           | 12. Platane, Oriental.                    |
| 3. Plum, Armenian.      | 13. Mimosa, acacia.                       |
| 4. Almond, common.      | 14. Thorn.                                |
| 5. Pear-tree, domestic. | 15. Bread-tree. <i>Melia, asederack</i> . |
| 6. Willow, Babylonian.  | 16. Apple-tree.                           |
| 7. Pomegranate.         | 17. Beech, mast bearing.                  |
| 8. Plum, domestic.      | 18. Mulberry, black.                      |
| 9. Willow, <i>ban</i> . | 19. Mimosa, <i>lebbek</i> .               |
| 10. Fig, for drying.    |   |

SHEDDING OF LEAVES, toward the end of December. Observed at Cairo.

## ORDER OF DEFOLIATION.

- |  |  |
|--|--|
| 1. <i>Melia, asederack</i> , loses its leaves first of all.      | 10. Peach.   |
| 2. Wine vine.  | 11. Beech, mast bearing.   |
| 3. Mulberry, white. End of December entirely stripped of leaves. | 12. Platane, Oriental.   |
| 4. Pear, domestic.   | 13. Fig, for drying.   |
| 5. Plum, Armen. Dec. 23, began to shed its leaves.               | 14. Thorn.   |
| 6. Apple-tree.   | 15. Willow, Babylonian.  |
| 7. Mulberry black.   | 16. Liquorice.   |
| 8. Almond, common.   | 17. Plum, domestic.  |
| 9. Pomegranate.  | 18. Mimosa nilotica, or true acacia.                             |
|  | 19. ——— <i>lebbek</i> : of this kind I have seen some evergreen. |
|  | 20. Willow, <i>ban</i> .   |

## EVERGREENS.

- |                                   |                                 |
|-----------------------------------|---------------------------------|
| 1. Citron, all varieties.         | 7. Fig, sycamore.               |
| 2. Ricinus-tree.                  | 8. Olive.                       |
| 3. Cordia.                        | 9. Thorn, <i>nabeca</i> .       |
| 4. Cypress.                       | 10. Tamarix, <i>atle</i> .      |
| 5. Armona, smooth, custard apple. | 11. Cassia, fistula.            |
| 6. Palm, date bearing.            | 12. Plantain. Musa Paradisaica. |

## SHADOWING TREES.

Woods in Egypt, none. The palm-tree, date bearing, grows in various places, in earth apparent-

ly sterile and dry: but in the neighbourhood of water; as for example at Birket el hadj, a lake near Matarea.

[Sir Sidney Smith told the British officers in Egypt, that they might always find water by digging to the roots of a palm-tree.]

The tamarix, *atle*, is planted by human labour. The following trees grow by the wayside, or in places which they shade.

Fig, sycamore, every where, plentifully.

Mimosa, *nilotica*, frequent.

—— *lebbek*, scarce.

Thorn, *nabeca*, frequent.

Tamarix, *atle*, various places.

Cassia, *sophera*, ditto.

—— *fistula*, ditto.

Ricinus, common, frequent.

Willow, Babylonian, various places.

—— Egyptian.

—— *Ban*. var. pl.

*Melia, asederack*.

Platane, Orient. rare.

Poplar, white and black.

Cypress, evergreen.

Liquorice, rare.

Cotton-tree, scarce.

Cordia, *myxa*, scarce.

Myrtle, Brazilian.

Fan spreading palm. *Borassus flabellif*; seen in one place in Cairo.

The bean, *sesban*, dolichos, winds around stems, supports, &c.

The bean, *lablab*, dolichos, frequent in gardens, and is led up to the roofs of houses.

Wine vine; overshadows the streets, and the roofs of houses. On the garden walls are placed in an inclined position, a kind of treillage of thin sticks, which is overspread by the vine; by this contrivance, the fruit ripens sooner, the garden is furnished with a higher enclosure, and the general appearance is greatly improved. [Vide Zech. iii. 10.]

Passion flower, *cerulea*; shelters near the house.

*Helianthus annuus*, sunflower. Is sown round the edges of the field wherein melons, &c. are planted, and forms a temporary enclosure, which is serviceable to those plants.

[See what we have said on the DUDAİM of Reuben, as being found under shades, &c.]

M. Forskall, also, reckons the *cucumis dudaim* among the odorous plants.]

## FRUIT BEARING TREES.

Palm-tree, date bearing, frequent.

Wine vine, frequent.

Mulberry, white; variety, red.  
— black.

Pear, common, rare.

Apple, extremely rare.

Cherry, scarce: I saw none.

Pistachia-tree, extremely rare.

*Fostoq alajmi*, an unknown tree; its leaves like the fig-tree. Brought from the village Alajm, near Aleppo.

*Fostoq schargi*, a like fruit of Aleppo.

Perhaps both are of the *pistachia* kind.

Fig-tree.

Carob-tree, or pod.

Plantain-tree, frequent.

Citron; various species.

Melon thistle, *cactus cochenil*.

Custard apple, *annona*, smooth.

Olive.

Pomegranate.

Thorn, *sizyph*. A cold infusion of the fruit is much in use; it is purgative and cooling.

Peach, in various places.

Plum, domestic.

— Armenian, a variety.

— a, kernel *sweet*, called by the Aleppines, *mishmish lausi*.

— b, kernel *bitter*, called *kelabi*, or *murr*.

## BREAD CORN.

Rye and oats are not cultivated in this country, but are in a manner unknown.

Wheat every where cultivated, and made into bread and drink.

Barley, scarce; ripe March 22. From a single root often grow twenty ears; near ten inches distance between each plant. It is cultivated as food for horses, fowls, &c. When the yearly crop of bread corn fails, it becomes a substitute. A drink is prepared from it by the common people, called *busa*.

Holcus, millet, *durra balledi*, in various places. The country people make their bread of it.

Zea majs, *dura*, scarce. The spikes are eaten parched: they are savoury.

*Nabk el barr*, an obscure plant. The grain is brought from Barbary; from which, bread is sometimes made.

Mesembryanthemum, fig-marigold, *geniculiflorum*. Is not grateful to cattle; but is used by the Bedoween Arabs as a substitute for wheaten bread. It is not used by the Egyptians. The capsules are soaked in water, and dried in the sun. They are then smartly beaten, to get out the seeds, which are ground to meal; this is made into a paste by the

addition of water and salt, without leaven; thin cakes of this paste are baked on a plate of heated iron, called *sadj*.

Rice. In Egypt, above the Delta and Rosetta, less and less is cultivated, because the shores of the Nile become bolder, and by their height, prevent the constant supply of water. The rice is sown before the increase of the Nile, which brings a sufficient supply of moisture. When the river subsides, art and labour raise the water, even copiously, so that the roots are constantly under water.

## WOODS FOR CARPENTRY.

## WOODS COMPACT AND BEAUTIFUL.

Thorn, *nabeca*, wood red and white.

Cornus, *gharaf*, dogwood.

Tamarix, *atl*, for nails of wood.

Tenab.

Fæssi.

Bsass.

Meti.

Dahi, *chashab*.

Hamrur, for posts.

Aksir, } very hard,

Djandal, } as iron.

Varaf, for palings, pallisades.

Darahh, for lances: brought from Sana.

Haledj, stout, hard, and very much used for domestic utensils.

## WOODS SOFTER, AND NOT SO VALUABLE.

Cadaba.

Sceura.

Gataf.

Kafal.

Tæfi, } *Corypha unbraculif*.

Nach, } Palm, date bearing.

Both woods are fibrous, and long resist putrefaction.

In building of houses they are laid between the courses of stones, &c. to strengthen the walls.

Sadj,

Abnus, or *ebenus*, i.e. ebony, } brought from India.

*schischam*.

Baschkil.

Dhan, or zan, from Cairo. For lances. *Panicum*, panic grass, *dichotomum* and *setigerem*. Overlays the roofs of houses.

*Sciopus triquetrus*, rush grass, *hallal*. Is used in constructing huts, throughout the whole territory of Beit el fakih, toward Djoblam.

The leaves of the palm, *doum*, or *taft*, are spread into layers, or mats, in which merchants cover goods sent by sea.

The gourd, *flagon*, answers the purpose of vases: the fruit is smooth: often a foot and a half in diameter.

*Scharbin*, cypress. Is used for sheathing of small vessels.

*Shoubar*, pinus odora, } used as timbers.  
*Gutran*, pine. }

Bolts; hard wood from which fire is procured by friction simply.

Fuel is made of dry leaves, or of spongy pith, which takes fire readily.

*Terminis*, lupines, make the best charcoal for powder to take fire.

Matches, or small inflammable cords, for the purpose of setting fire, to discharge their carbines, as is customary in these countries, instead of striking fire by a flint. The bark of trees is beaten, steeped in water, and twisted into the form of a cord. *F.*

It will be seen on the subject of Samson's *burners*, or *lamps*, Judg. xv. that we desired further information respecting their nature, and referred to a plate of Eastern lights, where indeed no further information appears; but the reader will accept it here. The Hebrew *lampad* is rendered *firebrand* in our public version; it was hardly burning, blazing wood, properly a firebrand; but, might it be of the nature of these matches used for the purpose of carrying fire from place to place, in which, the fire, as usual in our own artillery matches, by a very slow combustion, burns *dead* for a time, yet when blown upon by wind, whether of the breath, or otherwise, rekindles its brilliancy, and communicates flame as directed. Let us suppose for a moment, that the brands employed by Samson were these matches, "twisted into the form of a cord," and that *these*, not the jackalls, were "turned tail to tail." The history would then stand thus:

"And Samson went and took three hundred *roving* jackalls themselves, and he took *long burning* cord matches, and turned them tail to tail, the fire being at one end, the *other end* is the tail, and placed a single cord match between two not burning ends, tails, across. And he set fire to all the cord matches, and sent them into the standing corn of the Philistines, &c. and, the jackalls roaming about, the matches burnt with vigour, and communicated their blaze to all combustibles, wherever they were carried.

That the word *tails* is capable of this sense, appears demonstratively from Isai. vii. 4. "fear not, for the two *tails* of these smoking firebrands, *Rezin*," &c. where the same word is used for *tails*: but the word for *smoking firebrands* is not the same as in the history of Samson: a difference deserving notice, for these probably intend burning *brands of wood*, and so the LXX render the word. [Were the *lamps* of Gideon, Judg. vii. these matches?]

The reader will consider the above with proper favour, at least, he will perceive by it that the mi-

nutest articles are not to be despised, but may occasionally illustrate Scripture, when more laboured comments struggle in vain with difficulties, which no verbal, or grammatical knowledge can remove. We have not directed every article to passages of Scripture; some have only a general bearing on biblical subjects, others are more specific: but the result of the whole is a conviction that further acquaintance with things, as they are actually extant in the East, at present, will enable us to explain many occurrences and allusions of ancient ages, which we cannot hope to accomplish by any other mean.

#### FESTIVE PLANTS.

Plants of fragrancy, or of splendid flowers, are formed into crowns, and are used as ornaments to the head on joyful occasions. We are ignorant of the origin of this custom; unless we discover it in the ancient *Floralia*.

Heart pea, *cardiospermum*, *halicac*.

Thyme, *doush*.

*Dianthera odora*.

Inulo, *elecampane*, *odora*.

Trefoil, *reman*.

*Ghosn. Salem*. Mimosa? Frequent in the mountains of Abu Arisch. The flowers are very red, and make splendid crowns. If this plant shoots numerous flowers the inhabitants expect a rainy or fertile year.

#### PLANTS USED IN DYEING.

Indigo, much cultivated, because of its blue colour, which is very pleasing to the people.

Polygala, its substitute? *milk wort*.

Orobanch, broom rape, dyes black the cords made of the narrow leaved *corypha*, palm.

Madder, Arab. *fua*, the dried roots are sold at 2½, or 3 imperials *per frasele*. This is also a *rott*, i.e. camel's load, in Arabic *haml*. [Vide the article ANT.]

Suæda, *asal*, it yields sal alkali. Vide the article.

*Mimosa nilotica*. The bark of this tree is chosen in preference to others, for the preparation of skins; as it acts more speedily, and advantageously on them, during their maceration.

*Haschiset ed dahal*. If sheep eat of this plant for any time, their teeth become the colour of gold, and their flesh becomes yellow. The oil of this herb is deep yellow or gold colour. Had the Romans, Virgil for instance, any knowledge of such a property in this plant?

#### SELECTIONS FROM THE MATERIA MEDICA USED AT CAIRO.

*Unguis odoratus*; scented nail, the shell covering of a snail. *Dofr al afrit*, "devil's nail." Is brought from Mocha, by way of Suez. The Arabs



also bring it. A fumigatory is made of the black. Hyssop, brought from Palestine.

Ebenus, Arab. *abnus*, wood, brought from Nigritia by the caravans, and from India by Suez. Only used by carpenters.

Santal, red, from India and Hedjar.

— white, from ditto.

Of these woods the strings of beads called *pater-nosters* are made.

*Bechar marjam*, brought from Syria and Palestine; rare; fragrant. Is thrown into boxes which contain clothes, as a preservative against moths, &c.

*Ghaturschi*, from Candia. Is frequently used to stop bleedings: it is therefore used in circumcisions of both sexes.

Mustard seed, two kinds: 1st, *Bizr kabar*: 2d, *Bizr chardel*.

Seed, *nigella*, fennel flower, *habb saude*. Is brought from Upper Egypt; is used medically, and by bakers is mingled with bread.

Pistachia of the terebinth-tree. *Habb el botm*, or *habb chadra*, brought from Greece.

Gum-Arabic, *samgh turi*, brought from Tor.

*Mimosa acacia*, *samgh Arabi*, from Negroland, Sennar, and Hedjas.

*G. Mimosa nigrum*, or *G. Arab. nigr. samgh saidi*. Brought from Upper Egypt, used in making ink.

Ladanum, *luden*. From Candia. In time of pestilence is carried in the hand to be smelled to.

Manna, calabr. from Europe.

Myrrh, *mur*, from Arabia, but the best from Abyssinia.

.....

The gardens in Arabia are much molested by apes, so that they are obliged to set watchers over them; the apes however do not meddle with the coffee-trees, but with the other fruit trees placed between them.

#### ANSWERS RECEIVED IN EXPLANATION

Of sundry Hebrew words, as proposed to various persons in Arabia, for that purpose; some by M. Niebuhr, others by M. Forskall, [from Niebuhr's *Descript. Arab.*]

Arbeh, ארבה, are at Bagdad, and at Maskat, the locusts of passage, which devour all they meet with, and then go further.

Chagab, חגב, is also a locust known at Maskat.

Ridgeleim, רגליים, are the two hind legs of a locust.

Kirræim, כרעים, the joints of those legs.

The *crusibe* of the LXX, Joel i. 4, &c. signifies not only a louse, but also a little insect, which gets into sea biscuit, corn, and other grain.

*Delu* is the Arabic name of a great leather bag, in which the Orientals draw up water from the wells.

The water machine which is turned by the feet, is called in Egypt, *sakkie tdir beridjel*.

*El bochor* is the generic name of perfumes. More than twenty kinds are reckoned in Arabia, of which not many are produced in the country itself.

*Kinnamon*, קנמן, *oud el bochor*, and *agadj oudi*, are the Hebrew, Arab, and Turkish names of a wood called by the English *agal wood*, and by the Indians at Bombay, *agar*; of which there are two distinct kinds; 1st, *Oud mawardi*, which is the best. 2d, *Oud kakulli*, the weakest kind.

Ahalim, אחלים, is, according to the opinion of a Jew of Maskat, from whom I had explanations of the Hebrew words, the *santal wood*.

Copher, כפר, the flower of the henna.

Wormwood, Hebrew לענה *loneh*. Celsus thinks this is the Arabian *schikh*. The Arabian *schikh* is an extremely bitter herb, used in medicine. Camels eat it willingly. Michaelis asks whether the Hebrew *loneh* may derive from the Arab *lan*, which he says, signifies *malediction*; Niebuhr replies it imports an *oath*.

It appears that there are three ways of emasculating animals in Arabia: 1st, Bruising, or crushing of the testicles: 2dly, Cutting off a part: 3dly, An opening of the parts to take out their contents, כרת פצוץ רכה *petjuo decah*. [Vide Deut. xxiii. 2.] signifies an eunuch, made so by crushing the parts. *Caruth shephecak* כרות שפכה, signifies one rendered so by cutting off a portion. *Maksi*, is applied to the third manner: so that the phrase is *Tor maks*, an ox: *kabsch maks*, a goat gelded: *kussan maks*, a gelding, horse. These last are rare in Arabia; and in many parts no such are made.

*Sif*. The Arabs relate of this serpent much the same stories as are told in Europe of the basilisk.

*Charchar* חרחר, Deut. xxviii. 22. denotes a person who breathes with difficulty; an asthmatic.

*Lehem*, the Hebrew for *bread*, and the Arabic also, never signifies at Bazra, or Aleppo, *land*, or country, but all sorts of food; *viandes*.

In Deut. xxviii. 22. and 1 Kings, viii. 37. we read of two diseases, *shidaphun* and *jerakun*. Michaelis inclines to refer them to corn, and not to the human body. Niebuhr replies, that the Arabic word *muskure*, by which *irakun* is rendered in Arabic Tr. signifies a disease in corn, which closely resembles that which we call *mildew*, if it be not really the same disease. It is called at Cairo *ain el bint*, "girl's eyes." The Syriac word *schaubo*, by which the cause of this disease, understood to be the east wind, is rendered in Syriac Tr. signifies among the Christians of Mosul, Nineveh, worms in corn. [The reader will see, in EXPOSITORY INDEX, that the LXX also refer to corrupted air, or *corrupting* air, on this subject; which is fully supported and illustrated by the subjoined information collected by M. Forskall.]

*Shediphun*, in vegetables. When wheat or barley are about two feet in height, it happens some-

times that a sharp cold injures them to such a degree that the ears do not form themselves.

*Jerakun* is a wind dangerous at the seed time, which blows in the Jewish month *Marshewan*, October. It renders the ears yellow, and no grain forms itself. This wind blows only here and there; but it spoils every thing where it extends. *F.*

*Iachmur* is not known as the name of any animal, in the modern language of Arabia, neither at Djedda, nor around the Persian Gulf, nor at Basra: but gazelles are found in Egypt, India, Persia, Arabia, and Syria. M. Forskall says it is known in the mountains of Yemen.

*Apha* is stated to be a serpent, so venomous, that his hissing is fatal. He is said to reside in the mountainous regions of Persia; to live above a hundred years, to change his appearance after a certain number of years, &c. [M. Niebuhr has stopped here; but the reference of what he *does* say to the cockatrice of Isai. xi. 14. and its residence in Persia, to that of the Assyrian serpent of Virgil, deserves notice.] *Vide* this article, plates, toward the close of it.

*Algomm* is a word not known among the Arabs. *Gums* are called *semgk*.

*Rumuth*, Job xxviii. 18; Ezek. xxvii. 16. red coral. In Arabia called *murdejan*.

*Gabish*, Job xxviii. 18. is a green stone.

*Adam*, Ezek. xxviii. 18. is *el hummurie* of the Arabs, or the *jakout* of Ceylon: this *jakout* is a beautiful red precious stone, which comes from Ceylon.

*Semekun* is, it is said, a stone of a celestial blue colour.

*Pithdak*, the emerald. These names of precious stones were given me by a skilful and honest Jew

of Maskat. Those of Bagdad and Aleppo of whom I made the same inquiries, seemed not to know these stones, or only to answer at hazard. The Arabic language, otherwise so rich in words, appears to be poor in names for precious stones; for many kinds are called *jakout*, adding the name of the colour to distinguish it; as *jakout ahhmar*, red jakout; *jakout asfar*, yellow jakout, &c.

[I would add here Michaelis's rendering of Prov. xvii. 8. where we read, "A gift is as a precious stone in the eyes of him that hath it; whithersoever it turneth itself it prospereth:" he would render "a gift is like a precious stone, and is of a beautiful appearance, if it be viewed on all sides;" i.e. by the possessor of it. The rudiments of this sense may be now seen in our public version, but the ambiguity of expression obscures it.]

*Suph*, an aquatic plant.

*Skurek*, a graft.

*Guzam*, a species of locust.

The disease of Job, says Muri, was the *sheckin*.

Bitter herbs, *mururim*. The Jews in Sana refer the lettuce to this passage, they eat lettuce with the paschal lamb; or if that be wanting, bugloss. In Egypt they likewise eat it with lettuce, *lactuca-oleracea*. M. Forskall remarks in another place, that *morn* is centaury, *centaurea calcitrapa*, of which the young stems are eaten in February and March.

*Pekouth*, 2 Kings, iv. 39. *Colocynth*.

*Aral*, ארל, is a clean animal in the mountains of Yemen.

The female is called *ioleh*, says Muri.

*Tjebi*, the gazelle, inhabits Yemen.

*Kikiun*, gourds, *flagon*, perhaps.

## APPENDIX.

THE American Editor hoped that he should have been able to furnish, in this Appendix, a greater variety of extracts from modern travels than he has here given. But in consequence of the present difficulties of intercourse between this country and Europe, he has found it impossible to obtain the necessary books. He believes however that he shall enhance the value of these volumes, by publishing the following extracts from the recent travels of M. de Chateaubriand, and Dr. Clarke. These books have attained great and deserved celebrity. They have been reprinted in this country; but as the Editor believes that they have not yet found their way to many of his subscribers, and as they contain some highly interesting and valuable information, particularly relating to the Holy Land, he has ventured to draw from them largely. It will be perceived that the sentiments of these two writers are sometimes widely at variance. Dr. Clarke has with great freedom expressed opinions respecting the identity of the sacred places at Jerusalem, which differ from those of most of the travellers who are quoted in the preceding volumes. But the hints which he has thrown out are certainly important, and may open an interesting field of inquiry. The Dissertation of D'Anville, which is taken from the Appendix to Chateaubriand, may perhaps be considered as not strictly within the scope of this work; it is however a scarce and valuable tract, and will no doubt be acceptable to the reader.

### PASSAGE OF THE CHILDREN OF ISRAEL.

EVERY traveller who has visited the upper part of the Red Sea, must naturally have turned his thoughts to the miraculous passage of the children of Israel through it, and the destruction of the host of Pharaoh. Pococke, Niebuhr, Pere Sicard, and Bruce, have all given to the public their opinions as to the spot, where this event actually took place. I perfectly agree with the last named gentleman, that to seek for natural causes to explain a miracle, is perfectly absurd; and that it was as easy for the Almighty to carry his people through the widest and deepest part of the sea, as through the narrowest and most shoaly. But as the division of the water is the only thing that is represented by Moses as being miraculous, we must look to the position of the mountains on its western side, to discover in what spot it was possible for the children of Israel to approach the Red Sea.

A chain of hills extends from the high land of Zeyte nearly to Abou Daraja, between which and Attake is the first valley, by which six hundred thousand men, their children, and cattle, could reach the sea from Egypt. Sicard and others have believed this to be the line of their march, but I am inclined to the conjecture of Niebuhr, that Attake was the southern boundary of their journey.

To place this in a clearer light, it will be necessary to ascertain, whence the children of Israel began

their journey, and to consider the account given of their movements by Moses. The ancient metropolis of Lower Egypt was On, or Heliopolis, and there it is probable the Pharaohs resided in the time of Joseph. Joseph placed his brethren in a part of the country named Goshen, but which is afterward called Ramesses. In Gen. xlv. it is said that Joseph went up to meet Israel his father to Goshen; which is translated in the Septuagint καὶ Ἠρώων πόλιν, ὡς γῆν Παμυσην. Monsieur Du Bois Ayme, in a paper read before the Institute of Egypt, very justly observes, that, as this translation was made by the LXX, only fifty years after the Macedonians had established themselves, the Egyptian names must have been still known, and consequently, that we are perfectly safe in believing Heroopolis to have been situated in the land of Ramesses, or Goshen.

To fix the position of Heroopolis is rather difficult, in consequence of the apparently contradictory assertions of ancient authors. Moses, in the text above referred to, clearly shows that it was on the direct road from Canaan to Heliopolis, while Strabo speaks of it as being near to Arsinoe, and at the top of the gulf called Heroopolitan. To reconcile these assertions in any degree, the Arabian Gulf must have formerly extended much further north than it does now, or a considerable latitude must be allowed to the expression of Strabo.

The French engineers discovered, when in possession of Suez, that at a little distance to the north of that place are marshes which extend for above twenty-five miles, and are actually lower than the sea, though they are not overflowed, in consequence of a large bar of sand which has accumulated between them; nothing therefore can be more probable, than that, in times so far back as the departure of the Israelites, the sea itself extended to these marshes; and that since, the same gradual encroachments of sand from the desert, which have formed the Tehama in Lower Arabia, have annihilated the sea in a place where it was so much narrower. The contradictions may be still further removed by the supposition, that Strabo considered himself as justified in describing a place as being on the Gulf, which was actually situated on the canal that united it with the Nile, and which, from being of the greatest consequence in the province, gave its name to it.

Were we, however, inclined to give every weight to the description of Strabo, his evidence would be set aside by the higher authority of Moses, who proves that Goshen was in the way to Canaan; and by the short account of Ptolemy, who declares that Heroopolis was on the confines of Arabia, and that the canal of Trajan ran through it, p. 120. The course of this canal has been traced by the French engineers, from longitude  $31^{\circ} 52'$  to  $32^{\circ} 20'$  running in nearly an east and west direction, in about  $30^{\circ} 32'$  north latitude.

It is therefore within this line only, that we can look for it; and I am inclined to admit the opinion of Mons. Ayme, as well founded, that the ruins he discovered at Aboukechied, indicate the spot where Heroopolis stood, and where, consequently, the children of Israel actually resided, extending themselves over a country that sustained their numerous flocks and herds, to the borders of that part of Egypt where grain was cultivated, but in which they would not be permitted to sojourn, in consequence of their destroying the sacred animals. I cannot, therefore, for a moment believe, that Heliopolis was within their bounds, or that they ever went either to the south or west of it; though it appears, indeed, from the account of the sacred historian, that they were near to this capital of Pharaoh; but Moses is spoken of as having gone out to his brethren, which would seem to imply that they were at some little distance.

Taking, therefore, any part of the country between Aboukechied and Heliopolis, as being the province of Ramesses, whence the children of Israel departed, how improbable does it appear that they should proceed into the low land of Egypt, to the very banks of the holy river, to round Mokattam, and enter the valley, which, beginning there, extends to the Red Sea; and this at a time when they were thrust out from the land of the Egyptians, who did not believe themselves safe, till they had got rid of them.

In Exod. xiii. 17. it is declared, that "God led them not through the way of the land of the Philis-

tines, although that was near;" verse 18. "but about through the way of the wilderness of the Red Sea." Now both these observations are perfectly true, if they set off from the vicinity of Heroopolis, which was actually on the way to Canaan; but would be false, if they began their journey from opposite Memphis, whence it would be much nearer to reach the Red Sea than the land of the Philistines.

By the supposition that the children of Israel resided nearer to the desert, we get rid of the difficulty of their having to march sixty miles in only three stages, which is the distance from the Nile to the Red Sea, and which seems almost impossible, encumbered as they were, with children, cattle, baggage, and kneading troughs, even supposing that their three marches were in a direct line east, which appears to have been by no means the case; for they were directed, after the second day's march, when they quitted Etham on the edge of the wilderness, "to turn," and encamp before Pihaheroth, between Migdol and the sea.

Confiding in the promises of Moses, confirmed as they were by the miracles which he had wrought, it is probable that the Israelites had prepared for their departure, and were all assembled at some one place, waiting impatiently for the result of his last interview with Pharaoh. The spot chosen must have been where they could either move toward Canaan, or the Red Sea; and it must have been at such a distance only from the desert, that they could, although encumbered, reach the confines of it in two marches, and the Red Sea in three.

If the Red Sea terminated then, as it does now, at Suez, it appears to me impossible to fix on any spot that unites these requisite points; but if it extended then over the marshes, surveyed and laid down by Mons. Ayme, the difficulty would be removed, and the vicinity of the modern Balbeis, on the banks of Trajan's canal, would accord with the description of the sacred historian, for it is in the direct road from Heliopolis to Canaan, and not above thirty-five miles from the sea.

As the great weight of my argument depends on the fact, that from the present appearance of the country, there is every reason to believe that the Red Sea did actually extend, in former times, twenty-five miles north of Suez, I think it may be right to observe, that the Savant, from whom I derived my information, is not a person who, being zealous for the cause of religion, might have falsified a little to get rid of a difficulty; but that, on the contrary, he feels it necessary to justify himself from the suspicion of believing in the miracles of Moses, in whose book he declares that the transactions are doubtful, and the philosophy absurd. We may surely admit the evidence of such a witness, when it tends to confirm the authenticity of religious history.

It is evident that Pharaoh could have no expectation of the children of Israel's return, when he had so frequently experienced their refusals to depart with-

out their cattle, and their children, and he must have been confirmed in this idea, by their carrying with them the bones of Joseph. But the terror of the last dreadful visitation probably hung over him, and prevented his pursuing them, while they continued their proper route, and seemed under the guidance of their Almighty Leader; but when they turned aside, and were actually entangled in the land, and shut in by the wilderness, he had reason to hope that he might again recover so valuable a body of slaves. This is the reason assigned by Scripture for his pursuit; and I cannot, therefore, agree with Mr. Bruce, that he was influenced by resentment at the Israelites carrying away the jewels. In fact, the idea is absurd, that he should feel tranquil while they were carrying off the spoils of the Egyptians to a country whence he could never hope to bring them back, and that his anger should be roused when they were once more, apparently, in his power.

The sufferings of Egypt, in consequence of the residence of the children of Israel among them, were only temporary; but there is good reason to suppose that the benefits were permanent. By the policy of Joseph, the whole of the land of Egypt became the property of the sovereign, and the people and their

children his slaves; an event which, however unpropitious it might be in any other country, was necessary there, where every harvest depended on the Nile, and where the equal distribution of its waters could alone produce a general cultivation. When the lands of Egypt were private property, would it be possible to induce individuals to sacrifice their possessions, that they might be turned into canals for the public benefit? or, when the canals were constructed, would it be possible to prevent the inhabitants of the upper provinces from drawing off more water than was requisite for their own use, and thereby injuring the cultivators lower down? But when the whole belonged to one man, the necessary canals would be constructed, the distribution of water would be guided by prudence, each district would receive its necessary proportion, and the collateral branches would then, as they are now, only be opened when the height of the river justified such a measure for the public benefit. It is evident that no canals were constructed before the time of Joseph, for Herodotus even attributes these mighty works to Sesostris, who did not reign till three hundred and ninety years afterward. Valencia's Travels, vol. iii. p. 354. years 1802—1806.

### VIEW OF THE DEAD SEA. FROM CHATEAUBRIAND'S TRAVELS.

WE proceeded for fifty minutes over a level plain, and at length arrived at the last range of hills that form the western border of the valley of the Jordan and the Dead Sea. The sun was near setting, we alighted to give a little rest to our horses, and I contemplated at leisure the lake, the valley and the river.

When we hear of a valley, we figure to ourselves a valley either cultivated or uncultivated: if the former, it is covered with crops of various kinds, vineyards, villages, and cattle; if the latter, it presents herbage and woods. It is watered by a river, this river has windings in its course; and the hills which bound this valley have themselves undulations which form a prospect agreeable to the eye.

Here nothing of the kind is to be found. Figure to yourself two long chains of mountains running in a parallel direction from north to south, without breaks and without undulations. The eastern chain, called the mountains of Arabia, is the highest; when seen at the distance of eight or ten leagues, you would take it to be a prodigious perpendicular wall perfectly resembling Jura in its form and azure colour. Not one summit, not the smallest peak can be distinguished; you merely perceive slight inflections here and there, as if the hand of the painter, who drew this horizontal line along the sky, had trembled in some places.

The western range belongs to the mountains of Judea. Less lofty and more unequal than the eastern chain, it differs from the other in its nature also: it

exhibits heaps of chalk and sand, whose form bears some resemblance to piles of arms, waving standards, or the tents of a camp seated on the border of a plain. On the Arabian side, on the contrary, nothing is to be seen but black perpendicular rocks, which throw their lengthened shadow over the waters of the Dead Sea. The smallest bird of heaven would not find among these rocks a blade of grass for its sustenance; every thing there announces the country of a reprobate people, and seems to breathe the horror and incest whence sprung Ammon and Moab.

The valley, bounded by these two chains of mountains, displays a soil resembling the bottom of a sea that has long retired from its bed, a beach covered with salt, dry mud, and moving sands, furrowed as it were by the waves. Here and there stunted shrubs with difficulty vegetate upon this inanimate tract; their leaves are covered with salt, which has nourished them, and their bark has a smoky smell and taste. Instead of villages you perceive the ruins of a few towers. Through the middle of this valley flows a discoloured river, which reluctantly creeps toward the pestilential lake by which it is engulfed. Its course amidst the sands can be distinguished only by the willows and the reeds that border it; and the Arab lies in ambush among these reeds to attack the traveller and to plunder the pilgrim.

Such is the scene famous for the benedictions and the curses of Heaven. This river is the Jordan; this lake is the Dead Sea; it appears brilliant, but the

guilty cities entombed in its bosom seem to have poisoned its waters. Its solitary abysses cannot afford nourishment to any living creature ;\* never did vessel cut its waves ;† its shores are without birds, without trees, without verdure ; and its waters excessively bitter, and so heavy, that the most impetuous winds can scarcely ruffle their surface.

When you travel in Judea, the heart is at first filled with profound disgust ; but when, passing from solitude to solitude, boundless space opens before you, this disgust wears off by degrees, and you feel a secret awe, which, so far from depressing the soul, imparts life, and elevates the genius. Extraordinary appearances every where proclaim a land teeming with miracles : the burning sun, the towering eagle, the barren fig-tree, all the poetry, all the pictures of Scripture are here. Every name commemorates a mystery ; every grot proclaims the future, every hill re-echoes the accents of a prophet. God himself has spoken in these regions : dried up rivers, riven rocks, half open sepulchres attest the prodigy ; the desert still appears mute with terror, and you would imagine, that it had never presumed to interrupt the silence since it heard the awful voice of the Eternal.

The celebrated lake which occupies the site of Sodom and Gomorrha, is called in Scripture, the Dead, or Salt Sea ; by the Greeks and Latins, Asphaltites ; Almotanah and Bahar Loth by the Arabs ; and Ula Deguisi, by the Turks. I cannot coincide in opinion with those who suppose the Dead Sea to be the crater of a volcano. I have seen Vesuvius, Solfatara, Monte Nuovo, in the lake of Fusino, the peak of the Azores, the Mamelif, opposite to Carthage, the extinguished volcanoes of Auvergne, and remarked in all of them the same characters, that is to say, mountains excavated in the form of a funnel, lava, and ashes, which exhibited incontestible proofs of the agency of fire. The Dead Sea, on the contrary, is a lake of great length, curved like a bow, placed between two ranges of mountains, which have no mutual coherence in form, no homogeneousness of soil. They do not meet at the two extremities of the lake, but continue, the one to bound the valley of Jordan, and to run northward as far as the lake of Tiberias ; the other to stretch away to the south till lost in the sands of Yemen. Bitumen, warm springs, and phosphoric stones are found, it is true, in the mountains of Arabia ; but I met with none of these in the opposite chain. But then, the presence of hot springs, sulphur, and asphaltos, is not sufficient to attest the anterior existence of a volcano. With respect to the ingulfed cities, I adhere to the account given in Scripture, without summoning physics to my aid. Besides,

\* I follow the general opinion ; though, as will be presently seen, it is, perhaps, unfounded.

† Strabo, Pliny, and Diodorus Siculus, speak of rafts on which the Arabs go to collect asphaltos. Diodorus describes these rafts which were composed of mats of interwoven reeds, Diod. lib. xix. Tacitus makes mention of a boat, but he is obviously mistaken.

if we adopt the idea of professor Michaelis, and the learned Busching, in his Memoir on the Dead Sea, physics may be admitted in the catastrophe of the guilty cities, without offence to religion. Sodom was built upon a mine of bitumen, as we know from the testimony of Moses and Josephus, who speak concerning wells of bitumen, in the valley of Siddim. Lightning kindled the combustible mass, and the cities sunk in the subterraneous conflagration. M. Malte Brun ingeniously suggests, that Sodom and Gomorrha themselves might have been built of bituminous stones, and thus have been set in flames by the fire of heaven.

Strabo speaks of thirteen towns swallowed up in the lake Asphaltites ; Stephen of Byzantium reckons eight ; Genesis places five in the vale of Siddim, Sodom, Gomorrha, Admah, Zeboim, and Bela, or Zoar, but it mentions only the two former as having been destroyed by the wrath of God. Deuteronomy mentions four, omitting Bela, and Ecclesiasticus speaks of five, without enumerating them.

From the remark of James Cerbus, that seven considerable streams fall into the Dead Sea, Reland concludes that it discharges its superfluous waters by subterraneous channels. Sandys, and some other travellers, have expressed the same opinion ; but it is now relinquished, in consequence of Dr. Halley's observations on vaporation ; observations admitted by Shaw, though he calculates that the Jordan daily discharges into the Dead Sea six millions and ninety thousand tons of water, exclusively of the Arnon, and seven other streams. Several travellers, and among others Troilo and d'Arvieux assert, that they remarked fragments of walls and palaces in the Dead Sea. This statement seems to be confirmed by Maundrell and father Nau. The ancients speak more positively on this subject : Josephus, who employs a poetic expression, says, that he perceived, on the banks of the lake, the shades of the overwhelmed cities. Strabo gives a circumference of sixty stadia to the ruins of Sodom, which are mentioned also by Tacitus. I know not whether they still exist ; but as the lake rises and falls at certain seasons, it is possible that it may alternately cover and expose the skeletons of the reprobate cities.

The other marvellous properties ascribed to the Dead Sea, have vanished upon more rigid investigation. It is now known that bodies sink or float upon it according to the proportion of their gravity to the gravity of the water of the lake. The pestilential vapours said to issue from its bosom are reduced to a strong smell of sea water, and puffs of smoke, which announce or follow the emersion of asphaltos, and fogs that are really unwholesome like all other fogs. Should the Turks ever give permission, and should it be found practicable to convey a vessel from Jaffa to the Dead Sea, some curious discoveries would certainly be made in this lake. The ancients were much better acquainted with it than we, as may be seen by Aristotle, Strabo,

Diodorus Siculus, Pliny, Tacitus, Solinus, Josephus, Galen, Dioscorides, and Stephen of Byzantium. Our old maps also trace the figure of this lake in a much more satisfactory manner than the modern ones. No person has yet made the tour of it, except Daniel, abbot of St. Saba. Nau has preserved in his travels the narrative of that recluse. From his account we learn, that "the Dead Sea, at its extremity, is separated as it were into two parts, and that there is a way by which you may walk across it, being only mid leg deep, at least in summer; that there the land rises and bounds another small lake of a circular or rather oval figure, surrounded with plains and mountains of salt; and that the neighbouring country is peopled by innumerable Arabs." Nyembourg gives nearly the same statement; and of these documents the abbé Mariti and Volney have availed themselves. Whenever M. Seetzen publishes his travels we shall probably possess more complete information on the subject.

There is scarcely any reader but what has heard of the famous tree of Sodom, a tree said to produce an apple pleasing to the eye, but bitter to the taste, and full of ashes. Tacitus in the fifth book of his History, and Josephus in his Jewish war, are, I believe, the two first authors that made mention of the singular fruits of the Dead Sea. Foulcher de Chartres, who travelled in Palestine about the year 1100, saw the deceitful apple, and compared it to the pleasures of the world. Since that period, some writers, as Ceverius de Vera, Baumgarten, de la Valle, Troilo, and certain missionaries, confirm Foulcher's statement; others, as Reland, father Neret, and Maundrell, are inclined to believe that this fruit is but a poetic image of our false joys; while others again, as Pococke and Shaw, absolutely question its existence.

Amman seemed to remove the difficulty. He gave a description of the tree, which, according to him, resembles the hawthorn. "The fruit," says he, "is a small apple, of a beautiful colour."

Hasselquist, the botanist, followed, and he tells a totally different story. The apple of Sodom, as we are informed by him, is not the fruit either of a tree

or of a shrub, but the production of the *solanum melongena* of Linnæus. "It is found in great abundance," says he, "round Jericho, in the vallies near the Jordan, and in the neighbourhood of the Dead Sea. It is true that these apples are sometimes full of dust; but this appears only when the fruit is attacked by an insect, *tenthredo*, which converts the whole of the inside into dust, leaving nothing but the rind entire, without causing it to lose any of its colour."

Who would not imagine, after this, that the question had been set completely at rest, by the authority of Hasselquist, and the still greater authority of Linnæus, in his *Flora Palæstina*? No such thing. M. Seetzen, also a man of science and the most modern of all travellers, since he is still in Arabia, does not agree with Hasselquist in regard to the *solanum Sodomæum*. "I saw," says he, "during my stay at Karrack, in the house of the Greek clergyman of that town, a species of cotton resembling silk. This cotton, as he told me, grows in the plain of El Gor, near the southern extremity of the Dead Sea, on a tree like a fig-tree, called Abescha-ez; it is found in a fruit resembling the pomegranate. It struck me, that this fruit which has no pulp or flesh in the inside, and is unknown in the rest of Palestine, might be the celebrated apple of Sodom."

Here I am thrown into an awkward dilemma; for I too have the vanity to imagine that I have discovered the long sought fruit. The shrub which bears it grows two or three leagues from the mouth of the Jordan; it is thorny, and has small taper leaves. It bears a considerable resemblance to the shrub described by Amman; and its fruit is exactly like the little Egyptian lemon, both in size and colour. Before it is ripe, it is filled with a corrosive and saline juice; when dried it yields a blackish seed, which may be compared to ashes, and which in taste resembles bitter pepper. I gathered half a dozen of these fruits; I still possess four of them, dry, and in good preservation; they may, perhaps, be deserving of the attention of naturalists.

## BETHLEHEM.

BETHLEHEM received its name, which signifies the *House of Bread*, from Abraham; and was surnamed Ephrata, the fruitful, after Caleb's wife, to distinguish it from another Bethlehem, in the tribe of Zebulun. It belonged to the tribe of Judah, and also went by the name of the city of David, that monarch having there been born, and tended sheep in his childhood. Abijah, the seventh judge of Israel, Elimelech, Obed, Jesse, and Boaz were, like David, natives of Bethlehem, and here must be placed the scene of the admirable eclogue of Ruth. St. Matthias, the apostle, also received life in the same town where the Messiah came into the world.

The first Christians built an oratory over the manger of our Saviour. Adrian ordered it to be demolished, and a statue of Adonis erected in its stead. St. Helena destroyed the idol, and built a church on the same spot. The original edifice is now blended with the various additions made by the Christian princes. St. Jerom, as every reader knows, retired to the solitude of Bethlehem. Conquered by the Crusaders, Bethlehem returned with Jerusalem under the yoke of the Infidels; but it has always been the object of the veneration of the pilgrims. Pious monks, devoting themselves to perpetual martyrdom, have been its guardians for seven centuries. With respect to



modern Bethlehem, its soil, productions, and inhabitants, the reader is referred to the work of Volney. I have not, however, remarked in the vale of Bethlehem the fertility which is ascribed to it : under the Turkish government, to be sure, the most productive soil will in a few years be transformed into a desert.

At four in the morning of the 5th of October I commenced my survey of the monuments of Bethlehem. Though these structures have frequently been described, yet the subject is in itself so interesting that I cannot forbear entering into some particulars.

The convent of Bethlehem is connected with the church by a court enclosed with lofty walls. We crossed this court, and were admitted by a small side door into the church. The edifice is certainly of high antiquity, and though often destroyed and as often repaired, it still retains marks of its Grecian origin. It is built in the form of a cross. The long nave, or if you please, the foot of the cross, is adorned with forty-eight columns of the Corinthian order, in four rows. These columns are two feet six inches in diameter at the base, and eighteen feet high, including the base and capital. As the roof of this nave is wanting, the columns support nothing but a frieze of wood, which occupies the place of the architrave and of the whole entablature. Open timber work rests upon the walls, and rises into the form of a dome, to support the roof that no longer exists, or that perhaps was never finished. The wood work is said to be of cedar, but this is a mistake. The windows are large, and were formerly adorned with mosaic paintings, and passages from the Bible in Greek and Latin characters, the traces of which are yet visible. Most of these inscriptions are given by Quaresmius. The abbé Miriti notices, with some acrimony, a mistake of that learned friar in one of the dates : a person of the greatest abilities is liable to error, but he who blazons it without delicacy or politeness, affords a much stronger proof of his vanity than of his knowledge.

The remains of the mosaics to be seen here and there, and some paintings on wood, are interesting to the history of the arts ; they in general exhibit figures in full face, upright, stiff, without motion, and without shadows : but their effect is majestic, and their character dignified and austere.

The Christian sect of the Arminians is in possession of the nave which I have just described. This nave is separated from the three other branches of the cross by a wall, so that the unity of the edifice is destroyed. When you have passed this wall, you find yourself opposite to the sanctuary, or the choir, which occupies the top of the cross. This choir is raised two steps above the nave. Here is seen an altar dedicated to the wise men of the East. On the pavement at the foot of this altar, you observe a marble star, which corresponds, as tradition asserts, with the point of the heavens where the miraculous star

that conducted the three kings became stationary. So much is certain, that the spot where the Saviour of the world was born, is exactly underneath this marble star in the subterraneous church of the manger, of which I shall presently have occasion to speak. The Greeks occupy the choir of the Magi, as well as the two other naves formed by the transom of the cross. These last are empty, and without altars.

Two spiral staircases, each composed of fifteen steps, open on the sides of the outer church, and conduct to the subterraneous church situated beneath the choir. This is the ever-to-be revered place of the nativity of our Saviour. Before I entered it, the superior put a taper into my hand, and repeated a brief exhortation. This sacred crypt is irregular, because it occupies the irregular site of the stable and the manger. It is thirty-seven feet six inches long, eleven feet three inches broad, and nine feet in height. It is hewn out of the rock ; the sides of the rock are faced with beautiful marble, and the floor is of the same material. These embellishments are ascribed to St. Helena. The church receives no light from without, and is illumined with thirty-two lamps sent by different princes of Christendom. At the further extremity of this crypt, on the east side, is the spot where the Virgin brought forth the Redeemer of mankind. This spot is marked by a white marble, incrust-ed with jasper, and surrounded by a circle of silver, having rays resembling those with which the sun is represented. Around it are inscribed these words :

HIC DE VIRGINE MARIA

JESUS CHRISTUS NATUS EST.

A marble table, which serves for an altar, rests against the side of the rock, and stands over the place where the Messiah came into the world. This altar is lighted by three lamps, the handsomest of which was given by Louis XIII.

At the distance of seven paces toward the south, after you have passed the foot of one of the staircases leading to the upper church, you find the manger. You go down to it by two steps, for it is not upon a level with the rest of the crypt. It is a low recess hewn out of the rock. A block of white marble, raised about a foot above the floor, and hollowed in the form of a manger, indicates the very spot where the Sovereign of Heaven was laid upon straw.

Two paces further, opposite to the manger, stands an altar, which occupies the place where Mary sat when she presented the Child of Sorrows to the adoration of the Magi.

Nothing can be more pleasing, or better calculated to excite sentiments of devotion, than this subterraneous church. It is adorned with pictures of the Italian and Spanish schools. These pictures represent the mysteries of the place, the Virgin and Child, after Raphael, the Annunciation, the Adoration of the

Wise Men, the coming of the Shepherds, and all those miracles of mingled grandeur and innocence. The usual ornaments of the manger are of blue satin embroidered with silver. Incense is continually smoking before the cradle of the Saviour. I have heard an organ, touched by no ordinary hand, play during mass, the sweetest and most tender tunes of the best Italian composers. These concerts charm the Christian Arab, who, leaving his camels to feed, repairs, like the shepherds of old, to Bethlehem, to adore the King of Kings in his manger. I have seen this inhabitant of the desert communicate at the altar of the Magi, with a fervour, a piety, a devotion unknown among the Christians of the west. "No place in the world," says father Neret, "excites more profound devotion. The continual arrival of caravans from all the nations of Christendom; the public prayers; the prostrations; nay, even the richness of the presents sent hither by the Christian princes, altogether produce feelings in the soul which it is much easier to conceive than to describe."

It may be added, that the effect of all this is heightened by an extraordinary contrast; for, on quitting the crypt, where you have met with the riches, the arts, the religion of civilized nations, you find yourself in a profound solitude, amidst wretched Arab huts, among half naked savages and faithless Mussulmen. This place is, nevertheless, the same where so many miracles were displayed; but this sacred land dares no longer express its joy, and locks within its bosom the recollections of its glory.

From the grotto of the Nativity we went to the subterraneous chapel, where tradition places the sepulchre of the Innocents: "Herod sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under. Then was fulfilled that which was spoken by Jeremy the prophet, saying: in Rama was there a voice heard," &c.

The chapel of the Innocents conducted us to the grotto of St. Jerom. Here you find the sepulchre of this father of the church, that of Eusebius, and the tombs of St. Paula, and St. Eustochium.

In this grotto St. Jerom spent the greater part of his life. From this retirement he beheld the fall of the Roman empire, and here he received those fugitive patricians, who, after they had possessed the palaces of the earth, deemed themselves happy to share

the cell of a cenobite. The peace of the saint, and the troubles of the world produce a wonderful effect in the letters of the learned commentator on the Scriptures.

St. Paula and St. Eustochium were two illustrious Roman ladies of the family of the Scipios and of the Gracchi. They relinquished the delights of Rome, to live and die at Bethlehem in the practice of the monastic virtues. Their epitaph, written by Jerom, is not a very good one, and is so well known, that I shall not insert it here.

In the oratory of St. Jerom is a picture in which the head of that saint exhibits much the same air that has been given to it by the pencil of Caracci and Domenichino. Another painting contains the figures of Paula and Eustochium. These descendants of Scipio are represented reposing in death in the same coffin. It was an affecting idea of the painter to make the two saints the perfect image of each other. The daughter is to be distinguished from the mother only by her youth and her white veil; the one has been longer, the other more expeditious in performing the voyage of life; and both have reached the port at the same moment.

Among the numerous pictures which are to be seen at the sacred stations, and which no traveller has described,\* I imagined that I sometimes discovered the mystic touch and inspired tone of Murillos; it would be a singular circumstance if the manger or the tomb of our Saviour should be found to possess some unknown masterpiece of any of the great painters.

We returned to our convent, and I surveyed the country from the top of a terrace. Bethlehem is built on a hill which overlooks a long valley, running from east to west. The southern hill is covered with olive-trees, thinly scattered over a reddish soil bestrewed with stones; that on the north side has fig-trees on the same kind of soil. Here and there you perceive some ruins, among others, the remains of a tower called the tower of St. Paula. I went back into the monastery, which owes part of its wealth to Baldwin, king of Jerusalem and successor to Godfrey of Bouillon: it is an absolute fortress, and its walls are so thick that it would be capable of sustaining a siege against the Turks.

\* Villamont was struck with the beauty of a St. Jerom.

## CHURCH OF THE HOLY SEPULCHRE.

I REPAIRED to the church which encloses the tomb of Jesus Christ. All preceding travellers have described this church, the most venerable in the world, whether we think as philosophers, or as Christians. Here I am reduced to an absolute dilemma. Shall I give an accurate delineation of the sacred scenes?

If so, I can but repeat what has been said before: never was subject less known to modern readers, and never was subject more completely exhausted. Shall I omit the description of those places? In this case should I not leave out the most important part of my travels, and exclude what constitutes their object

and their end? after long hesitation, I determined to describe the principal stations of Jerusalem from the following considerations:

1st, Nobody now reads the ancient pilgrimages to Jerusalem; and what is very old will probably appear quite new to the majority of readers.

2dly, The church of the Holy Sepulchre no longer exists; it was totally destroyed by fire since my return from Judea. I am, I may say, the last traveller by whom it was visited, and for the same reason, I shall be its last historian.

But as I have not the presumption to suppose that I can excel the very able descriptions which have already been given, I shall avail myself of the works of my predecessors, taking care, however, to elucidate them by my own observations.

Among these works, I should have chosen in preference those of Protestant travellers, as more consonant with the spirit of the age: we are apt at the present day to reject what springs, in our opinion, from too religious a source. Unfortunately, I found nothing satisfactory on the subject of the Holy Sepulchre in Pococke, Shaw, Maundrell, Hasselquist and some others. The scholars and travellers who have written in Latin concerning the antiquities of Jerusalem, as Adamannus, Bede, Brocard, Willibald, Breydenbach, Sanuto, Ludolph, Reland,\* Adrichomius, Quaresmius, Baumgarten, Furer, Bochart, Arias Montanus, Reuwich, Hesse, and Cotovic,† would impose the necessity of making translations which, after all, would furnish the reader with no new information.‡ I have therefore adhered to the French travellers,§ and among these I have preferred the description of the Holy Sepulchre by Deshayes, for the following reasons:

Belon, 1550, of high celebrity as a naturalist, says scarcely a word concerning the Holy Sepulchre; his style is, moreover, too antiquated. Other authors, either of still older date, or contemporary with him, as Cachemois, 1490, Regnault, 1522, Salignac, 1522, le Huen, 1525, Gassot, 1536, Renaud, 1548, Postel, 1553, Giraudet, 1575, likewise employ a language too different from that of the present day.||

Villamont, 1588, overloads his work with minutiae, and he has neither order nor judgment. Father Boucher, 1610, is so piously extravagant, that it is impossible to quote him. Benard writes with great sobriety; though no more than twenty years of age

at the period when he travelled; but he is diffuse, insipid and obscure. Father Pacifico, 1622, is vulgar, and his narrative is too concise. Monconys, 1647, pays attention to nothing but medical recipes. Doubdan, 1651, is clear and learned, and well worthy of being consulted; but prolix, and apt to lay too much stress on trivial objects. Roger, the friar, 1653, who was for five years attached to the service of the holy places, possessed erudition and judgment, and writes in a lively, animated style; his description of the Holy Sepulchre is too long, and on this account I have excluded it. Thevenot, 1656, one of the most celebrated French travellers, has given an excellent account of the church of the Holy Sepulchre, and I would advise the reader to consult his work: but he implicitly follows Deshayes. Father Nau, a Jesuit, 1674, added to a knowledge of the Oriental languages, the advantage of visiting Jerusalem with the marquis de Nointel, our ambassador at Constantinople, and the same gentleman to whom we are indebted for the first drawings of Athens: but it is a pity that the learned Jesuit is so insufferably prolix. Father Neret's letter in the *Lettres Edifiantes* is excellent in every respect, but omits too many things. The same may be said of Du Loiret de la Roque, 1688. As to travellers of very recent date, such as Muller, Vanzow, Korte, Bescheider, Mariti, Volney, Niebuhr, and Brown, they are almost totally silent respecting the holy places.

The narrative of Deshayes, 1621, who was sent to Palestine by Louis XIII. appears therefore to me the fittest to be followed.

1st, Because the Turks themselves were solicitous to show this ambassador whatever was curious at Jerusalem, and he might even have obtained admission, had he pleased, into the mosque of the temple.

2dly, Because he is so clear and so precise, in the style, now somewhat antiquated, of his secretary, that Paul Lucas has according to his usual custom, copied him, verbatim, without acknowledging the plagiarism.

3dly, Because d'Anville, and this indeed is the primary reason, has taken Deshayes's map for the subject of a dissertation, which is, perhaps, the masterpiece of that celebrated geographer.\* Deshayes will, therefore, furnish us with the description of the church of the Holy Sepulchre, to which I shall subjoin my observations.

The Holy Sepulchre, and most of the sacred places are attended by Franciscan friars, who are sent thither every three years; and though they are of all nations, yet they all pass for French or Venetians, and they could not maintain their ground were they not under the king's protection. About sixty years ago, they had a habitation without the city on mount Sion, on the spot where our Saviour instituted the Lord's Supper with his disciples; but their church having been converted into a mosque, they have since resided

\* His work, *Palæstina ex Monumentis veteribus illustrata*, is a miracle of erudition.

† His description of the Holy Sepulchre is so circumstantial, as to give the whole of the hymns sung by the pilgrims at every station.

‡ There is also a description of Jerusalem in the Armenian language, and another in modern Greek; the latter I have seen. The more ancient descriptions, as those of Sanuto, Ludolph, Brocard, Breydenbach, Willibald, Adamannus, or rather Arculf, and the venerable Bede, are curious, because they afford the means of judging what changes have since taken place in the church of the Holy Sepulchre; but in reference to the modern edifice, they are wholly useless.

§ De Vera, in Spanish, is very concise, and yet extremely perspicuous. Zuallardo, who wrote in Italian, is vague and confused. Pietro de la Valle charms by the peculiar elegance of his style, and his singular adventures; but he is no authority.

|| Some of these authors wrote in Latin; but there are old French versions of their works.

\* This dissertation, which is very scarce, is printed in the following pages.

in the city on mount Gihon, upon which stands their convent, called St. Saviour's. Here dwells their superior, with the members of the family, which supplies with monks all the places in the Holy Land that stand in need of them.

"From this convent to the church of St. Sepulchre is but two hundred paces distant. It comprehends the Holy Sepulchre, mount Calvary and several other sacred places. It was partly built by direction of St. Helena, to cover the Holy Sepulchre; but the Christian princes of succeeding ages caused it to be enlarged so as to include mount Calvary, which is only fifty paces from the Sepulchre.

"In ancient times, mount Calvary, as I have already observed, was without the city; it was the place where criminals, sentenced to suffer death, were executed; and that all the people might attend on these occasions, there was a large vacant space between the eminence and the wall of the city. The rest of the hill was surrounded with gardens, one of which belonged to Joseph of Arimathea, who was, in secret, a disciple of Jesus Christ; here he had constructed a sepulchre for himself, and in this the body of our Lord was deposited. The Jews were not accustomed to bury their dead in the manner that we do. Each according to his ability, had a kind of little closet excavated in some rock, where the body was laid at length upon a table, also cut out of the rock, and this receptacle was closed by a stone placed before the entrance, which was generally no more than four feet in height.

"The church of the Holy Sepulchre is very irregular, owing to the nature and situation of the places which it was designed to comprehend. It is nearly in the form of a cross, being one hundred and twenty paces in length, exclusive of the descent to the discovery of the Holy Cross, and seventy in breadth. It has three domes, of which that covering the Holy Sepulchre serves for the nave of the church. It is thirty feet in diameter, and is covered at top like the Rotunda at Rome. There is no cupola, it is true; the roof being supported only by large rafters, brought from mount Lebanon. This church had formerly three entrances, but now there is but one door, the keys of which are cautiously kept by the Turks, lest the pilgrims should gain admittance without paying the nine sequins, or thirty-six livres demanded for this indulgence; I allude to those from Christendom; for the Christian subjects of the grand seignior pay no more than half that sum. This door is always shut; and there is only a small window, crossed with an iron bar, through which the people without hand provisions to those within, who are of eight different nations.

"The first is that of the Latins or Romans, which is represented by the Franciscan friars. They are the keepers of the Holy Sepulchre, the place on mount Calvary, where our Lord was nailed to the cross, the

spot where the sacred cross was discovered, the stone of unction, and the chapel where our Lord appeared to the Blessed Virgin after his resurrection.

"The second nation is that of the Greeks, who have the choir of the church, where they officiate: in the midst of it is a small circle of marble; the centre of which they look upon as the middle of the globe.

"The third is the nation of the Abyssinians, to whom belongs the chapel containing the pillar of *Impropere*.

"The fourth nation is that of the Copts, who are Egyptian Christians: these have a small oratory near the Holy Sepulchre.

"The fifth nation is the Armenian. They have the chapel of St. Helena, and that where the soldiers cast lots for, and divided the apparel of our Lord.

"The sixth nation is that of the Nestorians or Jacobites, who are natives of Chaldea and of Syria. These have a small chapel near the spot where our Lord appeared to Mary Magdalene, in the form of a gardener, and which is, on that account, denominated Magdalene's Chapel.

"The seventh is the nation of the Georgians, who inhabit the country between the Euxine and the Caspian Sea. They keep the place on mount Calvary where the cross was prepared, and the prison in which our Lord was confined till the hole was made to set it up in.

"The eighth nation is that of the Maronites, who inhabit mount Lebanon. Like us, they acknowledge the supremacy of the pope.

"Exclusively of these places, which all who are within are at liberty to visit, each nation has a particular spot allotted to it in the aisles and corners of this church, where its members assemble and perform their devotions, according to their respective rituals: for the priests and religious who enter this place, are usually two months before they leave it, that is, till others are sent from the convent in the city to attend in their stead. It would be scarcely possible to remain there long without being ill, because the place has very little air, and the vaults and walls produce a coldness that is extremely unwholesome; nevertheless, we there found a worthy hermit who has assumed the habit of St. Francis, and lived twenty years in the place without ever leaving it. There is, moreover, such abundant employment to keep two hundred lamps burning, and to sweep and cleanse all the holy places, that no more than four hours a night can be allowed for sleep.

"On entering the church, you come to the stone of unction on which the body of our Lord was anointed with myrrh and aloes, before it was laid in the sepulchre. Some say that it is of the same rock as mount Calvary; and others assert that it was brought to this place by Joseph and Nicodemus, secret disciples of Jesus Christ, who performed this pious

office, and that it is of a greenish colour. Be this as it may, on account of the indiscretion of certain pilgrims, who broke off pieces, it was found necessary to cover it with white marble, and to surround it with an iron railing, lest people should walk over it. This stone is eight feet, wanting three inches, in length, and two feet, wanting one inch, in breadth; and above it, eight lamps are kept continually burning.

"The Holy Sepulchre is thirty paces from this stone, exactly in the centre of the great dome, of which I have already spoken: it resembles a small closet, hewn out of the solid rock. The entrance, which faces the east, is only four feet high, and two feet and a quarter broad, so that you are obliged to stoop very much to go in. The interior of the sepulchre is nearly square. It is six feet, wanting an inch, in length, and six feet wanting two inches in breadth, and from the floor to the roof eight feet one inch. There is a solid block of the same stone, which was left in excavating the other part. This is two feet four inches and a half high, and occupies half of the sepulchre; for it is six feet, wanting one inch, in length, and two feet and five sixths wide. On this table the body of our Lord was laid, with the head toward the west, and the feet to the east: but on account of the superstitious devotion of the Orientals, who imagine that if they leave their hair upon this stone, God will never forsake them, and also because the pilgrims broke off pieces, it has received a covering of white marble, on which mass is now celebrated. Forty-four lamps are constantly burning in this sacred place, and three holes have been made in the roof for the emission of the smoke. The exterior of the sepulchre is also faced with slabs of marble, and adorned with several columns, having a dome above.

"At the entrance of the sepulchre there is a stone about a foot and a half square, and a foot thick, which is of the same rock, and served to support the large stone which closed the access to the sepulchre. Upon this stone was seated the angel when he spoke to the two Marias; and as well on account of this mystery, as to prevent the sepulchre from being entered, the first Christians erected before it a little chapel, which is called the Angel's Chapel.

"Twelve paces from the Holy Sepulchre, turning toward the north, you come to a large block of gray marble, about four feet in diameter, placed there to mark the spot where our Lord appeared to Mary Magdalene in the form of a gardener.

"Further on is the chapel of the apparition, where, as tradition asserts, our Lord first appeared to the Virgin Mary after his resurrection. This is the place where the Franciscans perform their devotions, and to which they retire; and hence they pass into chambers with which there is no other communication.

"Continuing your progress round the church, you

find a small vaulted chapel, seven feet long and six wide, otherwise denominated the prison of our Lord, because he was here confined while the hole was made for erecting the cross. This chapel is opposite to mount Calvary, so that these two places form what may be termed the transept of the church, the hill being to the south, and the chapel to the north.

"Very near this is another chapel, five paces long and three broad, standing on the very spot where our Lord was stripped by the soldiers before he was nailed to the cross, and where they cast lots for his apparel, and divided it among them.

"Leaving this chapel, you find on the left a great staircase, which pierces the wall of the church, and descends into a kind of cellar dug out of the rock. Having gone down thirty steps, you come to a chapel on the left hand, which is commonly called the chapel of St. Helena, because she prayed there while she caused search to be made for the sacred cross. You descend eleven more steps to the place where it was discovered, together with the nails, the crown of thorns, and the head of the spear, after lying buried in this place upward of three hundred years.

"Near the top of this staircase, turning toward mount Calvary, is a chapel, four paces long and two and a half broad, under the altar of which is a pillar of gray marble spotted with black, two feet in height, and one in diameter. It is called the pillar of *Impropere*, because our Lord was there forced to sit down, in order to be crowned with thorns.

"Ten paces from this chapel, you come to a very narrow staircase, the steps of which are of wood at the beginning, and of stone at the end. There are twenty in all, by which you ascend to mount Calvary. This spot, once so ignominious, having been sanctified by the blood of our Lord, was an object of the particular attention of the first Christians. Having removed every impurity, and all the earth which was upon it, they surrounded it with walls, so that it is now like a lofty chapel enclosed within this spacious church. It is lined in the interior with marble, and divided by a row of arches into two parts. That toward the north is the spot where our Lord was nailed to the cross. Here thirty-two lamps are kept continually burning: they are attended by the Franciscans, who daily perform mass in this sacred place.

"In the other part which is to the south, the holy cross was erected. You still see the hole dug in the rock, to the depth of about a foot and a half, besides the earth that was above it. Near this is the place where stood the crosses of the two thieves. That of the penitent thief was to the north, and the other to the south; so that the first was on the right hand of our Saviour, who had his face turned toward the west, and his back to Jerusalem, which lay to the east. Fifty lamps are kept constantly burning in honour of this holy spot.

"Below this chapel are the tombs of Godfrey de Bouillon and his brother Baldwin, on which you read these inscriptions :

*Hic jacet inelytus dux Godefridus de  
Bulion, qui totam istam terram ac-  
quisivit cultui Christiano, ejus anima  
Regnet cum Christo. Amen.*

*Rex Balduinus, Judas alter Machabeus  
Spes patriæ, vigor ecclesiæ, virtus utriusque,  
Quem formidabant, cui dona tributa ferebant  
Cædar et Ægyptus, dani ac homicida Damascus.  
Proh dolor ! in modico clauditur hoc tumulo.*

Besides these tombs, four others are to be seen, half demolished. On one of them may still be read, but not without great difficulty, an epitaph given by Cotovic.

"Mount Calvary is the last station of the church of the Holy Sepulchre ; for, twenty paces from it, you again come to the stone of unction, which is just at the entrance of the church."

Deshayes having thus described in order the stations of all these venerable places, I have now nothing to do but to exhibit to the reader a general view of the whole together.

It is obvious, in the first place, that the church of the Holy Sepulchre is composed of three churches : that of the Holy Sepulchre, properly so called ; that of Calvary ; and the church of the discovery of the Holy Cross.

The first is built in the valley at the foot of Calvary, on the spot where it is known that the body of Christ was deposited. This church is in the form of a cross, the chapel of the Holy Sepulchre constituting in fact the nave of the edifice. It is circular, like the Pantheon at Rome, and is lighted only by a dome, beneath which is the sepulchre. Sixteen marble columns adorn the circumference of this rotunda : they are connected by seventeen arches, and support an upper gallery, likewise composed of sixteen columns and seventeen arches, of smaller dimensions than those of the lower range. Niches corresponding with the arches appear above the frieze of the second gallery, and the dome springs from the arch of these niches. The latter were formerly decorated with mosaics, representing the twelve apostles, St. Helena, the emperor Constantine, and three other portraits unknown.

The choir of the church of the Holy Sepulchre is to the east of the nave of the tomb : it is double, as in the ancient cathedrals ; that is to say, it has first a place with stalls for the priests, and beyond that a sanctuary raised two steps above it. Round this double sanctuary run the aisles of the choir, and in these aisles are situated the chapels described by Deshayes.

It is likewise in the aisle on the right, behind the choir, that we find the two flights of steps leading, the

one to the church of Calvary, the other to the church of the discovery of the Holy Cross. The first ascends to the top of Calvary, the second conducts you down underneath it : for the cross was erected on the summit of Golgotha, and found again under that hill. To sum up then what we have already said, the church of the Holy Sepulchre is built at the foot of Calvary ; its eastern part adjoins that eminence, beneath and upon which have been constructed two other churches, connected by walls and vaulted staircases with the principal edifice.

The architecture of the church is evidently of the age of Constantine : the Corinthian order prevails throughout. The columns are either too heavy or too slender, and their diameter is almost always disproportionate to their height. Some double columns which support the frieze of the choir are, however, in a very good style. The church being lofty and spacious, the profile of the cornices displays a considerable degree of grandeur ; but as the arches which separate the choir from the nave were stoppelled up about sixty years ago, the horizontal line is broken, and you no longer enjoy a view of the whole of the vaulted roof.

The church has no vestibule, nor any other entrance than two side doors, only one of which is ever opened. Thus this structure appears to have never had any exterior decorations. It is besides concealed by shabby buildings, and by the Greek convents erected close to its walls.

The small structure of marble which covers the Holy Sepulchre is in the figure of a canopy, adorned with semi-gothic arches ; it rises with elegance under the dome, by which it receives light, but it is spoiled by a massive chapel which the Armenians have obtained permission to erect at one end of it. The interior of this canopy presents to the view a very plain tomb of white marble, which adjoins on one side to the wall of the monument, and serves the Catholic religious for an altar. This is the tomb of Jesus Christ.

The origin of the church of the Holy Sepulchre is of high antiquity. The author of the *Epitome of the Holy Wars*, *Epitome Bellorum sacrorum*, asserts, that forty-six years after the destruction of Jerusalem by Vespasian and Titus, the Christians obtained permission of Adrian to build, or rather to rebuild, a church over the tomb of their God, and to enclose in the new city the other places venerated by the Christians. This church, he adds, was enlarged and repaired by Helena, the mother of Constantine. Quaresmius contests this opinion, "because," says he, "the believers were not allowed till the reign of Constantine to erect such churches." This learned monk forgets that anterior to the persecution by Dioclesian, the Christians possessed numerous churches, and publicly celebrated the mysteries of their religion. Lactantius and Eusebius boast of the opulence and prosperity of the believers at this period.

Other writers worthy of credit, Sozomenes, in the second book of his History; St. Jerom, in his letters to Paulina and Rufinus; Severus, in his second book; Nicephorus, in his eighteenth; and Eusebius, in the life of Constantine, informs us that the pagans surrounded the sacred places with a wall; that they erected a statue of Jupiter on the tomb of Jesus Christ, and another of Venus on mount Calvary; and that they consecrated a grove to Adonis on the spot where our Saviour was born. These testimonies not only demonstrate the antiquity of the true worship at Jerusalem, by this very profanation of the sacred places, but prove that the Christians had sanctuaries on those spots.

Be this as it may, the foundation of the church of the Holy Sepulchre dates at least as far back as the time of Constantine. A letter of that prince is yet extant, in which he commands Macarius, bishop of Jerusalem, to erect a church on the place where the great mystery of salvation was accomplished. This letter Eusebius has preserved. The bishop of Cæsarea then describes the new church, the dedication of which occupied eight days. If the account of Eusebius required confirmation from other testimonies, we might adduce those of Cyril, bishop of Jerusalem, Catech. 1, 10, 13. of Theodoret, and even of the Itinerary from Bourdeaux to Jerusalem, in 333, which says: *Ibidem, jussu Constantini imperatoris, basilica facta est miræ pulchritudinis.*

This church was ravaged by Cosroes II. king of Persia, about three hundred years after its erection by Constantine. Heraclius recovered the genuine cross; and Modestus, bishop of Jerusalem, rebuilt the church of the Holy Sepulchre. Some time afterward, the calif Omar made himself master of Jerusalem, but he allowed the Christians the free exercise of their religion. About the year 1009, Hequem, or Hakem, who then reigned in Egypt, spread desolation around the tomb of Christ. Some will have it, that this prince's mother, who was a Christian, caused the church to be again rebuilt; while others assert, that the son of the Egyptian calif, at the solicitation of the emperor Argyropilus, permitted the believers to enclose the sacred places with a new structure. But as the Christians of Jerusalem possessed, in Hakem's time, neither the resources nor the skill requisite for the erection of the edifice which now covers Calvary;\* as notwithstanding a very suspicious passage of William of Tyre, we find no indication that the Crusaders ever built any church for the Holy Sepulchre at Jerusalem; it is probable that the church founded by Constantine has always subsisted in its present form, at least as far as regards the walls

It is said that Mary, wife of Hakem; and mother of his successor, defrayed the expense of it, and that in this pious undertaking she was assisted by Constantine Monomachus.

of the structure. The mere inspection of the architecture of this building would suffice to demonstrate the truth of what I advance.

The crusaders having gained possession of Jerusalem the 15th of July 1099, wrested the tomb of Christ from the hands of the Infidels. It remained eighty-eight years in the power of the successors of Godfrey of Bouillon. When Jerusalem again fell under the Mahometan yoke, the Syrians ransomed the church of the Holy Sepulchre with a considerable sum of money, and monks repaired to defend with their prayers a spot entrusted in vain to the arms of kings. Thus, amid a thousand revolutions, the piety of the early Christians preserved a church of which the present age was destined to witness the destruction.

The ancient travellers were extremely fortunate: they were not obliged to enter into all these critical disquisitions; in the first place, because they found in their readers that religion which never contends against truth; and secondly, because every mind was convinced that the only way of seeing a country as it is, must be to see it with all its traditions and recollections. It is in fact with the Bible in his hand that a traveller ought to visit the Holy Land. If we are determined to carry with us a spirit of cavil and contradiction, Judea is not worth our going so far to examine it. What should we say to a man who, in traversing Greece and Italy, should think of nothing but contradicting Homer and Virgil? Such, however, is the course adopted by modern travellers; evidently the effect of our vanity, which would excite a high idea of our own abilities, and at the same time fill us with disdain for those of other people.

Christian readers will perhaps inquire, what were my feelings on entering this awful place. I really cannot tell. So many reflections rushed at once upon my mind, that I was unable to dwell upon any particular idea. I continued near a half an hour upon my knees in the little chamber of the Holy Sepulchre, with my eyes rivetted on the stone, from which I had not the power to turn them. One of the two religious who accompanied me remained prostrate on the marble by my side, while the other, with the Testament in his hand, read to me by the light of the lamps the passages relating to the sacred tombs. Between each verse he repeated a prayer: *Domine Jesu Christe, qui in hora diei vespertina de cruce depositus, in brachiis dulcissimæ matris tuæ reclinatus fuisti, horaque ultima in hoc sanctissimo monumento corpus tuum exanime contulisti, &c.* All I can say is, that when I beheld this triumphant sepulchre, I felt nothing but my own weakness; and that when my guide exclaimed with St. Paul, "O death, where is thy victory! O grave, where is thy sting!" I listened as if death were about to reply that he was conquered, and enchained in this monument.



We visited all the stations till we came to the summit of Calvary. Where shall we look in antiquity for any thing so impressive, so wonderful, as the last scenes described by the evangelists? These are not the absurd adventures of a deity foreign to human nature: it is the most pathetic history, a history which not only extorts tears by its beauty, but whose consequences, applied to the universe, have changed the face of the earth. I had just beheld the monuments of Greece, and my mind was still profoundly impressed with their grandeur; but how far inferior were the sensations which they excited to those which I felt at the sight of the places commemorated in the Gospel!

The church of the Holy Sepulchre, composed of several churches, erected upon an unequal surface, illumined by a multitude of lamps, is singularly mysterious; a sombre light pervades it, favourable to piety and profound devotion. Christian priests, of various sects, inhabit different parts of the edifice. From the arches above, where they nestle like pigeons, from the chapels below, and subterraneous vaults, their songs are heard at all hours both of the

day and night. The organ of the Latin monks, the cymbals of the Abyssinian priest, the voice of the Greek caloyer, the prayer of the solitary Armenian, the plaintive accents of the Coptic friar, alternately, or all at once assail your ear: you know not whence these concerts proceed; you inhale the perfume of incense, without perceiving the hand that burns it; you merely perceive the pontiff who is going to celebrate the most awful of mysteries on the very spot where they were accomplished, pass quickly by, glide behind the columns, and vanish in the gloom of the temple.

I did not leave the sacred structure without stopping at the monuments of Godfrey and Baldwin. They face the entrance of the church, and stand against the wall of the choir. I saluted the ashes of these royal chevaliers, who were worthy of reposing near the tomb which they had rescued. These ashes are those of Frenchmen, and they are the only mortal remains interred beneath the shadow of the tomb of Christ. What an honourable distinction for my country!

## MOUNT SION.

THE name of Sion doubtless awakens grand ideas in the mind of the reader, who is curious to hear something concerning this mount, so mysterious in Scripture, so highly celebrated in Solomon's Song; this mount, the subject of the benedictions or of the tears of the prophets, and whose misfortunes have been sung by Racine.

This hill, of a yellowish colour and barren appearance, open in form of a crescent toward Jerusalem, is about as high as Montmartre at Paris, but rounder at the top. This sacred summit is distinguished by three monuments, or more properly by three ruins; the house of Caiaphas, the place where Christ celebrated his last supper, and the tomb or palace of David. From the top of the hill you see, to the south, the valley of Ben-Hinnon; beyond this the Field of Blood, purchased with the thirty pieces of silver given to Judas, the Hill of Evil Counsel, the tombs of the judges, and the whole desert toward Hebron and Bethlehem. To the north, the wall of Jerusalem, which passes over the top of Sion, intercepts the view of the city, the site of which gradually slopes from this place toward the valley of Jehoshaphat.

The residence of Caiaphas is now a church, the duty of which is performed by the Armenians. David's tomb is a small vaulted room, containing three sepulchres of dark coloured stone; and on the spot where Christ held his last supper, stand a mosque and a Turkish hospital, formerly a church and monastery occupied by the fathers of the Holy Land. This last sanctuary is equally celebrated in the Old and in the New Testament. Here David built himself a palace and a tomb; here he kept for three months the ark of the covenant; here Christ held his last passover, and instituted the sacrament of the Eucharist; here he appeared to his disciples on the day of his resurrection; and here the Holy Ghost descended on the apostles. The place hallowed by the last supper was transformed into the first Christian temple the world ever beheld, where St. James the Less was consecrated the first Christian bishop of Jerusalem, and St. Peter held the first council of the church. Finally, it was from this spot that the apostles, in compliance with the injunction, to go and teach all nations, departed without purse and without scrip, to seat their religion upon all the thrones of the earth.

## POOL OF SILOE.

HAVING descended mount Sion on the east side, we came at its foot, to the fountain and pool of Siloe, where Christ restored sight to the blind man. The

spring issues from a rock, and runs in a silent stream, according to the testimony of Jeremiah, which is contradicted by a passage of St. Jerom. It has a kind

of ebb and flood, sometimes discharging its current like the fountain of Vaucluse, at others retaining and scarcely suffering it to run at all. The Levites sprinkled the water of Siloe on the altar at the feast of tabernacles, singing, *Haurietis aquas in gaudio de fontibus Salvatoris*. Milton mentions this spring, instead of Castalia's fount, in the beautiful invocation with which his poem opens.

—Heavenly muse, that on the secret top  
Of Oreb or of Sinai didst inspire  
That shepherd who first taught the chosen seed  
In the beginning how the heavens and earth  
Rose out of chaos ; or if Sion hill  
Delight thee more, and Siloa's brook that flow'd  
Fast by the oracle of God ; I thence  
Invoke thy aid to my adventurous song ;

lines which M. Delille has thus magnificently rendered ;

Toi donc qui, célébrant les merveilles des cieux,  
Prends loin de l'Helicon un vol audacieux  
Soit que te retenant sous ses palmiers antiques,  
Sion avec plaisir répète tes cantiques ;  
Soit que chantant où Dieu donna sa loi,  
Le Sina sous tes pieds tressaille encor d'effroi ;  
Soit que près du saint lieu d'où partent tes oracles  
Les flots de Siloe te disent ses miracles ;  
Muse sainte, soutiens mon vol presomptueux !

Some relate that this spring suddenly issued from the ground to allay the thirst of Isaiah when the proph-

et was sawed in two with a wooden saw by the command of Manasses ; while others assert that it first appeared during the reign of Hezekiah, by whom we have the admirable song, beginning : "I said in the cutting off of my days, I shall go to the gates of the grave."

According to Josephus, this miraculous spring flowed for the army of Titus, and refused its waters to the guilty Jews. The pool, or rather the two pools of the same name are quite close to the spring. They are still used for washing linen as formerly ; and we there saw some women, who ran away abusing us. The water of the spring is brackish, and has a very disagreeable taste ; people still bathe their eyes with it, in memory of the miracle performed on the man born blind.

Near this spring is shown the spot where Isaiah was put to death, in the manner mentioned. Here you also find a village called Siloan ; at the foot of this village is another fountain, denominated in Scripture, Rogel. Opposite to this fountain is a third, which receives its name from the Blessed Virgin. It is conjectured that Mary came hither to fetch water, as the daughters of Laban resorted to the well from which Jacob removed the stone. The Virgin's fountain mingles its stream with that of the fountain of Siloe.

## VALLEY OF JEHOSEPHAT.

THE valley of Jehoshaphat is also called in Scripture the valley Scaveh, the King's Valley, the Valley of Melchisedec.\* It was in the valley of Melchisedec that the king of Sodom went to meet Abraham, to congratulate him on his victory over the five kings. Moloch and Beelphegor were worshipped in this same valley. It was afterward distinguished by the name of Jehoshaphat, because that king caused his tomb to be constructed there. The valley of Jehoshaphat seems to have always served as a burial place for Jerusalem : there you meet with monuments of the most remote ages, as well as of the most modern times. Thither the Jews resort from the four quarters of the globe to die ; and a foreigner sells them, for its weight in gold, a scanty spot of earth to cover their remains in the land of their forefathers. The cedars that Solomon planted in this valley,† the shadow of the temple by which it was covered, the stream flowing through the midst of it,‡ the mournful songs composed there

by David, and the lamentations there uttered by Jeremiah, rendered it an appropriate situation for the melancholy and the silence of the tombs. Christ, by commencing his passion in this sequestered place, consecrated it anew to sorrow. Here this innocent David shed tears to wash away our crimes, where the guilty David wept to expiate his own sins. Few names awaken in the imagination, ideas at the same time more affecting and more awful than that of the valley of Jehoshaphat, a valley so replete with mysteries, that, according to the prophet Joel, all mankind shall there appear before a formidable judge : "I will gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there." "It is reasonable," says father Nau, "that the honour of Christ should be publicly retrieved in the place where it was taken from him by such opprobrious and ignominious treatment, and that he should judge men with justice, where they judged him so unjustly."

The valley of Jehoshaphat exhibits a desolate appearance : the west side is a high chalk cliff, supporting the walls of the city, above which you perceive Jerusalem itself ; while the east side is formed by the mount of Olives and the mount of Offence, *mons Offensionis*, thus denominated from Solomon's idolatry. These two contiguous hills are nearly naked,

\* On this subject different opinions are entertained. The King's Valley was probably toward the mountains of Jordan ; and that situation would be more consonant with the history of Abraham.

† Josephus relates that Solomon caused the mountains of Judea to be covered with cedars.

‡ Cedron is a Hebrew word, which signifies darkness and sorrow. It is remarked that there is an error in the Gospel of St. John, who calls this stream the Brook of Cedars. The error arises from an omega being put instead of an omicron : *κεδρων* for *κεδδων*.

and of a dull red colour. On their desolate sides are seen here and there a few black and parched vines, some groves of wild olive-trees, wastes covered with hyssop, chapels, oratories, and mosques in ruins. At the bottom of the valley you discover a bridge of a single arch, thrown across the channel of the brook Cedron. The stones in the Jews' cemetery look like a heap of rubbish at the foot of the mount of Offence, below the Arabian village of Siloan, the paltry houses of which can scarcely be distinguished from the sur-

rounding sepulchres. Three antique monuments, the tombs of Zachariah, Jehoshaphat, and Absalom, appear conspicuous amid this scene of desolation. From the dulness of Jerusalem, whence no smoke rises, no noise proceeds; from the solitude of these hills, where no living creature is to be seen; from the ruinous state of all these tombs, overthrown, broken, and half open, you would imagine that the last trump had already sounded, and that the valley of Jehoshaphat was about to render up its dead.

## HISTORY OF JERUSALEM.

JERUSALEM was founded in the year of the world 2023, by the royal priest Melchisedec, who called it Salem, which signifies *peace*. At that time it occupied only the two hills of Moriah and Acra.

Fifty years after its foundation it was taken by the Jebusites, the descendants of Jebus, a son of Canaan. They erected on mount Sion a fortress, to which they gave the name of Jebus, their father. The whole city then received the appellation of Jerusalem, which signifies *vision of peace*. In Scripture it is always spoken of in very magnificent terms.

Joshua made himself master of the lower town of Jerusalem, in the first year after his arrival in the Land of Promise: he put to death king Adonizedek, and the four kings of Hebron, Jerimol, Lachis, and Eglon. The Jebusites still retained possession of the upper town, or citadel of Jebus, and kept it till they were driven out by David, eight hundred and twenty-four years after their entrance into the city of Melchisedec.

David made additions to the fortress of Jebus, and gave it his own name. He erected also on mount Sion a palace and a tabernacle for the reception of the ark of the covenant.

Solomon enlarged the holy city. He built the first temple, the grandeur of which is described in Scripture, and by Josephus the historian, and for which Solomon himself composed such beautiful hymns.

Five years after Solomon's death, Sesac, king of Egypt, attacked Rehoboam, and took and plundered Jerusalem.

It was pillaged one hundred and fifty years afterward by Joash, king of Israel.

Conquered once more by the Assyrians, Manasseh, king of Judah, was carried away captive to Babylon. At last, during the reign of Zedekiah, Nebuchadnezzar razed the city to its very foundations, burned the temple, and transported the Jews to Babylon. "Sion was ploughed like a field," says Jeremiah; and St. Jerom, to describe the solitude of this desolated city, says that not a single bird was to be seen flying about it.

The first temple was destroyed four hundred and seventy years, six months and ten days after its foundation by Solomon, in the year of the world 3513, about six hundred years before Christ. Four hundred and seventy-seven years had elapsed from the time of David to Zedekiah, and the city had been governed by seventeen kings.

After the seventy years' captivity, Zerubbabel began to rebuild the temple and the city. This work, after an interruption of some years, was successively prosecuted and completed by Esdras and Nehemiah.

Alexander visited Jerusalem in the year of the world 3588, and offered sacrifices in the temple.

Ptolemy, the son of Lagus, made himself master of Jerusalem: but it was treated with great kindness by Ptolemy Philadelphus, who made some magnificent presents to the temple.

Antiochus the Great retook Jerusalem from the Egyptian monarchs, and afterward ceded it to Ptolemy Evergetes. Antiochus Epiphanes again plundered the city and erected in the temple a statue to the Olympian Jupiter.

The Maccabees restored liberty to their country and defended it against the kings of Asia.

In an unlucky dispute for the crown between Aristobulus and Hircanus, they had recourse to the Romans, who, by the death of Mithridates, had become masters of the East. Pompey hastened to Jerusalem, and being admitted into the city, he besieged and took the temple. Crassus abstained not from plundering this august monument, which the victorious Pompey had respected.

Hircanus, under the protection of Cæsar, had obtained the supreme authority. Antigonus, the son of Aristobulus, who had been poisoned by Pompey's partisans, made war upon his uncle Hircanus, and applied to the Parthians for assistance. The latter invaded Judea, entered Jerusalem, and carried away Hircanus into captivity.

Herod the Great, the son of Antipater, a distinguished officer of the court of Hircanus, seated himself, by the favour of the Romans, upon the throne of Judea. Antigonus, thrown by the fortune of war

into Herod's hands, was sent to Antony. The last descendant of the Maccabees, the rightful sovereign of Jerusalem, was bound to a stake, scourged with rods, and put to death by the command of a Roman citizen.

Herod, now left in undisputed possession of Jerusalem, filled it with splendid edifices, of which I shall speak in another place. It was during the reign of this prince that Christ came into the world.

Archelaus, son of Herod and Mariamne, succeeded his father, while Herod Antipas, another son of Herod the Great, became tetrarch of Galilee and Peræa. It was the latter who ordered St. John Baptist to be beheaded, and sent Christ to Pilate. This Herod the tetrarch was exiled to Lyons by Caligula.

Agrippa, a grandson of Herod the Great, obtained the kingdom of Judea; but his brother Herod, king of Calcia, possessed all the power over the temple, the sacred treasures and the priesthood.

On the death of Agrippa, Judea was reduced into a Roman province. The Jews having revolted against their masters, Titus besieged and took Jerusalem. During this siege, two hundred thousand Jews perished by famine. From the 14th of April to the 1st of July in the year 71 of the Christian era, one hundred and fifteen thousand one hundred and eighty dead bodies were carried out of Jerusalem by one single gate. They ate the leather of their shoes and shields; and were at length reduced to such extremity as to feed upon hay and filth which they picked up in the common sewers: a mother devoured her child. The besieged swallowed their gold; the Roman soldier, who perceived the action, put to death the prisoners, and then sought the treasure concealed in the bowels of those unfortunates. Eleven hundred thousand Jews perished in the city of Jerusalem, and two hundred thirty-eight thousand four hundred and sixty in the rest of Judea. In this calculation I comprehend neither the women and children, nor the aged destroyed by famine, seditions and the flames. Lastly, there were ninety-nine thousand two hundred prisoners of war, some of whom were doomed to labour at the public works, and others reserved for the triumph of Titus; they appeared in the amphitheatres of Europe and Asia, and killed one another for the amusement of the populace of the Roman empire. Such as had not attained the age of seventeen years were put up to auction with the women; and thirty of them were sold for a denarius. The blood of the just Jesus was sold for thirty pieces of silver at Jerusalem, and the people had cried: "His blood be upon ourselves and upon our children!" God heard this wish of the Jews, and for the last time he granted their prayer: after which he turned away his face from the Land of Promise, and chose for himself another people.

The temple was burned thirty-eight years after the death of Christ, so that many of those who had

heard the prediction of our Saviour, might also have witnessed its fulfilment.

The remnant of the Jewish nation having again rebelled, Adrian completed the destruction of what Titus had left standing in ancient Jerusalem. On the ruins of the city of David he erected another town, to which he gave the name of *Ælia Capitolina*: he forbade the Jews to enter it upon pain of death, and caused the figure of a hog, in sculpture, to be placed upon the gate leading to Bethlehem. St. Gregory Nazianzen nevertheless relates that the Jews were permitted to enter *Ælia* once a year to give vent to their sorrows; and St. Jerom adds, that they were forced to purchase, at an exorbitant price, the right of shedding tears over the ashes of their country.

Five hundred and eighty-five thousand Jews, according to the account of Dio, perished by the sword in this war under Adrian. Prodigious numbers of slaves, of either sex, were sold at the fairs of Gaza and Membre; and fifty castles, and nine hundred and eighty-five villages, were destroyed.

Adrian built the new city precisely on the spot which it occupies at this day; and by a particular providence, as Doubdan observes, he included mount Calvary within the walls. At the time of Dioclesian's persecution, the very name of Jerusalem was so totally forgotten, that a martyr having said, in reply to the question of a Roman governor, that he was a native of Jerusalem, the latter imagined it to be some factious town, secretly erected by the Christians. Toward the conclusion of the seventh century, the city still retained the name of *Ælia*, as may be seen from the account of the travels of Arculfe, given by Adamannus, or that of the venerable Bede.

Some commotions appear to have taken place in Judea under the emperors Antonius, Septimus Severus, and Caracalla. Jerusalem, transformed in her old age into a pagan city, at length acknowledged the God whom she had rejected. Constantine and his mother overthrew the idols erected upon the sepulchre of our Saviour, and consecrated the sacred scenes by the edifices that are seen still upon them.

In vain did Julian, thirty-seven years afterward, assemble the Jews at Jerusalem for the purpose of rebuilding the temple. The men employed in this undertaking worked with hods, pickaxes, and shovels of silver; while the women carried away the earth in the skirts of their best garments: but globes of fire issuing from the half excavated foundations, dispersed the labourers, and prevented the accomplishment of the design.

We find a revolt of the Jews under Justinian, in the year of Christ 501. It was also during the reign of this emperor that the church of Jerusalem was elevated to the patriarchal dignity.

Still destined to struggle with idolatry, and to vanquish false religions, Jerusalem was taken by Con-

roes, king of the Persians, in the year of Christ 613. The Jews scattered over Judea purchased of that prince ninety thousand Christian prisoners, whom they put to death.

Heraclius defeated Cosroes in 627, recovered the true cross which the Persian monarch had taken away, and carried it back to Jerusalem.

Nine years afterward the calif Omar, the third in succession from Mahomet, took Jerusalem, after a siege of four months; and Palestine as well as Egypt, passed under the yoke of the conqueror.

Omar was assassinated at Jerusalem in 643. The establishment of several califats in Arabia and Syria, the fall of the dynasty of the Ommiades, and the elevation of that of the Abassides, involved Judea in troubles and calamities for more than two hundred years.

Ahmed, a Turk, who from being governor had made himself sovereign of Egypt, conquered Jerusalem in 868; but his son having been defeated by the califs of Bagdad, the Holy City again returned under their dominion in the year 905 of our era.

Mahomet Ikschid, another Turk, having in his turn seized the sovereignty of Egypt, carried his arms abroad, and subdued Jerusalem in the year of Christ 936.

The Fatamites, issuing from the sands of Cyrene, expelled the Ikschidites from Egypt in 968, and conquered several towns in Palestine.

Another Turk, named Ortok, favoured by the Seljucides of Aleppo, made himself master of Jerusalem in 984, and his children reigned there after his death.

Mostali, calif of Egypt, drove the Ortokides out of Jerusalem.

Hakem or Haquen the successor of Aziz, the second Fatimite calif, persecuted the Christians at Jerusalem about the year 996, as I have already related in the account of the church of the Holy Sepulchre, and died in 1021.

Meleschah, a Seljucide Turk, took the Holy City, in 1076, and ravaged the whole country. The Ortokides who had been expelled from Jerusalem by the calif Mostali, returned thither, and maintained possession of the city against Redouan, prince of Aleppo. They were again driven out in 1076 by the Fatimites, who were masters of the place when the Crusaders appeared on the frontiers of Palestine.

The writers of the eighteenth century have taken pains to represent the crusades in an odious light. I was one of the first to protest against this ignorance or injustice.\* The crusades were not mad expeditions, as some writers have affected to call them, either in their principle or in their results. The Christians were not the aggressors. If the subjects of Omar, setting out from Jerusalem, and making the circuit of Africa invaded Sicily, Spain, nay, even France, where they

were exterminated by Charles Martel, why should not the subjects of Philip I. quitting France, make the circuit of Asia, to take vengeance on the descendants of Omar in Jerusalem itself? It was certainly a grand spectacle exhibited by these two armies of Europe and Asia, marching in opposite directions round the Mediterranean, and proceeding under the banner of their respective religions, to attack Mahomet and Christ in the midst of their votaries. Those who perceive in the crusades nothing but a mob of armed pilgrims running to rescue a tomb in Palestine, must take a very limited view of history. The point in question was not merely the deliverance of that sacred tomb, but likewise to decide which of the two should predominate in the world, a religion hostile to civilization, systematically favourable to ignorance, despotism, and slavery, or a religion which has revived among the moderns the spirit of learned antiquity, and abolished servitude. Whoever reads the address of pope Urban II. to the council of Clermont, must be convinced that the leaders in these military enterprises had not the petty views which have been ascribed to them, and that they aspired to save the world from a new inundation of barbarians. The spirit of Islamism is persecution and conquest; the Gospel, on the contrary, inculcates only toleration and peace. Accordingly the Christians endured for seven hundred and sixty-four years all the oppressions which the fanaticism of the Saracens impelled them to exercise. They merely endeavoured to interest Charlemagne in their favour; for neither the conquest of Spain, the invasion of France, the pillage of Greece and the two Sicilies, nor the entire subjugation of Africa, could for near eight centuries rouse the Christians to arms. If at last the shrieks of numberless victims slaughtered in the East; if the progress of the barbarians, who had already reached the gates of Constantinople, awakened Christendom, and impelled it to rise in its own defence, who can say that the cause of the holy wars was unjust? Contemplate Greece, if you would know the fate of a people subjected to the musselman yoke. Would those, who at this day so loudly exult in the progress of knowledge, wish to live under a religion which burned the Alexandrian library, and which makes a merit of trampling mankind under foot, and holding literature and the arts in sovereign contempt. The crusades, by weakening the Mahometan hordes in the very centre of Asia, prevented our falling a prey to the Turks and Arabs: they did more, they saved us from our own revolutions; they suspended, by the peace of God, our intestine wars; and opened an outlet to that excess of population, which sooner or later occasions the ruin of states.

With regard to the other results of the crusades, people begin to admit that these military enterprises were favourable to the progress of science and civilization. Robertson has admirably discussed this sub-

\* In the *Genie du Christianisme*.

ject in his *Historical Disquisition concerning the Knowledge which the Ancients had of India*. I shall add, that in this estimate we must not omit the renown gained by the European arms in these distant expeditions. The time of these expeditions is the heroic period of our history, the period which gave birth to epic poetry. Whatever diffuses a tinge of the marvellous over a nation, ought not to be despised by that very nation. In vain should we attempt to deny that there is a something implanted in our hearts which excites in us a love of glory; man is not absolutely made up of positive calculations of profit and loss; it would be debasing him too much to suppose so. It was by impressing upon the Romans the *eternity* of their city, that their chiefs led them on to the conquest of the world, and spurred them forward to achievements which have gained them everlasting renown.

Godfrey appeared on the frontiers of Palestine in the year of Christ 1099. He was accompanied by Baldwin, Eustace, Tancred, Raimond de Toulouse, the counts of Flanders and Normandy, l'Etolde, who was the first to scale the walls of Jerusalem; Guicher, already celebrated for having cut a lion in two; Gaston de Foix, Gerard de Roussillon, Rambaud d'Orange, St. Paul, and Lambert. At the head of these knights went Peter the hermit with his pilgrim's staff. They first made themselves masters of Rama; they next entered Emmaus, while Tancred and Baldwin du Bourg penetrated to Bethlehem. Jerusalem was soon besieged, and at three in the afternoon of the 15th, or according to others the 12th of July, 1099, the standard of Christ waved upon its walls.

I shall treat of the siege of this city when I come to examine the theatre of the Jerusalem Delivered. Godfrey was, by his brother in arms, elected king of the conquered city. These were the times in which mere knights sprung from the breach upon the throne; when the helmet learned to bear the diadem, and the wounded hand, which wielded the pike, was nobly wrapped in the regal purple. Godfrey refused to put on his head the brilliant crown that was offered him, declaring that "he would not wear a crown of gold where Christ had worn a crown of thorns."

Naplusia opened its gates; the army of the sultan of Egypt was defeated at Ascalon. Robert, the monk, in his description of this defeat, makes use of the very same comparison which has been employed by J. B. Rausseau, and which, by the by, is borrowed from the Bible:

*La Palestine enfin, apres tant de ravages,  
Vit fuir ses ennemis, comme on voit les aigles  
Dans le vague des airs fuir devant l'aigle.*

It is probable that Godfrey died at Jaffa, the walls of which he had rebuilt. He was succeeded by his brother Baldwin, count of Edessa. The latter expired

in the midst of his victories, and in 1118 left the throne to his nephew, Baldwin du Bourg.

Melisandra, eldest daughter of Baldwin II. married Foulques d'Anjou, and conveyed the kingdom of Jerusalem into her husband's family, about the year 1130. Foulques dying in consequence of a fall from his horse, was succeeded in 1140 by his son Baldwin III. The second crusade preached up by St. Bernard, and conducted by Louis VII. and the emperor Conrad, took place during the reign of this third Baldwin, who filled the throne twenty years, and left it to his brother Amaury. After a reign of eleven years, Amaury was succeeded by his son Baldwin IV.

Saladin now appeared. Unfortunate at first, but afterward victorious, he finally wrested the Holy Land from its new masters.

Baldwin had given his sister Sybilla, widow of William Longue-Epee, in marriage to Guy de Lusignan. The grandees of the kingdom, jealous of this choice, divided into parties. Baldwin IV. dying in 1184, left for his heir his nephew Baldwin V. the son of Sybilla and William Longue-Epee. The young king, only eight years of age, sunk in 1186 under a fatal disease. His mother Sybilla caused the crown to be conferred on Guy de Lusignan, her second husband. The count of Tripoli betrayed the new monarch, who fell into Saladin's hands at the battle of Tiberias.

Having completed the conquest of the maritime towns of Palestine, the sultan laid siege to Jerusalem, and took it in 1188. Every man was obliged to pay ten gold besants; and, from inability to raise this sum, fourteen thousand of the inhabitants were made slaves. Saladin would not enter into the mosque of the temple, which had been converted into a church by the Christians, till he had caused the walls to be washed with rosewater; and we are told by Sanuto that five hundred camels were scarcely able to carry all the rosewater employed on this occasion, a story worthy of the East. The soldiers of Saladin pulled down a gold cross erected above the temple, and dragged it through the streets to the top of mount Sion, where they broke it in pieces. One church only was spared, and this was the church of the Holy Sepulchre: it was ransomed by the Syrians for a large sum of money.

The crown of this kingdom, thus shorn of its lustre, devolved to Isabel, daughter of Baldwin, sister to the deceased Sybilla, and wife of Eufroy de Turenne. Philip Augustus, and Richard Cœur de Lion arrived too late to save the Holy City, but they took Ptolemais, or St. John d'Acre. The valour of Richard struck such terror into his enemies, that long after his death, when a horse trembled without any visible cause, the Saracens were accustomed to say that he had seen the ghost of the English monarch. Saladin died soon after the taking of Ptolemais: he directed that, on the day of his funeral, a shroud should be carried on

the point of a spear, and a herald proclaim in a loud voice: "Saladin, the conqueror of Asia, out of all the fruits of his victories, carries with him only this shroud."

Richard, Saladin's rival in glory, on leaving Palestine, contrived to get himself imprisoned in a tower in Germany. His confinement gave rise to adventures which history has rejected, but which the Troubadours have preserved in their ballads.

In 1242, Saleh Ismael, emir of Damascus, who was at war with Nedjmeddin, sultan of Egypt, and had gained possession of Jerusalem, restored the city to the Latin princes. The sultan sent the Karismians to besiege the capital of Judea. They retook it, and slaughtered the inhabitants. They plundered it once more the following year, before they delivered it up to Saleh Ayub, the successor of Nedjmeddin.

During these events, the country of Jerusalem had been transferred from Isabel to her new husband, Henry, count of Champagne, and from him to Amaury, brother of Lusignan, to whom she was married for the fourth time. By him she had a son who died while an infant. Mary, daughter of Isabel, and her first husband, Conrad, marquis of Montferrat, now became heiress to an imaginary kingdom. She married John, count de Brienne, by whom she had a daughter, Isabel, or Yolante, afterward the wife of the emperor, Frederic II. The latter arriving at Tyre, made peace with the sultan of Egypt. The conditions of the treaty stipulated that Jerusalem should belong jointly to the Christians and the Musselmans. Frederic, in consequence, assumed the crown of Godfrey, at the altar of the Holy Sepulchre, placed it on his head, and returned to Europe. It is probable that the Saracens did not long keep the engagement which they had contracted with Frederic, since we find that twenty years afterward Jerusalem was pillaged by Nedjmeddin, as I have mentioned above. St. Louis arrived in the East seven years after this last calamity. It is remarkable that this prince, while a prisoner in Egypt, beheld the last heirs of Saladin's family butchered before his face.

"The king," says the Sire de Joinville, "who was seized with the disease of the East, like those whom he had left, might have escaped if he had chosen, in his great ships; but he said that he chose rather to die than to desert his men, he therefore began to shout, and call to us to stay. And he pulled us stoutly by the saddle-bows to make us stop, till he gave us leave to swim. Now I will tell you the manner in which the king was taken, as he related it to me himself. I have heard him say that he had left his guards and his division of the army, and that he and Messire Geffroy de Sergine had joined Messire Gualtier de Chatillon, who commanded the rear guard. And the king was mounted on a low horse, covered with a silk horse cloth; and, as I have since heard

him tell, he had none left of all his men at arms but the brave knight Messire Geffroy de Sergine, who attended him to a little village, named Casel, where the king was taken. But before the Turks could see him, as I have heard him say, Messire Geffroy de Sergine defended him in the same manner as a good servant defends his master's face from the flies. For every time the Saracens approached, Messire Geffroy laid about him with lusty cuts and thrusts, so that he seemed to exert double his usual strength and bravery. And in every attack he drove them away from the king. In this manner he brought him to Casel, and there took him into the house of a woman who was a native of Paris. And they fully expected to see him expire, and had no hopes of his living over that day."

By a freak of fortune not a little astonishing, she had delivered one of the greatest monarchs that France ever had into the hands of a young sultan of Egypt, the only remaining heir of the great Saladin. But this fortune, which disposes of empires, determined, as it would appear, to display, in one day, her unbounded power and caprice, caused the conqueror to be murdered before the face of the vanquished king.

The sultan, who was yet young, seeing this, and perceiving the mischief that had been plotted against his person, fled to the high tower which he had near his chamber, and of which I have spoken already. For his own people had already overthrown all his pavilions, and surrounded the tower in which he had taken refuge. And within the tower there were three of his bishops, who had eaten with him, and who wrote to deire that he would come down. And he said to them that he would willingly come down, if they would ensure his safety. They replied they would make him descend by force, and against his will. And presently they threw Greek fire into the tower, which was only made of deal and linen cloth, as I have said before; and immediately the tower was all in a blaze. So fine and so sudden a fire I can assure you I never beheld. When the sultan saw that he was pressed by the flames, he went down by way of the meadow, which I have already mentioned, and fled toward the river; and one of the chevaliers of the Haulequa struck at him on the bank with a great sword, on which he threw himself into the river. After him jumped about nine chevaliers, who killed him in the river quite close to our galley. And when the sultan was dead, one of the said chevaliers, whose name was Faracataie, ripped up his body, and cut out his heart. Then he came to the king, his hand all covered with blood, and said to him 'What wilt thou give me for killing thy enemy, who would have put thee to death if he had lived?' And to this question the good king St. Louis replied not a single word."

It is certain that the Baharite Mamalukes, after they had embued their hands in the blood of their



master, entertained, for a moment, the idea of breaking his fetters, and of making their prisoner their sultan; such was the impression made upon them by his virtues! St. Louis told the Sire de Joinville that he would have accepted this crown, had it been decreed him by the Infidels. Nothing, perhaps, can afford a better insight into the character of this prince, whose greatness of soul equalled his piety, and in whose bosom religion had not stifled the sentiments worthy of a king.

The Mamalukes changed their mind. Moas Almansor Nuradin Ali, and Sefeidin Modfar, successively ascended the throne of Egypt, and the famous Bibars Bondoc Dari became sultan in 1263. He ravaged that part of Palestine which was not under his dominion, and repaired Jerusalem. Kelaoun, the heir of Bondoc Dari, in 1281, drove the Christians from place to place; and his son, Khalil, took from them Tyre and Ptolemais. At length, in 1291, they were entirely expelled from the Holy Land, after they had maintained themselves one hundred and ninety-two years in their conquests, and reigned eighty-eight at Jerusalem.

The empty title of king of Jerusalem was transferred to the house of Sicily, by Charles, count of Provence and Anjou, brother to St. Louis, who united in his person the rights of the king of Cyprus, and of the princess Mary, daughter of Frederic, prince of Antioch. The knights of St. John of Jerusalem, since denominated knights of Rhodes and Malta; the Teutonic knights, the conquerors of the north of Europe, and founders of the kingdom of Prussia, are now the only remains of those crusaders who struck terror into Africa and Asia, and seized the thrones of Jerusalem, Cyprus, and Constantinople.

There are yet persons who believe, on the authority of certain trite sarcasms, that the kingdom of Jerusalem was a miserable little valley, wholly unworthy of the pompous name with which it was dignified. The whole of the sacred Scripture; the pagan authors, as Hecateus of Abdera, Theophrastus, Strabo himself, Pausanias, Dioscorides, Pliny, Tacitus, Solinus, and Ammianus Marcellinus; the Jewish writers, as Josephus and the compilers of the Talmud and Mishna; the Arabian historians and geographers, Massudi, Ibn Haukal, Ibn el Quadi, Hamdoulah, Abulfeda, Edrisi; the travellers in Palestine, from the earliest times down to the present day, unanimously bear testimony to the fertility of Judea. The abbé Guenee has discussed these authorities with admirable perspicuity and critical skill. Could it appear surprising, however, if so fruitful a country had become barren after such repeated devastations? Seventeen times has Jerusalem been taken and pillaged: millions of men have been slaughtered within its walls, and this massacre may be said still to continue. No other city has experienced such a fate.

This protracted and almost supernatural punishment announces unexampled guilt, guilt which no chastisement is capable of expiating. In this country consigned to the ravages of fire and sword, the uncultivated land has lost that fertility which is derived from human toil; the springs have been buried beneath heaps of rubbish; the soil of the mountains being no longer kept up by the industry of the vine dresser, has been hurried down into the vallies; and the eminences, once covered with woods of sycamores, now present to view nought but parched and barren hills.

The account of the kingdom of Jerusalem by the abbé Guenee is worthy of being repeated here. It would be presumption to attempt to recompose a performance whose only fault consists in voluntary omissions. The author doubtless perceiving it impossible to comprehend every thing, confined himself to the most important particulars.

"This kingdom," says he, "extended from west to east, from the Mediterranean sea to the desert of Arabia, and from south to north, from the fortress of Darum beyond the river of Egypt, to the river that runs between Berith and Biblos: it therefore included, in the first place, the three Palestines, the first of which had for its capital Jerusalem, the second maritime Cæsarea, and the third Bethsan, afterward Nazareth. It comprehended moreover, all the country of the Philistines, all Phenicia, with the second and third Arabia, and some parts of the first.

"This state had two chief lords, the one spiritual, the other temporal; the patriarch was the spiritual head, and the king the temporal ruler.

"The jurisdiction of the patriarch extended over the four archbishoprics of Tyre, Cæsarea, Nazareth, and Krak. He had for suffragans the bishop of Lydda and Hebron: on him were dependent also the six abbies of mount Sion, of the Latin church, the temple, mount Olivet, Jehoshaphat, and St. Samuel; the prior of the Holy Sepulchre, and the three abbeesses of our Lady the Great, St. Anne, and St. Ladre.

"The archbishops had for their suffragans the following bishops; that of Tyre, the bishops of Berith, Sidon, Paneas, and Ptolemais; that of Cæsarea, the bishop of Sebaste; that of Nazareth, the bishop of Tiberias and the prior of mount Tabor; that of Krak, the bishop of mount Sinai.

"The bishops of St. George, Lydda, and Acre, had under their jurisdiction, the first, the two abbies of St. Joseph of Arimathea and St. Habakkuk, the two priors of St. John the Evangelist and St. Catherine of mount Gisart, with the abbess of the Three Shades; the second, the Trinity and the Penitents.

"All these bishoprics, abbies, chapters, and convents of monks and nuns appear to have enjoyed very large possessions, if we may judge from the number of troops which they were obliged to furnish for the service of the state. Three orders in particular, at

the same time military and religious, were distinguished for their opulence; they had in the country extensive lands, castles, and towns.

"Besides the domains which were the property of the king, as Jerusalem, Naplusia, Acre, Tyre, and their dependencies, the kingdom contained four great baronies. The first of these comprised the counties of Jaffa and Ascalon, with the lordships of Ramah, Mirabel, and Ybelin; the second the principality of Galilee; the third the lordships of Sidon, Cæsarea and Bethsan; the fourth, the lordships of Krak, Montreal, and Hebron. The county of Tripoli formed a separate principality, dependent indeed on the kingdom of Jerusalem, but distinct from it.

"One of the first cares of the kings was to give a code to their subjects. Wise men were commissioned to collect the principal laws of the different countries from which the crusaders came, and to form them into a body of legislation, according to which all matters civil and criminal should be decided. Two courts of justice were established; the upper for the nobles, and the lower for the commonality. The Syrians obtained the privilege of being judged by their own laws.

"The different lords, as the counts of Jaffa, the lords of Ybelin, Cæsarea, Caiaphas, Krak, the archbishop of Nazareth, &c. had their courts of justice; and the principal cities, as Jerusalem, Naplusia, Acre, Jaffa, Cæsarea, Bethsan, Hebron, Gades, Lydda, Assur, Paneas, Tiberias, Nazareth, &c. had their municipal courts. These seigneurial and municipal courts, to the number at first of twenty or thirty of each kind, increased in proportion to the aggrandizement of the state.

"The baronies and their dependencies were obliged to furnish two thousand horse; and the cities of Jerusalem, Acre, and Naplusia, six hundred and sixty-six horse, and one hundred and thirteen foot;

the towns of Ascalon, Tyre, Cæsarea, and Tiberias, a thousand foot.

"The churches, bishoprics, abbies, chapters, &c. had to find about seven thousand; that is to say, the patriarch, the church of the Holy Sepulchre, the bishop of Tiberias, and the abbot of mount Tabor, five hundred each; the archbishop of Tyre and the bishop of Tiberias, five hundred and fifty each; the bishops of Lydda and Bethlehem, two hundred each; and the others in proportion to their domains.

"The troops of the state altogether formed at first an army amounting to ten or twelve thousand men; the number was afterward increased to fifteen thousand; and when Lusignan was defeated by Saladin, his army comprehended near twenty-two thousand men, all troops of the kingdom.

"Notwithstanding the expenses and losses occasioned by almost incessant wars, the imposts were moderate, abundance reigned in the country, the people multiplied, and the lords found in their fiefs an indemnification for what they had left behind in Europe; so that Baldwin du Bourg himself did not long regret his rich and beautiful county of Edessa."

The Christians having lost this kingdom in 1291, the Baharite sultans of Egypt remained in possession of their conquests till 1382. At this period the Circassian Mamelukes usurped the supreme authority in Egypt, and gave Palestine a new form of government. If it was these Circassian sultans that established a post by means of pigeons, and relays for carrying the snow of mount Lebanon to Cairo, it must be allowed that, for barbarians, they were tolerably well acquainted with the luxuries of life. Selim put an end to all these revolutions in 1517, by the reduction of Egypt and Syria.

It is this Jerusalem of the Turks, this seventeenth shadow of the primitive city, that we are now about to examine.

### POOL OF BETHESDA.

WE have now nothing left of the primitive architecture of the Jews at Jerusalem, except the pool of Bethesda. This is still to be seen near St. Stephen's gate, and it bounded the temple on the north. It is a reservoir one hundred and fifty feet long, and forty wide. The sides are walled, and these walls are composed of a bed of large stones joined together by iron cramps; a wall of mixed materials runs up on these large stones; a layer of flints stuck upon the surface of this wall; and a coating laid over these flints. The four beds are perpendicular with the bottom, and not horizontal: the coating was on the side next the water, and the large stones rested, as they still do, against the ground.

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This pool is now dry and half filled up. Here grow some pomegranate-trees, and a species of wild tamarind of a bluish colour; the western angle is quite full of nopals. On the west side may also be seen two arches, which probably led to an aqueduct that carried the water into the interior of the temple.

Josephus calls this pool *Stagnum Salomonis*; in Scripture it is called Bethesda. Here the lambs destined for sacrifice were washed; and it was on the brink of this pool that Christ said to the paralytic man, "Rise, take up thy bed and walk." Such is now all that remains of the Jerusalem of David and Solomon.

## GOVERNMENT OF JERUSALEM.

THIS is the proper place to say something concerning the government of Jerusalem. There is, in the first place :

1st, A mosallam or sangiac, the commander of the military.

2dly, A moulâ cadî, or minister of police.

3dly, A mufti, the chief of the santons and lawyers. When this mufti is a fanatic, or a bad man, like him who held that office when I was at Jerusalem, he has it in his power to tyrannize over the Christians more than any of the other authorities.

4thly, A moutenely, or collector of the duties at the mosque of Solomon.

5thly, A soubachi, or sheriff of the city.

These subaltern tyrants are all, with the exception of the mufti, dependent on a principal tyrant, and this is the pacha of Damascus.

Jerusalem is comprehended in the pachalik of Damascus, for what reason I know not, unless it be a result of that destructive system which is naturally, and, as it were, instinctively pursued by the Turks. Cut off from Damascus by mountains, and still more by the Arabs, who infest the deserts, Jerusalem cannot always prefer its complaints to the pacha when oppressed by its governors. It would be much more natural to make it dependent on the pachalik of Acre, which lies near it; the Franks and the Latin fathers might then place themselves under the protection of the consuls residing in the ports of Syria; and the Greeks and Turks would be able to make known their grievances. But this is the very thing that their governors are desirous of preventing; they would have a mute slavery, and not insolent wretches who dare complain of the hand that oppresses them.

Jerusalem is therefore at the mercy of an almost independent governor: he may do with impunity all the mischief he pleases, if he be not afterward called to account for it by the pacha. It is well known that in Turkey every superior has a right to delegate his authority to an inferior; and this authority extends both to property and life. For a few purses a janizary may become a petty aga, and this aga may, at his good pleasure, either take away your life, or permit you to redeem it. Thus executioners are multiplied in every town of Judea. The only thing ever heard in this country, the only justice ever thought of, is: *Let him pay ten, twenty, thirty purses; give him five hundred strokes of the bastinado; cut off his head.* One act of injustice renders it necessary to commit a still greater. If one of these petty tyrants plunders a peasant, he is absolutely obliged to plunder his neighbour also; for, to escape the hypocritical integrity of the pacha, he must procure by a second crime sufficient to purchase impunity for the first.

It may perhaps be imagined that the pacha, when

he visits his government, corrects these evils and avenges the wrongs of the people. So far from this, however, the pacha is himself the greatest scourge of the inhabitants of Jerusalem. His coming is dreaded like that of a hostile chief. The shops are shut up; the people conceal themselves in cellars; they feign to be at the point of death on their mats, or withdraw to the mountains.

The truth of these facts I am able to attest, since I happened to be at Jerusalem at the time of the pacha's visit. Abdallah is sordidly avaricious, like almost all the Mussulmen: in the capacity of commander of the caravan of Mecca, and under the pretext of raising money for the better protection of the pilgrims, he thinks that he has a right to multiply his extortions: and he is always devising new ways of fleecing the people. One of the methods which he most frequently employs is to fix a very low maximum for all kinds of provisions. The people are delighted, but the dealers shut up their shops. A scarcity commences; the pacha enters into a secret negotiation with the shopkeepers, and, for a certain number of purses, grants them permission to sell at any price they please. These men are of course desirous to recover the sums which they have given the pacha: they raise the price of necessaries to an extraordinary height, and the people, dying a second time for want, are obliged to part with their last rag to keep themselves from starving.

I have seen this same Abdallah practise a still more ingenious vexation. I have observed that he sent his cavalry to pillage the Arabian farmers beyond the Jordan. These poor people, who had paid the *miri*, and who knew that they were not at war, were surprised in the midst of their tents and of their flocks. They were robbed of two thousand two hundred sheep and goats, ninety-four calves, a thousand asses, and six mares of the purest blood: the camels alone escaped,\* having followed a shiech who called them at a distance. These faithful children of the desert carried their milk to their masters in the mountains, as if they had known that these masters were bereft of every other species of nourishment.

An European could scarcely guess what the pacha did with his booty. He put more than twice as high a price upon each animal as it was worth, rating each goat and sheep at twenty piastres, and each calf at eighty. The beasts thus appraised were sent to the butchers and different persons in Jerusalem, and to the chiefs of the neighbouring villages, who were obliged to take them and pay for them at the pacha's price upon pain of death. I must confess that, had I not been an eye witness of this double iniquity, I should have thought it absolutely incredible. As to

\* Of these however twenty-six were taken.

the asses and horses, they became the property of the soldiers; for, according to a singular convention between these robbers, all the beasts with a cloven hoof taken in such expeditions belonged to the pacha, and all the other animals fall to the share of the troops.

Having exhausted Jerusalem, the pacha departs; but in order to save the pay of the city guards and to strengthen the escort of the caravan of Mecca, he takes the soldiers along with him. The governor is left behind with about a dozen men, who are insufficient for the police of the city, much less for that of the adjacent country. The year before my visit, he was obliged to conceal himself in his house, to escape the pursuit of a band of robbers who entered Jerusalem and were on the point of plundering the city.

No sooner is the pacha gone, than another evil, the

consequence of his oppression, begins to be felt. Insurrections take place in the plundered villages; they attack each other, mutually intent on wreaking hereditary revenge. All communication is interrupted; agriculture perishes; and the peasant sallies forth at night to pillage his enemy's vine and to cut down his olive-tree. The pacha returns the following year; he demands the same tribute from a country whose population is diminished. In order to raise it, he is obliged to redouble his oppressions and to exterminate whole tribes. The desert gradually extends; nothing is to be seen but here and there habitations in ruins, and near them cemeteries which keep continually increasing; each succeeding year witnesses the destruction of a house, the extinction of a family, and soon nothing is left but this cemetery to mark the spot where once stood a village.

### SURVEY OF JERUSALEM.

Now that I am about to bid farewell to Palestine, I must request the reader to accompany me once more beyond the walls of Jerusalem, to take a last survey of this extraordinary city.

Let us first pause at the Grotto of Jeremiah near the royal sepulchres. This is a spacious cavern, the roof of which is supported by a pillar of stones. Here, as we are told, the prophet gave vent to his lamentations, which seem as though they had been composed within sight of modern Jerusalem, so accurately do they portray the state of this desolate city.

"How doth the city sit solitary that was full of people! how is she become a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!

"The ways of Sion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.

"All ye that pass by, behold and see if there be any sorrow like unto my sorrow.

"The Lord hath purposed to destroy the wall of the daughter of Sion: he hath bent his bow like an enemy: he hath not withdrawn his hand from destroying; therefore he made the rampart and the wall to lament; they languished together.

"Her gates are sunk into the ground; he hath destroyed and broken her bars; her kings and her princes are among the Gentiles; the law is no more; her prophets also find no vision from the Lord.

"Mine eyes do fail with tears; my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people, because the children and the sucklings swoon in the streets of the city.

"What thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee?

"All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem,

saying: Is this the city that men call the perfection of beauty, the joy of the whole earth?"

When seen from the mount of Olives, on the other side of the valley of Jehoshaphat, Jerusalem presents an inclined plane descending from west to east. An embattled wall, fortified with towers and a Gothic castle, encompasses the city all round; excluding, however, part of mount Sion, which it formerly enclosed.

In the western quarter, and in the centre of the city toward Calvary, the houses stand very close; but in the eastern part, along the brook Cedron, you perceive vacant spaces; among the rest, that which surrounds the mosque erected on the ruins of the temple, and the nearly deserted spot where once stood the castle of Antonio, and the second palace of Herod.

The houses of Jerusalem are heavy square masses, very low, without chimnies or windows; they have flat terraces or domes on the top, and look like prisons or sepulchres. The whole would appear to the eye one uninterrupted level, did not the steeples of the churches, the minarets of the mosques, the summits of a few cypresses, and the clumps of nopals, break the uniformity of the plan. On beholding these stone buildings, encompassed by a stony country, you are ready to inquire if they are not the confused monuments of a cemetery in the midst of a desert.

Enter the city, but nothing will you there find to make amends for the dulness of its exterior. You lose yourself among narrow, unpaved streets, here going up hill, there down, from the inequality of the ground, and you walk among clouds of dust or loose stones. Canvas stretched from house to house increases the gloom of this labyrinth; bazars, roofed over, and fraught with infection, completely exclude the light from the desolate city. A few paltry shops expose nothing but wretchedness to view, and even these are frequently shut, from apprehension of the

passage of a *cadi*. Not a creature is to be seen in the streets, not a creature at the gates, except now and then a peasant gliding through the gloom, concealing under his garments the fruits of his labour, lest he should be robbed of his hard earnings by the rapacious soldier. Aside, in a corner, the Arab butcher is slaughtering some animal suspended by the legs from a wall in ruins: from his haggard and ferocious look, and his bloody hands, you would rather suppose that he had been cutting the throat of a fellow creature than killing a lamb. The only noise heard from time to time in this decide city is the galloping of the steed of the desert: it is the janizary who brings the head of the Bedouin, or returns from plundering the unhappy Fellah.

Amid this extraordinary desolation, you must pause a moment to contemplate two circumstances still more extraordinary. Among the ruins of Jerusalem two classes of independent people find in their religion sufficient fortitude to enable them to surmount such complicated horrors and wretchedness. Here reside communities of Christian monks, whom nothing can compel to forsake the tomb of Christ, neither plunder nor personal ill treatment, nor menaces of death itself. Night and day they chant their hymns around the Holy Sepulchre. Stripped in the morning by a Turkish governor, they are found at night at the foot of Calvary, in prayer, on the spot where Christ suffered for the salvation of mankind. Their brows are serene, their lips wear an incessant smile. They receive the stranger with joy. Without power, without soldiers, they protect whole villages against iniquity. Driven by the cudgel and the sabre, women, children, flocks and herds, seek refuge in the cloisters of these recluses. What prevents the armed oppressor from pursuing his prey and overthrowing such feeble ramparts? The charity of the monks; they deprive themselves of the last resources of life to ransom their supplicants. Turks, Arabs, Greeks, Christian schismatics, all throw themselves under the protection of a few indigent religious, who are incapable of defending themselves. Here we cannot forbear acknowledging with Bossuet, that "hands raised toward heaven disperse more battalions than hands armed with javelins."

While the new Jerusalem thus rises from the desert, resplendent in brightness, cast your eyes between the

temple and mount Sion; behold another petty tribe cut off from the rest of the inhabitants of this city. The particular objects of every species of degradation, these people bow their heads without murmuring; they endure every kind of insult without demanding justice: they sink beneath repeated blows without sighing; if their head be required, they present it to the scimeter. On the death of any member of this proscribed community, his companion goes at night and inters him by stealth in the valley of Jehoshaphat, in the shadow of Solomon's temple. Enter the abodes of these people, you will find them, amidst the most abject wretchedness, instructing their children to read a mysterious book, which they in their turn will teach their offspring to read. What they did five thousand years ago, these people still continue to do. Seventeen times have they witnessed the destruction of Jerusalem, yet nothing can discourage them, nothing can prevent them from turning their faces toward Sion. To see the Jews scattered over the whole world, according to the word of God, must doubtless excite surprise; but to be struck with supernatural astonishment, you must view them at Jerusalem; you must behold these rightful masters of Judea living as slaves and strangers in their own country; you must behold them expecting, under all oppressions, a king who is to deliver them. Crushed by the cross that condemns them and is planted on their heads, skulking near the temple, of which not one stone is left upon another, they continue in their deplorable infatuation. The Persians, the Greeks, the Romans, are swept from the earth; and a petty tribe, whose origin preceded that of those great nations, still exists unmixed among the ruins of its native land. If any thing among nations wears the character of a miracle, that character, in my opinion, is here legibly impressed. What can appear more wonderful, even to the philosopher, than this spectacle of ancient and modern Jerusalem at the foot of Calvary? the former overwhelmed with affliction at the sight of the sepulchre of the risen Jesus; the latter exulting before the only tomb which will have no deposite to render up at the consummation of ages.

END OF EXTRACTS FROM CHATEAUBRIAND'S TRAVELS.

THE FOLLOWING EXTRACTS ARE FROM CLARKE'S TRAVELS IN EUROPE, ASIA, AFRICA, GREECE, EGYPT, AND THE HOLY LAND.

### PAINTING THE EYES.

In the evening we accompanied them on shore, and took some coffee in the house of the consul, where we were introduced to the ladies of his family. We were amused by seeing his wife, a very beautiful woman, sitting cross legged by us upon the divan of his apartment, and smoking tobacco with a pipe six feet in

length. Her eye-lashes, as well as those of all the other women, were tinged with a black powder made of the sulphuret of antimony, and having by no means a cleanly appearance, although considered as essential an addition to the decorations of a woman of rank in Syria, as her ear-rings, or the golden cinctures of

her ankles. Dark streaks were also penciled, from the corners of her eyes, along the temples. This curious practice instantly brought to our recollection certain passages of Scripture, wherein mention is made of a custom among Oriental women of "*putting*

*the eyes in painting*;" and which our English translators of the Bible, unable to reconcile with their notions of a female toilet, have rendered "*painting the face*."

### STATE OF CHRISTIANITY IN JUDEA.

As to those who call themselves Christians, in opposition to the Moslems, we found them divided into sects, with whose distinctions we were often unacquainted. It is said there are no Lutherans; and if we add, that, under the name of Christianity, every degrading superstition and profane rite, equally remote from the enlightened tenets of the Gospel, and the dignity of human nature, are professed and tolerated, we shall afford a true picture of the state of society in this country. The cause may be easily assigned. The pure Gospel of Christ, every where the herald of civilization and of science, is almost as little known in the Holy Land as in California or New Holland. A series of legendary traditions, mingled with remains of Judaism, and the wretched phantasies of illiterate ascetics, may now and then exhibit a glimmering of heavenly light; but if we seek for the blessed effects of Christianity in the land of Canaan, we must look for that period, when "the desert shall blossom as the rose, and the wilderness become a fruitful field." For this reason we had early resolved to make the sacred Scriptures our only guide throughout this interesting territory; and the delight afforded by the internal evidences of truth, in every instance where their fidelity of description was proved by a comparison with existing documents, surpassed even all that we had anticipated. Such extraordinary instances of coincidence, even with the customs of the

country as they are now exhibited, and so many wonderful examples of illustration afforded by contrasting the simple narrative with the appearances presented, made us only regret the shortness of our time, and the limited sphere of our abilities for the comparison. When the original compiler of "*Observations on various Passages of Scripture*," undertook to place them in a new light, and to explain their meaning by relations incidentally mentioned in books of voyages and travels into the East, he was struck by communications the authors of those books were themselves not aware of having made; and, it is possible, his commentators may discern similar instances in the brief record of our journey. But if the travellers who have visited this country, and many of them were men of more than ordinary talents, had been allowed full leisure for the inquiry, or had merely stated what they might have derived solely from a view of the country, abstracted from the consideration and detail of the lamentable mummery whereby the monks in all the convents have gratified the credulity of every traveller for so many centuries, and which in their subsequent relations they seem to have copied from each other, we should have had the means of elucidating the sacred writings, perhaps in every instance, where the meaning has been "not determinable by the methods commonly used by learned men."

### DRESS OF THE ARABS.

THE dress of the Arabs, in this part of the Holy Land, and indeed throughout all Syria, is simple and uniform; it consists of a blue shirt, descending below the knees, the legs and feet being exposed, or the latter sometimes covered with the ancient *cothurnus*, or buskin. A cloak is worn, of very coarse and heavy camel's hair cloth, almost universally decorated with broad black and white stripes, passing vertically down the back; this is of one square piece, with holes for the arms: it has a seam down the back. Made with-

out this seam, it is considered of greater value. Here then, we perhaps beheld the form and materials of our Saviour's garment, for which the soldiers cast lots; being "*without seam, woven from the top throughout*." It was the most ancient dress of the inhabitants of this country. Upon their heads they now wear a small turban, or dirty rag, like a coarse handkerchief bound across the temples, one corner of which generally hangs down; and this, by way of distinction, is sometimes fringed with strings, in knots.

### NAZARETH.

THE rest of this short journey, like the preceding part of it, was over steril limestone, principally ascending, until we entered a narrow defile between

the hills. This suddenly opening toward our right, presented us with a view of the small town or village of Nazareth, situated upon the side of a barren rocky

elevation, facing the east, and commanding a long valley. Throughout the dominion of Djezzar Pacha, there was no place that suffered more from his tyrannical government than Nazareth. Its inhabitants, unable to sustain the burdens imposed upon them, were continually emigrating to other territories. The few who remained were soon to be stripped of their possessions; and when no longer able to pay the tribute exacted from them, no alternative remained, but that of going to Acre to work in his fortifications, or to flee their country. The town was in the most wretched state of indigence and misery; the soil around might bid defiance to agriculture; and to the prospect of starvation were added the horrors of the plague. Thus it seemed destined to maintain its ancient reputation; for the Nathaniel of his day might have inquired of a native of Bethsaida, whether "any good thing could come out of Nazareth?" A party of Djezzar's troops, encamped in tents about the place, were waiting to seize even the semblance of a harvest which could be collected from all the neighbouring district. In the valley, appeared one of those fountains, which, from time immemorial, have been the halting place of caravans, and sometimes the scene of contention and bloodshed. The women of Nazareth were passing to and from the town, with pitchers upon their heads. We stopped to view the group of camels, with their drivers, who were there reposing; and, calling to mind the manners of the most remote ages, we renewed the solicitation of Abraham's servant unto Rebekah, by the well of Nabor. In the writings of early pilgrims and travellers, this spring is denominated "*the fountain of the Virgin Mary*;" and certainly, if there be a spot, throughout the Holy Land, that was undoubtedly honoured by her presence, we may consider this to have been the place; because the situation of a copious spring is not liable to change; and because the custom of repairing thither to draw water has been continued among the female inhabitants of Nazareth, from the earliest period of its history. Marinus Sanutus, who accurately describes its situation, nevertheless confounds it with the fountain of Sephoury. He relates the ancient traditions concerning it, but mingles with his narrative the legendary stories characteristic of the age in which he lived.

After leaving this fountain, we ascended to the town, and were conducted to the house of the principal Christian inhabitant of Nazareth. The tremendous name of Djezzar had succeeded in providing for us, in the midst of poverty, more sumptuous fare than is often found in wealthier cities; the convent had largely contributed; but we had reason to fear, that many poor families had been pinched to supply our board. All we could do, therefore, as it was brought with cheerfulness, was to receive it thankfully; and we took especial care that those from whom we obtained it should not go unrewarded.

Scarcely had we reached the apartment prepared for our reception, when, looking from the window into the court yard belonging to the house, we beheld two women grinding at the mill, in a manner most forcibly illustrating the saying of our Saviour, before alluded to, in the account given of the ancient hand mills of the island of Cyprus. They were preparing flour to make our bread, as it is always customary in the country when strangers arrive. The two women, seated upon the ground, opposite to each other, held between them two round flat stones, such as are seen in Lapland, and such as in Scotland are called *querns*. This was also mentioned in describing the mode of grinding corn in the villages of Cyprus; but the circumstance is so interesting, our Saviour's allusion actually referring to an existing custom in the place of his earliest residence, that a little repetition may perhaps be pardoned. In the centre of the upper stone was a cavity for pouring in the corn; and, by the side of this, an upright wooden handle, for moving the stone. As the operation began, one of the women, with her right hand, pushed this handle to the woman opposite, who again sent it to her companion, thus communicating a rotatory and very rapid motion to the upper stone; their left hands being all the while employed in supplying fresh corn, as fast as the bran and flour escaped from the sides of the machine. [*Vide on Matth. xxiv. 41. page 344.*]

The convent of Nazareth, situated in the lower part of the village, contains about fourteen friars, of the Franciscan order. Its church, erected, as they relate, over the cave wherein the Virgin Mary is supposed to have resided, is a handsome edifice; but it is degraded, as a sanctuary, by absurdities too contemptible for notice, if the description of them did not offer an instructive lesson showing the abject state to which the human mind may be reduced by superstition. So powerful is still its influence in this country, that, at the time of our visit, the Franciscan friars belonging to the convent had been compelled to surround their altars with an additional fencing, in order to prevent persons infected with the plague from seeking a miraculous cure, by rubbing their bodies with the hangings of the sanctuary, and thus communicating infection to the whole town: because, all who entered saluted these hangings with their lips. Many of those unhappy patients believed themselves secure, from the moment they were brought within the walls of this building, although in the last stage of the disorder. As we passed toward the church, one of the friars, rapidly conducting us, pointed to invalids who had recently exhibited marks of the infection; these were then sitting upon the bare earth, in cells, around the court yard of the convent, waiting a miraculous recovery. The sight of these persons so near to us rather checked our curiosity: but it was too late to render ourselves more secure by retreating. We had been told, that, if we chose to venture into the church,



the doors of the convent would be opened; and therefore had determined to risk a little danger, rather than be disappointed; particularly as it was said the sick were kept apart, in a place expressly allotted to them. We now began to be sensible we had acted without sufficient caution; and it is well we had no reason afterward to repent of our imprudence.

Having entered the church, the friars put lighted wax tapers into our hands, and charging us on no account to touch any thing, led the way, muttering their prayers. We descended, by a flight of steps, into the cave before mentioned; entering it by means of a small door, behind an altar laden with pictures, wax candles, and all sorts of superstitious trumpery. They pointed out to us what they called the kitchen and fire place of the Virgin Mary. As all these sanctified places, in the Holy Land, have some supposed miracle to exhibit, the monks of Nazareth have taken care not to be without their share in supernatural rarities; accordingly, the first things they show to strangers descending into this cave, are two stone pillars in front of it; one whereof, separated from its base, is said to sustain its capital and part of its shaft miraculously in the air. The fact is, that the capital and a piece of the shaft of a pillar of gray granite has been fastened on to the roof of the cave; and so clumsily is the rest of the *locus pocus* contrived, that what is shown for the lower fragment of the same pillar, resting upon the earth, is not of the same substance, but of Cipolino marble. About this pillar a different story has been related to almost every traveller since the trick was first devised. Maundrell, and Egmont, and Heyman, were told that it was broken by a pacha in search of hidden treasure, who was struck with blindness for his impiety. We were assured that it separated in this manner when the angel announced to the Virgin the tidings of her conception. The monks had placed a rail, to prevent persons infected with the plague from coming to rub against these pillars: this had been, for a great number of years, their constant practice, whenever afflicted with any sickness. The reputation of the broken pillar, for healing every kind of disease, prevails all over Galilee.

It is from extravagances of this kind, constituting a complete system of low mercenary speculation and priestcraft throughout this country, that devout, but weak men, unable to discriminate between monkish mummary and simple truth, have considered the whole series of topographical evidence as one tissue of imposture, and have left the Holy Land worse Christians than they were when they arrived. Credulity and skepticism are neighbouring extremes; whosoever abandons either of these, generally admits the other. It is hardly possible to view the mind of man in a more forlorn and degraded state, than when completely subdued by superstition; yet this view of it

is presented over a very considerable portion of the earth; over all Asia, Africa, almost all America, and more than two thirds of Europe: indeed, it is difficult to say where society exists without betraying some or other of its modifications; nor can there be suggested a more striking proof of the natural propensity in human nature toward this infirmity, than that the Gospel itself, the only effectual enemy superstition ever had, should have been chosen for its basis. In the Holy Land, as in Russia, and perhaps in Spain and Portugal, the Gospel is only known by representations more foreign from its tenets than the worship of the sun and the moon. If a country, which was once so disgraced by the feuds of a religious war, should ever become the theatre of honourable and holy contest, it will be when reason and revelation exterminate ignorance and superstition. Those who peruse the following pages, will perhaps find it difficult to credit the degree of profanation which true religion has here sustained. While Europeans are sending messengers, the heralds of civilization, to propagate the Gospel in the remotest regions, the very land whence that Gospel originated is suffered to remain as a nursery of superstition for surrounding nations, where voluntary pilgrims, from all parts of the earth, men warmly devoted to the cause of religion, and more capable of disseminating the lessons they receive than the most zealous missionaries, are daily instructed in the grossest errors. Surely the task of converting such persons already more than half disposed toward a due comprehension of the truths of Christianity, were a less arduous undertaking than that of withdrawing from their prejudices, and heathenish propensities, the savages of America and of India. As it now is, the pilgrims return back to their respective countries, either divested of the religious opinions they once entertained, or more than ever shackled by the trammels of superstition. In their journey through the Holy Land, they are conducted from one convent to another, each striving to outdo the former in the list of indulgences and of relics it has at its disposal, bearing testimony to the wretched ignorance and sometimes to the disorderly lives of a swarm of monks, by whom all this trumpery is manufactured. Among the early contributors to the system of abuses thus established, no one appears more pre-eminently distinguished than the empress Helena, mother of Constantine the First; to whose charitable donations these repositories of superstition were principally indebted. No one laboured more effectually to obliterate every trace of whatsoever might have been regarded with reasonable reverence, than did this old lady, with the best possible intentions, whensoever it was in her power. Had the sea of Tiberias been capable of annihilation by her means, it would have been desiccated, paved, covered with churches and altars, or converted into

monasteries and markets of indulgences, until no feature of the original remained; and this by way of rendering it more particularly holy. To such a disposition may be attributed the sort of work exhibited in the church and convent of Nazareth, originally constructed under her auspices. Pococke has proved, that the tradition concerning the dwelling place of the parents of Jesus Christ existed at a very early period; because the church, built over it, is mentioned by writers of the seventh century; and in being conducted to a cave rudely fashioned in the natural rock, there is nothing repugnant to the notions one is induced to entertain concerning the ancient customs of the country, and the history of the persons to whom allusion is made. But when the superstitious

aid of architectural pillars, with all the garniture of a Roman catholic church, above, below, and on every side of it, have disguised its original simplicity; and we finally call to mind the insane reverie concerning the transmigration of the said habitation, in a less substantial form of brick and mortar, across the Mediterranean, to Loretto in Italy, maintained upon authority very similar to that which identifies the authenticity of this relic; a disbelief of the whole mummery seems best suited to the feelings of Protestants; who are, after all, better occupied in meditating the purpose for which Jesus died, than in assisting, by their presence, to countenance a sale of indulgences in the place where Joseph is said to have resided.

### VIEW IN GALILEE.

FROM this situation we perceived that the plain, over which we had been so long riding, was itself very elevated. Far beneath appeared other plains, one lower than the other, in that regular gradation concerning which observations were recently made, and extending to the surface of the Sea of Tiberias, or Sea of Galilee. This immense lake, almost equal, in the grandeur of its appearance, to that of Geneva, spreads its waters over all the lower territory, extending from the northeast toward the southwest, and then bearing east of us. Its eastern shores present a sublime scene of mountains, extending toward the north and south, and seeming to close it in at either extremity; both toward Chorazin, where the Jordan enters; and the Aulon, or Campus Magnus, through which it flows to the Dead Sea. The cultivated plains reaching to its borders, which we beheld at an amazing depth below our view, resembled, by the various hues their different produce exhibited, the motley pattern of a vast carpet. To the north appeared snowy summits, towering, beyond a series of intervening mountains, with unspeakable greatness. We considered them as the summits of Libanus; but the Arabs belonging to our caravan called the principal eminence Jebel el Sieh, saying it was near Damascus:

probably, therefore, a part of the chain of Libanus. This summit was so lofty, that the snow entirely covered the upper part of it; not lying in patches, as I have seen it, during summer, upon the tops of very elevated mountains, for instance, upon that of Ben Nevis in Scotland, but investing all the higher part with that perfect white and smooth velvet like appearance, which snow only exhibits when it is very deep; a striking spectacle in such a climate, where the beholder, seeking protection from a burning sun, almost considers the firmament to be on fire. The elevated plains, upon the mountainous territory beyond the northern extremity of the lake, are still called by a name, in Arabic, which signifies "*the wilderness*." To this wilderness it was that John, the precursor of the Messiah, and also Jesus himself, retired in their earliest years. To the southwest, at the distance only of twelve miles, we beheld mount Tabor, having a conical form, and standing quite insular, upon the northern side of the wide plains of Esdraelon. The mountain whence this superb view was presented, consists entirely of limestone; the prevailing constituent of all the mountains in Greece, Asia Minor, Syria, Phenicia, and Palestine.

### CANA.

WE entered Cana, and halted at a small Greek chapel, in the court of which we all rested, while our breakfast was spread upon the ground. This grateful meal consisted of about a bushel of cucumbers, some white mulberries, a very insipid fruit, gathered from the trees reared to feed silk worms; hot cakes of unleavened bread, fried in honey and butter; and, as usual, plenty of fowls. We had no reason to complain of our fare, and all of us ate heartily. We were afterward conducted into the chapel, in order to see

the relics and sacred vestments there preserved. When the poor priest exhibited these, he wept over them with so much sincerity, and lamented the indignities to which the holy places were exposed in terms so affecting, that all our pilgrims wept also. Such were the tears which formerly excited the sympathy, and roused the valour of the crusaders. The sailors of our party caught the kindling zeal; and little more was necessary to incite in them a hostile disposition toward every Saracen they might afterward encounter.

The ruins of a church are shown in this place, which is said to have been erected over the spot where the marriage feast of Cana was held. It is worthy of note, that, walking among these ruins, we saw large massy stone water pots, answering the description given of the ancient vessels of the country; not preserved, nor exhibited, as relics, but laying about, disregarded

by the present inhabitants, as antiquities with whose original use they were unacquainted. From the appearance, and the number of them, it was quite evident that a practice of keeping water in large stone pots, each holding from eighteen to twenty-seven gallons, was once common in the country.

### LAKE OF GENESARETH.

As we rode from this village toward the sea of Tiberias, the guides pointed to a sloping spot from the heights upon our right, whence we had descended, as the place where the miracle was accomplished by which our Saviour fed the multitude; it is therefore called The Multiplication of Bread; as the mount above, where the sermon was preached to his disciples, is called The Mountain of Beatitudes, from the expressions used in the beginning of that discourse. This part of the Holy Land is very full of wild animals. Antelopes are in great number. We had the pleasure of seeing these beautiful quadrupeds in their natural state, feeding among the thistles and tall herbage of these plains, and bounding before us occasionally, as we disturbed them. The Arabs frequently take them in the chase. The lake now continued in view upon our left. The wind rendered its surface rough, and called to mind the situation of our Saviour's disciples, when, in one of the small vessels which traverse these waters they were tossed in a storm, and saw Jesus, in the fourth watch of the night, walking to them upon the waves. Often as this subject has been painted, combining a number of circumstances adapted for the representation of sublimity, no artist has been aware of the uncommon grandeur of the scenery, memorable on account of the transaction. The lake of Genesareth is surrounded by objects well calculated to heighten the solemn impression made by such a picture; and, independent of the local feelings likely to be excited in its contemplation, affords one of the most striking prospects in the Holy Land. It is by comparison alone that any due conception of the appearance it presents can be conveyed to the minds of those who have not seen it; and, speaking of it comparatively, it may be described as longer and finer than any of our Cumberland and Westmoreland lakes, although perhaps it yields in majesty to the stupendous features of Loch Lomond in Scotland. It does not possess the vastness of the lake of Geneva, although it much resembles it in particular points of view. The lake of Locarno in Italy comes nearest to it in point of picturesque beauty, although it is destitute of any thing similar to the islands by which that majestic piece of water is adorned. It is inferior in magnitude, and, perhaps, in the height of its surrounding mountains, to the lake Asphaltites; but its broad and extended surface, covering the bottom of

a profound valley, environed by lofty and precipitous eminences, added to the impression of a certain reverential awe under which every Christian pilgrim approaches it, give it a character of dignity unparalleled by any similar scenery.

Having reached the end of the plain whose surface exhibited such motley colours to us, when it was viewed from the mountain of Beatitudes, a long and steep declivity of two miles yet remained to the town of Tiberias, situated upon the borders of the lake. We had here a noble view of this place, with its castle and fortifications. Groups of Arabs gathering in their harvest upon the backs of camels, were seen in the neighbourhood of the town. Beyond it appeared, upon the same side of the lake, some buildings erected over the warm mineral baths of Emmaus, which are much frequented by the people of the country; and, still further, the southeastern extremity of the lake. Turning our view toward its northern shores, we beheld, through a bold declivity, the situation of Capernaum, upon the boundaries of the two tribes of Zebulon and Naphtali. It was visited in the sixth century by Antoninus the Martyr, an extract from whose Itinerary is preserved by Reland, which speaks of a church erected upon the spot where St. Peter's dwelling once stood. Along the borders of this lake may still be seen the remains of those ancient tombs hewn by the earliest inhabitants of Galilee, in the rocks which face the water. Similar works were before noticed among the ruins of Telmessus. They were deserted in the time of our Saviour, and had become the resort of wretched men, afflicted by diseases, and made outcasts of society; for, in the account of the cure performed by our Saviour upon a maniac in the country of the Gadarenes, these tombs are particularly alluded to; and their existence to this day, although they have been neither noticed by priests nor pilgrims, and have escaped the ravages of the empress Helena, who would undoubtedly have shaped them into churches, offers strong internal evidence of the accuracy of the evangelist who has recorded the transaction: "*There met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs.*" In all the descent toward Tiberias, the soil is black, and seems to have resulted from the decomposition of rocks, which have a volcanic appearance. The stony fragments scattered

over the surface were amygdaloidal and porous; their cavities being occasionally occupied by-mesotype, or by plumose carbonate of lime, the former became perfectly gelatinized after immersion in muriatic acid. We observed plantations of tobacco then in bloom: of Indian corn; of millet, which was still green; of

melons, pumpkins, and cucumbers. The harvest of wheat and barley ended in June; but the oats were still standing. From Hatti to Tiberias is nine miles: two of these consist of the descent from the elevated plain toward the lake.

### TIBERIAS.

THE town of Tiberias is situated close to the edge of the lake. It is fortified by walls, but has no artillery; and, like all Turkish citadels, it makes a great figure from without, exhibiting at the same time the utmost wretchedness within. Its castle stands upon a rising ground, in the north part of it. No antiquities now remain, except the building I have described, and the celebrated hot baths of Emmaus, about a mile to the south of the town. "*Thermas Tiberiadis quis ignorat?*" They were visited by Egmont and Heyman; but the water has never been accurately analyzed. Hasselquist states, that he remained long enough for this purpose, but he has given no account of its chymical constituents. Pococke indeed brought a bottle of it away, having observed a red sediment upon the stones about the place. He affirms, that it contained "gross fixed vitriol, some allum, and a mineral salt." A traveller of the name of Monconys, cited by Reland, relates, that the water is extremely hot, having a taste of sulphur mixed with nitre. Egmont and Heyman describe its quality as resembling that of the springs at Aix la Chapelle. They bathed here, and found the water "so hot as not easily to be endured," and "so salt as to communicate a brackish taste to that of the lake near it." Volney says that, "for want of cleaning, it is filled with a black mud, which is genuine *Æthiops Martial*;" that "persons attacked by rheumatic complaints, find great relief, and are frequently cured by baths of this mud."

These observations have been introduced, because we were unable ourselves to visit the place; and were compelled to rest satisfied with a distant view of the building which covers a spring renowned during many ages, for its medicinal properties. In the space between Tiberias and Emmaus, Egmont and Heyman noticed remains of walls, and other ruins, which are described as fountains of the old city. This is said, by Pococke, to have extended about half a mile further to the south than the present enclosure of its walls.

Adrichomius, considering Tiberias as the Cinneroth of the Hebrews, says, that this city was captured by Benhadad, king of Syria, and in after ages, restored by Herod, who surrounded it with walls, and adorned it with magnificent buildings. But Cinneroth, or, as it is otherwise written, Kinnereth, was a city of Naphtali, and not of Zebulon. The old Hebrew city, whatever was its name, probably owed its birth to the renown of its medicinal baths. Some of the most an-

cient temples in the world, together with the cities to which they belonged, had a similar origin. Tiberias, according to some authors, was built by Tiberius the Roman emperor, who called it after his own name. But Josephus relates, that Herod the tetrarch erected it in honour of Tiberius with whom he was in great favour. For this purpose, it is said, he selected the most suitable place in all Galilee, upon the border of of the lake of Genesareth. The ample document afforded by Josephus is sufficient to prove that Herod's city was precisely on the spot occupied by the town as it now stands; for in the account given by him of its situation, he describes the hot baths of Emmaus as being out of the city, and not far from it. Very considerable privileges were given to those who chose to settle there; the ground whereon the city was built being full of sepulchres, and thereby considered as polluted by dead bodies. Hence we may infer the existence of a former city upon the same territory. Tiberias makes a conspicuous figure in the Jewish annals; it was the scene of some of the most memorable events recorded by Josephus. In refuting the writings of Justus, an historian often quoted by Stephanus Byzantinus, he speaks of Sepphoris and Tiberias as the two most illustrious cities in Galilee. During a visit paid to it by Agrippa, the successor of Herod, the kings of Comagene, of Emessa, of the lesser Armenia, of Pontus and of Chalcis here met to do him honour, and were magnificently entertained. After the downfall of Jerusalem, it continued, until the fifth century, the residence of Jewish patriarchs, Rabbins, and learned men. A university was founded here. The office of patriarch was hereditary, and appeared with some lustre under the emperor Adrian, in the person of Simon the Third. In the beginning of the fifth century, the patriarchate was suppressed, after having subsisted three hundred and fifty years. In the sixth Justinian, according to Procopius, rebuilt the walls. In the seventh century, the city was taken by the Saracens, under calif Omar; yet, in the eighth, we find it mentioned in an Itinerary cited by Reland, as still containing many churches and Jewish synagogues. Various medals are extant of the city, bearing different inscriptions. These are interesting, not only from the dates which they commemorate, but also in the allusion made by some of them to the baths of Tiberias, the principal cause of the city's celebrity. They are principally of the time of Trajan or of Adrian.

Upon some, the Syrian goddess Astarte is represented standing upon the prow of a vessel, with the head of Osiris in her right hand, and a spear in her left. Others represent Jupiter sitting in his temple. There

are also other medals of the city, with the figure of Hygeia, holding a serpent, and sitting on a mountain : from whose base issue two fountains, intended for the hot springs of Emmaus.

### ESDRAELON.

ON this plain, the most fertile part of all the land of Canaan ; which, though a solitude, we found like one vast meadow, covered with the richest pasture ; the tribe of Issachar "rejoiced in their tents." In the first ages of Jewish history, as well as during the Roman empire, the crusades, and even in later times, it has been the scene of many a memorable contest. Here it was that Barak, descending with his ten thousand from mount Tabor, discomfited Sisera, and "all his chariots, even nine hundred chariots of iron, and all the people that were with him," gathered "from Harosheth of the Gentiles, unto the river of Kishon;" when "all the host of Sisera fell upon the edge of the sword ; and there was not a man left;" when "the kings came and fought, the kings of Canaan in Taanach, by the waters of Megiddo." Here also it was that Josiah, king of Judah, fought in disguise against Necho, king of Egypt, and fell by the arrows of his antagonist. So great were the lamentations for his death, that the mourning for Josiah became "an ordinance in Israel." The "great mourning in Jerusalem," foretold by Zechariah, is said to be as the lamentations in the plain of Esdraelon, or, according to the language of the prophet, "as the mourning of Hadadrimmon in the valley of Megiddon." Josephus also mentions this very remarkable part of the Holy Land, and always under the appellation of "*The Great plain.*" The supplies that Vespasian sent to the people of Sepphoris are said to have been reviewed in the great plain, prior to their distribution into two divisions ; the infantry being quartered within the city, and the cavalry encamped upon the plain. Under the same name it is also mentioned by Eusebius, and by St. Jerom. It has been a chosen place for encampment in every contest carried on in this country, from the days of Nebuchodonosor, king of the Assyrians, in the history of whose war with Arphaxad, it is men-

tioned as *The Great plain of Esdrelom*, until the disastrous march of Napoleon Bonaparte from Egypt into Syria. Jews, Gentiles, Saracens, Christian crusaders, and antichristian Frenchmen, Egyptians, Persians, Druses, Turks, and Arabs, warriors out of "every nation which is under heaven," have pitched their tents upon the plain of Esdraelon, and have beheld the various banners of their nations wet with the dews of Tabor and of Hermon. It has not often been noticed in books of travels, because it does not occur in the ordinary route pursued by pilgrims in their journeys to Jerusalem. These men have generally landed at Jaffa : and have returned thither after completing their pilgrimage : in consequence of this we seldom meet with accounts of Galilee, or of Samaria, in their writings. Even Doubdan, whose work, full of the most valuable information, may be considered as the foundation of every recent elucidation of the Holy Land, contents himself with the view afforded of this plain from mount Tabor. Not that he has, on this account, omitted any interesting circumstance of its history. He has given us a lively picture of the different encampments he observed from the summit. "We had the pleasure," says he, "to view from the top of that mountain, Arabs encamped by thousands ; tents and pavilions of all colours ; green, red, and yellow ; with so great a number of horses and camels, that it seemed like a vast army, or a city besieged : and to the end that each party might recognise its peculiar banner and its tribe, the horses and camels were fastened round the tents, some in square battalions, others in circular troops, and others again in lines : not only were Arabs thus encamped, but also Turks and Druses, who maintain abundance of horses, camels, mules and asses, for the use of the caravans coming from, or going to Damascus, Aleppo, Mecca, and Egypt."

### NAPOLOSE, OR SICHEM.

AFTER leaving Santorri, our road was devious and very uneven, over a mountainous tract of country, until we came in sight of Napolose, otherwise called Neapolis, and Napoleos, the ancient Sichem. The view of this place much surprised us, as we had not expected to find a city of such magnitude in the road to Jerusalem. It seems to be the metropolis of a very rich and extensive country, abounding with pro-

visions, and all the necessary articles of life, in much greater profusion than the town of Acre. White bread was exposed for sale in the streets, of a quality superior to any that is to be found elsewhere throughout the Levant. The governor of Napolose received and regaled us with all the magnificence of an Eastern sovereign. Refreshments, of every kind known in the country, were set before us ; and when we

supposed the list to be exhausted, to our very great astonishment a most sumptuous dinner was brought in. Nothing seemed to gratify our host more, than that any of his guests should eat heartily; and, to do him justice, every individual of the party ought to have possessed the appetite of ten hungry pilgrims, to satisfy his wishes in this respect.

There is nothing in the Holy Land finer than the view of Napolose from the heights around it. As the traveller descends toward it from the hills, it appears luxuriantly embosomed in the most delightful and fragrant bowers; half concealed by rich gardens, and by stately trees collected into groves, all around the bold and beautiful valley in which it stands. Trade seems to flourish among its inhabitants. Their principal employment is in making soap; but the manufactures of the town supply a very widely extended neighbourhood, and they are exported to a great distance, upon camels. In the morning after our arrival, we met caravans coming from Grand Cairo; and noticed others reposing in the large olive plantations near the gates. The reader must be referred to the learned Reland, who wishes to know the various names possessed by this city, in different periods of its history; as well as to ascertain which among these ought to be considered as its peculiar and most appropriate appellation. Every thing concerning it is interesting; but upon this subject, if all that Reland alone has written, in more than one part of his matchless work, was duly considered, the investigation would of itself constitute a copious dissertation. It is sufficient for the traveller to be informed, that so long ago as the twelfth century, the elegant and perspicuous Phocas, himself visiting the place, and describing the city, speaks of it as "Sichar, the metropolis of the Samaritans, afterward called Neapolis." Reland, from Josephus, Eusebius, Epiphanius, and Jerom, writes it Sichem. According to the ancient Hebrew text of Genesis, and the book of Judges, it would be written Shechem. Josephus says that the natives called it Mabatha; but by others it was commonly named Neapolis. Its modern appellation is Napolose. To the traditions concerning its antiquities, all writers bear testimony; and since even a skeptic has remarked, that the Christians of Palestine "fixed, by unquestionable tradition, the scene of each memorable event," we may surely regard them with interest. But the history of Sichem, referring to events long prior to the Christian dispensation, directs us to antiquities which owe nothing of their celebrity to any traditional aid. The traveller, directing his footsteps toward its ancient sepulchres, as everlasting as the rocks wherein they are hewn, is permitted, upon the authority of sacred and indelible record, to contemplate the spot where the remains of Joseph, of Eleazer, and of Joshua, were severally deposited. If any thing connected with the memory of past ages be cal-

culated to awaken local enthusiasm, the land around this city is pre-eminently entitled to consideration. The sacred story of events transacted in the fields of Sichem, from our earliest years remembered with delight; but with the territory before our eyes where those events took place, and in the view of objects existing as they were described above three thousand years ago, the grateful impression kindles into ecstasy. Along the valley, we beheld "a company of Ishmaelites, coming from Gilead," as in the days of Reuben and Judah, "with their camels bearing spicery and balm and myrrh," who would gladly have purchased another Joseph of his brethren, and conveyed him as a slave to some Potiphar in Egypt. Upon the hills around, flocks and herds were feeding, as of old; nor in the simple garb of the shepherds of Samaria was there any thing repugnant to the notions we may entertain of the appearance presented by the sons of Jacob. It was indeed a scene to abstract and to elevate the mind; and under emotions so called forth by every circumstance of powerful coincidence, a single moment seemed to concentrate whole ages of existence. In the calmer moments dedicated to the traces of this memorial, the objects referred to are no longer beheld, but the impression remains; nor would the writer forego its influence for all that cooler philosophy might dictate or approve. The few travellers indeed of earlier times, who passed through Samaria in their way to Jerusalem, have more stoically related their visit to this sacred spot. Generally, satisfied with the guidance of the monks, they rapidly enumerate the consecrated places to which they were conducted, as if they were employed in making out a catalogue of names. The Jews of the twelfth century acknowledged that the tomb of Joseph then existed in Sichem, although both the city and the tomb were the possession and the boast of a people they detested. "The town," says Rabbi Benjamin, "lies in a vale between mount Gerizim and mount Ebal, where there are above a hundred Cuthæans, who observe only the law of Moses, whom men call Samaritans. They have priests of the lineage of Aaron, who rests in peace, and those they call Aaronites, who never marry but with persons of the sacerdotal family, that *they may not be confounded with the people*. Yet these priests of their law offer sacrifices and burnt offerings in their congregations, as it is written in the law; "Thou shalt put the blessing upon mount Gerizim." They therefore affirm that this is the house of the Sanctuary; and they offer burnt offerings, both on the Passover and on other festivals, on the altar which was built on mount Gerizim, of those stones which the children of Israel set up, after they had passed over Jordan. They pretend they are descended from the tribe of Ephraim; and *have among them the sepulchre of Joseph the Just, the son of our father Jacob, who rests in peace accord-*

ing to that saying: "*The bones also of Joseph, which the children of Israel brought up with them out of Egypt, buried them in Shechem.*" Maundrell, the only English writer who has visited Napolose, is more explicit than the earlier Christian pilgrims, concerning this place; but he was principally occupied in discussions with a Samaritan priest, concerning the difference between their text and the Hebrew, and in identifying the two mountains, Ebal, and Gerizim, between which the city stands. He notices, however, the tomb of Joseph; still bearing its name unaltered, and venerated even by the Moslems, who have built a small temple over it. Its authenticity is not liable to controversy; since tradition is, in this respect, maintained upon the authority of sacred Scripture; and the veneration paid to it by Jews, by Christians, and by Mahometans, has preserved, in all ages, the remembrance of its situation. Having shown, upon a former occasion, that tombs were the origin of temples, it is not necessary to dwell upon the utter improbability of their being forgotten among men who approached them as places of worship. The tomb of Joshua was also visited by Jewish pilgrims in the twelfth century. This is proved by the Hebrew Itinerary of Petachias, who was contemporary with Benjamin of Tudela; and its situation, marked by him with the utmost precision, is still as familiar to the Jews of Palestine as the place where the temple of Solomon originally stood. It was, in fact, in the midst of a renowned cemetery, containing also the sepulchres of other patriarchs; particularly of one, whose synagogue is mentioned by Benjamin of Tudela, as being in the neighbourhood of the warm baths of Tiberias. These tombs are hewn in the solid rock, like those of Telmessus in the Gulf of Glaucus, and are calculated for duration, equal to that of the hills wherein they have been excavated. It may also be worthy of notice, that, when writers of the age of Benjamin and Petachias are speaking of the immediate receptacles of embalmed bodies as relics held in veneration by the Jews, they refer to Soroi constituting integral parts of mountains, and chiseled with a degree of labour not to be conceived from mere description. These are monuments on which a lapse of ages effects no change: they have defied, and will defy, the attacks of time; and continue as perfect at this hour as they were in the first moment of their completion. Thus we are informed in sacred Scripture, according to the Septuagint Version, that, when Joseph died, they embalmed him, and he was put "*εν τη Σορω* in Egypt;" that is to say, in one of those immense *monolithic* receptacles to which alone the ancients applied the name ΣΟΡΟΣ; these were appropriated solely to the burial of men of princely rank; and their existence, after the expiration of three thousand years, is indisputably proved, by the appearance of one of them in the prin-

cipal pyramid of Egypt. Therefore, when our English Translators render the Hebrew or the Greek appellation for such a receptacle by our word *coffin*, necessarily associating ideas of a perishable box or chest with the name they use, it is not surprising to find a writer like Harmer stating it is an extraordinary fact, that the remains of distinguished persons in the East were *honoured* with a *coffin*, as a mark of their rank; whereas, says he, "*with us, the poorest people have their coffins,*" or that other authors should deride, and consider as preposterous, the traditions mentioned by Jewish Rabbins, which, at this distance of time, presume to identify the *coffins* of their patriarchs and prophets. When it is once understood what the real monuments are, to which those traditions allude; the veneration always paid by that people to a place of sepulture; their rigorous adherence, in burial, to the cemeteries of their ancestors; the care with which memorials are transmitted to their posterity; and other circumstances connected with their customs and history, which cannot here be enumerated; it is not merely probable, but it amounts almost to certainty, that the sepulchres they revere were originally the tombs of persons to whom they are now ascribed.

In the time of Alexander the Great, Sichem was considered as the capital of Samaria. Its inhabitants were called Samaritans, not merely as people of Samaria, but as a sect at variance with the other Jews. They consisted principally of deserters from Judea. They have continued to maintain their peculiar tenets to the present day. The inhabitants, according to Procopius, were much favoured by the emperor Justinian, who restored their sanctuaries, and added largely to the edifices of the city. The principal object of veneration among them is Jacob's well, over which a church was formerly erected. This is situated at a small distance from the town, in the road to Jerusalem, and has been visited by pilgrims of all ages; but particularly since the Christian era, as the place where our Saviour revealed himself to the women of Samaria. The spot is so distinctly marked by the evangelist, and so little liable to uncertainty, from the circumstance of the well itself and the features of the country, that, if no tradition existed for its identity, the site of it could hardly be mistaken. Perhaps no Christian scholar ever attentively read the fourth chapter of St. John, without being struck with the numerous internal evidences of truth which crowd upon the mind in its perusal. Within so small a compass it is impossible to find in other writings so many sources of reflection, and of interest. Independently of its importance as a theological document, it concentrates so much information, that a volume might be filled with the illustration it reflects upon the history of the Jews, and upon the geography of their country. All that can be gathered on these subjects



from Josephus, seems but as a comment to illustrate this chapter. The journey of our Lord from Judea into Galilee; the cause of it; his passage through the territory of Samaria; his approach to the metropolis of that country; its name; his arrival at the Amorite field which terminates the narrow valley of Sichem; the ancient custom of halting at a well; the female employment of drawing water; the disciples sent into the city for food, by which its situation out of the town is so obviously implied; the question of the woman referring to existing prejudices which

separated the Jews from the Samaritans; the depth of the well; the Oriental allusion contained in the expression, "*living water*;" the history of the well, and the customs thereby illustrated; the worship upon mount Gerizim; all these occur within the space of twenty verses: and if to these be added, what has already been referred to, in the remainder of the same chapter, we shall perhaps consider it as a record, which, in the words of him who sent it, "*we may lift up our eyes, and look upon, for it is white already to harvest.*"

### JOURNEY TO JERUSALEM.

WE left Napolose one hour after midnight, that we might reach Jerusalem early the same day. We were however, much deceived concerning the distance. Our guides represented the journey as a short excursion of five hours: it proved a most fatiguing pilgrimage of eighteen. The road was mountainous, rocky and full of loose stones; yet the cultivation was every where marvellous: it afforded one of the most striking pictures of human industry which it is possible to behold. The limestone rocks and stony vallies of Judea were entirely covered with plantations of figs, vines, and olive-trees; not a single spot seemed to be neglected. The hills, from their bases to their utmost summits, were entirely covered with gardens: all of these were free from weeds, and in the highest state of agricultural perfection. Even the sides of the most barren mountains had been rendered fertile, by being divided into terraces, like steps rising one above another, whereon soil had been accumulated with astonishing labour. Among the standing crops, we noticed millet, cotton, linseed, and tobacco; and occasionally small fields of barley. A sight of this territory can alone convey any adequate idea of its surprising produce: it is truly the Eden of the East, rejoicing in the abundance of its wealth. The effect of this upon the people was strikingly portrayed in every countenance: instead of the depressed and gloomy looks of Djezzar Pacha's desolated plains, health, hilarity, and peace, were visible in the features of the inhabitants. Under a wise and beneficent government, the produce of the Holy Land would exceed all calculation. Its perennial harvest; the salubrity of its air; its limpid springs; its rivers, lakes, and matchless plains; its hills and vales; all these, added to the serenity of its climate, prove this land to be indeed "a field which the Lord hath blessed; God hath given it of the dew of heaven, and the fatness of the earth, and plenty of corn and wine."

The first part of our journey led through the valley lying between the two mountains Ebal and Gerizim. We passed the sepulchre of Joseph, and the well of Jacob, where the valley of Sichem opens into a fruitful plain, watered by a stream which rises near

the town. This is allowed, by all writers, to be the piece of land mentioned by St. John, which Jacob bought "at the hand of the children of Emmor," and where he erected his altar to "the God of Israel." Afterward, as the day dawned, a cloudless sky foretold the excessive heat we should have to encounter in this day's journey; and before noon, the mercury in Fahrenheit's thermometer, in the most shaded situation we could find, stood at 102 degrees. Our umbrellas scarcely afforded protection, the reflection from the ground being almost as insupportable as the sun's direct rays. We had, during the morning, a long and most tedious ride, without rest or refreshment; silently following our guides, along a narrow and stony track, over a mountainous country, and by the edge of precipices. We passed, without notice, a place called Leban by Maundrell, the Lebonah of Scripture: also, about six hours distance from Napolose, in a narrow valley, between two high rocky hills, the ruins of a village, and of a monastery, situated where the Bethel of Jacob is supposed to have been. The nature of the soil is an existing comment upon the record of the *stony territory*, where "*he took of the stones of the place, and put them for his pillows.*" At two o'clock P.M. we halted for a little repose, near a well, beneath the shade of a ruined building. This place was said to be three hours distance from Jerusalem. It is perhaps the same described by Maundrell, under the name of Beer; so called, says he, from its *fountain of water*, and supposed to be the Michmash of sacred Scripture. It is described by him as distant three hours and twenty minutes from the Holy City. This name of our halting place is not found, however, in any of our Journals. Here, upon some pieces of very mouldy biscuit, a few raw onions, the only food we could find upon the spot, and the water of the well, we all of us fed with the best possible appetite; and could we have procured a little salt, we should have deemed our fare delicious.

At three P.M. we again mounted our horses, and proceeded on our route. No sensation of fatigue or heat could counterbalance the eagerness and zeal which animated all our party, in the approach to

Jerusalem; every individual pressed forward, hoping first to announce the joyful intelligence of its appearance. We passed some insignificant ruins, either of ancient buildings or of modern villages; but had they been of more importance, they would have excited little notice at the time, so earnestly bent was every mind toward the main object of interest and curiosity. At length, after about two hours had been passed in this state of anxiety and suspense, ascending a hill toward the south, "HAGIOPOLIS!" exclaimed a Greek in the van of our cavalcade; and instantly throwing himself from his horse, was seen bareheaded, upon his knees, facing the prospect he surveyed. Suddenly the sight burst upon us all. Who shall describe it? The effect produced was that of total silence throughout the whole company. Many of the party, by an immediate impulse, took off their hats, as if entering a church, without being sensible of so doing. The Greeks and Catholics shed torrents of tears; and presently beginning to cross themselves, with unfeigned devotion, asked if they might be permitted to take off the covering from their feet, and

proceed, barefooted, to the Holy Sepulchre. We had not been prepared for the grandeur of the spectacle which the city alone exhibited. Instead of a wretched and ruined town, by some described as the desolated remnant of Jerusalem, we beheld, as it were, a flourishing and stately metropolis; presenting a magnificent assemblage of domes, towers, palaces, churches, and monasteries; all of which, glittering in the sun's rays, shone with inconceivable splendour. As we drew nearer, our whole attention was engrossed by its noble and interesting appearance. The lofty hills whereby it is surrounded give to the city itself an appearance of elevation inferior to that which it really possesses. About three quarters of an hour before we reached the walls, we passed a large ruin upon our right hand, close to the road. This by the reticulated style of masonry upon its walls, as well as by the remains of its vaulted foundations of brick work, evidently denoted a Roman building. We could not obtain any account of it; neither is it mentioned by the authors who have described the antiquities of the country.

### IDENTITY OF THE HOLY PLACES.

WE reached the gate of Damascus about seven o'clock in the evening. Chateaubriand calls this Bab-el Hamond, or Bab-el-Cham, *the Gate of the Column*. "When," says he, "Simon the Cyrenian met Christ, he was coming from the gate of Damascus;" thereby adopting a topography suited to the notions generally entertained of the relative situation of mount Calvary and the Prætorium, with regard to this gate; Simon being described as "coming out of the country," and therefore, of course, entering by that gate of the city contiguous to "*the dolorous way*." It were, indeed, a rash undertaking to attempt any refutation of opinions so long entertained, concerning what are called "*the Holy Places*" of this memorable city. "Never," says the author now cited, "was subject less known to modern readers, and never was subject more completely exhausted." Men entitled to the highest consideration, unto whose authority even reverence is due, have written for its illustration; and some of the ablest modern geographers, quitting more extensive investigations, have applied all their ingenuity, talents, and information, to the topography of Jerusalem. It would therefore seem like wanton temerity, to dispute the identity of places whose situation has been so ably discussed and so generally admitted, were there not this observation to urge, that the descriptions of Jerusalem since the crusades have principally issued from men who had no ocular evidence concerning the places they describe. Like Thevenot, writing an account of scenes in Asia without ever having quitted Europe, they have proved

the possibility of giving to a fiction an air of so much reality, that it has been cited, even by historians, as authority. If, as spectators upon the spot, we confessed ourselves dissatisfied with the supposed identity of certain points of observation in Jerusalem, it is because we refused to tradition alone, what appeared contradictory to the evidence of our senses. Of this it will be proper to expatiate more fully in the sequel. It is now only necessary to admonish the reader, that he will not find in these pages a renewal of the statements made by Sandys, and Maundrell, and Pococke, with a host of Greek and Latin pilgrims from the age of Phocas down to Breidenbach and Quaresmius. We should no more think of enumerating all the absurdities to which the Franciscan friars direct the attention of travellers, than of copying, like another Cotovic, the whole of the hymns sung by the pilgrims at every station. Possessing as much enthusiasm as might be necessary in travellers viewing this hallowed city, we still retained the power of our understandings sufficiently to admire the credulity for which no degree of preposterousness seemed too mighty; which converted even the parables of our Saviour into existing realities; exhibiting as holy relics, the house of *Dives*, and the dwelling place of the *good Samaritan*. There is much to be seen at Jerusalem, independently of its monks and monasteries; much to repay pilgrims of a very different description from those who usually resort thither, for all the fatigue and danger they must encounter. At the same time, to men interested in tracing, within

the walls, antiquities referred to by the documents of sacred history, no spectacle can be more mortifying than the city in its present state. The mistaken piety of the early Christians, in attempting to preserve, either confused or annihilated the memorials it endeavoured to perpetuate. On viewing the havoc they have made, it may now be regretted that the Holy Land was ever rescued from the dominion of Saracens, far less barbarous than their conquerors.

The absurdity of hewing the rocks of Judea, whether of mount Calvary or any other mount, into gilded chapels, and of disguising the face of nature with painted domes and marble coverings, by way of commemorating the scenes of our Saviour's life and death, is so evident and so lamentable, that even Sandys, with all his credulity, could not avoid a happy application of the reproof directed by the Roman satyrast against a similar violation of the Egerian fountain.

### SEPULCHRE OF THE MESSIAH.

WE came to a goodly structure, whose external appearance resembled that of any ordinary Roman Catholic church. Over the door we observed a bas-relief, executed in a style of sculpture meriting more attention than it has hitherto received. At first sight, it seemed of higher antiquity than the existence of any place of Christian worship; but, upon a nearer view, we recognised the history of the Messiah's entry into Jerusalem, the multitude strewing palm branches before him. The figures were very numerous. Perhaps it may be considered as offering an example of the first work in which pagan sculptors represented a Christian theme. Entering the church, the first thing they showed to us was a slab of white marble in the pavement, surrounded by a rail. It seemed like one of the grave stones in the floor of our English churches. This, they told us, was the spot where our Saviour's body was anointed by Joseph of Arimathea. We next advanced toward a dusty fabric, standing, like a huge pepper box, in the midst of the principal aisle, and beneath the main dome. This rested upon a building, partly circular, and partly oblong, as upon a pedestal. The interior of this strange fabric is divided into two parts. Having entered the first part, which is a kind of anti-chapel, they show you, before the mouth of what is called the sepulchre, the stone whereon the angel sat: this is a block of white marble, neither corresponding with the mouth of the sepulchre, nor with the substance from which it must have been hewn; for the rocks of Jerusalem are all of common compact limestone. Shaw, speaking of the Holy Sepulchre, says, that all the surrounding rocks were cut away, to form the level of the church; so that now it is "*a grotto above ground*:" but even this is not true: there are no remains whatsoever of any ancient known sepulchre, that, with the most attentive and scrupulous examination, we could possibly discover. The sides consist of thick slabs of that beautiful breccia, vulgarly called *Verd-antique* marble; and over the entrance, which is rugged and broken, owing to the pieces carried off as relics, the substance is of the same nature. All that can therefore now be affirmed, with any shadow of reason, is this: that, if Helena had reason to believe she could identify the spot where the sepulchre

was, she took especial care to remove every existing trace of it, in order to introduce the fanciful and modern work which now remains. The place may be the same pointed out to her; but not a remnant of the original sepulchre can now be ascertained. Yet, with all our skeptical feelings thus awakened, it may prove how powerful the effect of sympathy is, if we confess that, when we entered into the *Sanctum Sanctorum*, and beheld, by the light of lamps, there continually burning, the venerable figure of an aged monk, with streaming eyes, and a long white beard, pointing to the place "*where the body of our Lord was*," and calling upon us "to kneel and experience pardon for our sins," we knelt, and participated in the feelings of more credulous pilgrims. Captain Culverhouse, in whose mind the ideas of religion and of patriotism were inseparable, with firmer emotion drew from its scabbard the sword he had so often wielded in the defence of his country, and placed it upon the tomb. Humbler comers heaped the memorials of an accomplished pilgrimage; and while their sighs alone interrupted the silence of the sanctuary, a solemn service was begun. Thus ended our visit to the sepulchre.

If the reader has caught a single spark of this enthusiasm, it were perhaps sacrilegious to dissipate the illusion. But much remains untold. Every thing beneath this building seems discordant, not only with history, but with common sense. It is altogether such a work as might naturally be conjectured to arise from the infatuated superstition of such an old woman as was Helena, subsequently enlarged by ignorant priests. Forty spaces from the sepulchre, beneath the roof of the same church, and upon the same level, are shown two rooms, one above the other. Close by the entrance to the lower chamber, or chapel, are the tombs of Godfrey of Boulogne, and of Baldwin, kings of Jerusalem, with inscriptions in Latin, in the old Gothic character. These have been copied into almost every book of Travels, from the time of Sandys to the present day. At the extremity of this chapel they exhibit a fissure or cleft in the natural rock; and this, they say, happened at the crucifixion. Who shall presume to contradict the tale? But, to complete the *naïveté* of the tradition, it is also added, that *the head of Adam was found within the fissure*. Then, if the

traveller has not already heard and seen enough to make him regret his wasted time, he may ascend by a few steps into a room above. There they will show him the same crack again; and, immediately in front of it, a modern altar. This they venerate as mount Calvary, the place of crucifixion, exhibiting upon this contracted piece of masonry, the marks or holes of the three crosses, without the smallest regard to the space necessary for their erection. After this he may be conducted through such a farrago of absurdities, that it is wonderful the learned men who have described Jerusalem, should have filled their pages with any serious detail of them. Nothing, however, can surpass the fidelity with which Sandys has particularized every circumstance of all this trumpery; and his rude cuts are characterized by equal exactness. Among others should be mentioned, the place where the cross was found; because the identity of the timber, which has since supplied all Christendom with its relics, was confirmed by a miracle, proof equally infallible with that afforded by the eagle at the tomb of Theseus, in the isle of Scyra, when Cimon the Athenian sought the bones of the son of Ægeus.

It is time to quit these degrading fallacies: let us break from our monkish instructors; and, instead of viewing Jerusalem as pilgrims, examine it by the light of history, with the Bible in our hands. We shall thus find many interesting objects of contemplation. If mount Calvary has sunk beneath the overwhelming influence of superstition, studiously endeavouring to modify and to disfigure it, through so many ages; if the situation of mount Sion yet remains to be ascertained; the mount of Olives, undisguised by fanatical labours, exhibits the appearance it presented in all the periods of its history. From its elevated summit almost all the principal features of the city may be discerned, and the changes that eighteen centuries have wrought in its topography may perhaps be ascertained. The features of nature continue the same, though works of art have been done away; the beautiful gate of the temple is no more; but Siloa's fountain haply flows, and Kedron sometimes murmurs in the valley of Jehoshaphat.

It was this resolve and the determination of using our own eyes, instead of peering through the spectacles of priests, that led to the discovery of antiquities undescribed by any author; and marvellous it is considering their magnitude, and the scrutinizing inquiry which has been so often directed to every object of the place, that these antiquities have hitherto escaped notice. It is possible that their position and the tenor of their inscriptions, may serve to throw new light upon the situation of Sion and the topography of the ancient city. This, however, will be a subject for the investigation of future travellers. We must content ourselves with barely mentioning their situation, and the circumstances of their discovery. We had been to examine the hill which now bears the name of Sion; it is

situated upon the south side of Jerusalem, part of it being excluded by the wall of the present city, which passes over the top of the mount. If this be indeed mount Sion, the prophecy concerning it, that the plough should pass over it, has been fulfilled to the letter; for such labours were actually going on when we arrived. Here the Turks have a mosque over what they call the tomb of David. No Christian can gain admittance; and as we did not choose to loiter among the other legendary sanctities of the mount, having quitted the city by what is called "Sion Gate," we descended into a dingle or trench, called Tophet, or Gehinnon, by Sandys. As we reached the bottom of this narrow dale, sloping toward the valley of Jehoshaphat, we observed upon the sides of the opposite mountain, which appears to be the same called by Sandys the "hill of Offence," facing mount Sion, a number of excavations in the rock, similar to those already described among the ruins of Telmessus, in the Gulf of Glaucus; and answering to the account published by Shaw of the Cryptæ of Laodicea, Jebilee, and Tortosa. We rode toward them; their situation being very little elevated above the bottom of the dingle, upon its southern side. When we arrived, we instantly recognised the sort of sepulchres which had so much interested us in Asia Minor, and, alighting from our horses, found that we should have ample employment in their examination. They were all of the same kind of workmanship, exhibiting a series of subterranean chambers, hewn with marvellous art, each containing one, or many repositories for the dead, like cisterns, carved in the rock, upon the sides of those chambers. The doors were so low, that, to look into any one of them, it was necessary to stoop, and in some instances, to creep upon our hands and knees: these doors were also grooved, for the reception of immense stones, once squared and fitted to the grooves, by way of closing the entrances. Of such a nature were, indisputably, the tombs of the sons of Heth, of the kings of Israel, of Lazarus, and of Christ. This has also been proved by Shaw, but the subject has been more satisfactorily elucidated by the learned Quaresmus, in his dissertation concerning ancient Sepulchres. The cemeteries of the ancients were universally excluded from the precincts of their cities. In order, therefore, to account for the seeming contradiction implied by the situation of the place now shown as the tomb of the Messiah, it is pretended that it was originally on the outside of the walls of Jerusalem; although a doubt must necessarily arise as to the want of sufficient space for the population of the city, between a boundary so situated, and the hill which is now called mount Sion. The sepulchres we are describing carry, in their very nature, satisfactory evidence of their being situated out of the ancient city, as they are now out of the modern. They are not to be confounded with those tombs commonly called "the Sepulchres of the Kings," to

the north of Jerusalem, believed to be the burial place of Helena, queen of Adiabene. What therefore are they? Some of them, from their magnificence, and the immense labour necessary to form the numerous repositories they contain, might lay claim to regal honours; and there is one which appears to have been constructed for the purpose of inhuming a single individual. The Karæan Jews, of all other the most tenacious in adhering to the customs of their ancestors, have, from time immemorial, been in the practice of bringing their dead to this place for interment; although this fact was not wanted to prove it an ancient Jewish cemetery, as will be seen in the sequel. The sepulchres themselves, according to the ancient practice, are stationed *in the midst of the gardens*. From all these circumstances, are we not authorized to seek here for the Sepulchre of Joseph of Arimathea, who, as a pious Jew, necessarily had his burying place in the cemetery of his countrymen, among the graves of his forefathers? the Jews were remarkable for their rigid adherence to this custom: they adorned their burial places with trees and gardens: and the tomb of this Jew is accordingly described as being in a garden; and it was "*in the place where our Saviour was crucified.*" Of what nature was that place of crucifixion? It is very worthy of observation, that every one of the evangelists, and among these, "he that saw it and bare record," affirm, that it was "*the place of a skull*;" that is to say, a *public cemetery*, "called in the Hebrew, *Golgotha*;" without the city, and very near to one of its gates. St. Luke calls it *Calvary*, which has the same signification. The church, supposed to mark the site of the Holy Sepulchre, exhibits no where the slightest evidence which might entitle it to either of these appellations. Can there be therefore aught of impiety or of temerity in venturing to surmise, that upon the opposite summit, now called mount Sion, without the walls, the crucifixion of the Messiah was actually accomplished? Perhaps the evidence afforded by existing documents may further illustrate this most interesting subject. These will now be enumerated.

Upon all the sepulchres at the base of this mount; which, "*as the place of a skull*," we have the authority of the Gospel for calling either *Calvary* or *Golgotha*, whether the place of crucifixion or not; there are inscriptions in Hebrew and in Greek. The Hebrew inscriptions are the most effaced: of these it is difficult to make any tolerable copy. Besides the injuries they have sustained by time, they have been covered by some carbonaceous substance, either bituminous or fumid, which rendered the task of transcribing them yet more arduous. The Greek inscriptions are brief and legible, consisting of immense letters deeply carved in the face of the rock, either over the door, or by the side, of the sepulchres. Upon the first we observed these characters.

+ T H C A T I A C  
C I W N

OF · THE · HOLY  
SION.

Having entered by the door of this sepulchre, we found a spacious chamber cut in the rock, connected with a series of other subterranean apartments, one leading into another, and containing an extensive range of receptacles for the dead, as in those excavations before alluded to, but which appear of more recent date, lying to the north of Jerusalem, at a more considerable distance from the city; and also as in the *Cryptæ* of the Necropolis near Alexandria in Egypt. Opposite to the entrance, but lower down in the rock, a second, and a similar aperture, led to another chamber beyond the first. Over the entrance to this, also, we observed an inscription, nearly obliterated, but differing from the first by the addition of two letters.

+ H N . . . . . T H C  
A T I A C C I W N

Having reached the extremity of the second chamber, we could proceed no further, owing to the rubbish which obstructed our passage. Perhaps the removal of this may, at some future period, lead to other discoveries. It was evident that we had not attained the remotest part of these caverns. There were others with similar Greek inscriptions, and one which particularly attracted our notice, from its extraordinary coincidence with all the circumstances attaching to the history of our Saviour's tomb. The large stone that once closed its mouth had been, perhaps for ages, rolled away. Stooping down to look into it we observed, within, a fair sepulchre, containing a repository, upon one side only, for a single body; whereas, in most of the others, there were two, and in many of them more than two. It is placed exactly opposite to that which is now called mount Sion. As we viewed this sepulchre, and read upon the spot the description given of Mary Magdalene and the disciples coming in the morning, it was impossible to divest our minds of the probability that here might have been the identical tomb of Jesus Christ; and that up the steep which led to it, after descending from the gate of the city, the disciples strove together, when "John did outrun Peter, and came first to the sepulchre." They are individually described as *stooping down* to look into it; they express their doubts as to the possibility of removing so huge a stone, that when once fixed and sealed, it might have baffled every human effort. But upon this, as upon the others already mentioned, instead of a Hebrew or a Phenician inscription, there were the same Greek characters, destitute only

of the Greek cross prefixed in the former instances. The inscription stood like the two first lines of the inscription in the preceding page, excepting the cross, the letters being very large, and deeply carved in the rugged surface of the rock.

The Hebrew inscriptions, instead of being over the entrances, were by the side of the doors. Having but little knowledge of the characters with which they were written, all that could be attempted was, to make as faithful a representation as possible of every incision upon the stone, without attempting to supply any thing by conjecture: and even admitting, in certain instances, doubtful traces, which were perhaps casualties caused by injuries the stone had sustained, having no reference to the legend. The following characters appeared upon the side of the entrance to a sepulchre somewhat further toward the west than the last described.

..... 47↑  
 ..... תחשאר  
 ..... אצירן  
 ..... אדחן  
 ..... רןן  
 ..... 9  
 ΣΧΥΛ~ΓΟΜΙΝΤΑΧΔΑ  
 ΠΙΓΝΟΜΗΝΟΜΕΝΟ

From the imperfect state of this inscription, and the decomposition of the rock itself whereon it is placed, the copy may be liable to error. It was made, however, with great care, and due attention was paid to the position of the lines. The words of the inscription are supposed to be Arabic, expressed in Hebrew and Phenician characters. The arrow headed character occurs here, as in the inscriptions at Telmessus.

All the face of this mountain, along the dingle supposed to be the vale of Gehinnon by Sandys, is marked by similar excavations. Some of these, as may be seen by reference to a former note, did not escape

his searching eye; although he neglected to observe their inscriptions, probably from keeping the beaten track of pilgrims going from mount Sion to the mount of Olives, and neglecting to cross the valley in order to examine them more nearly. The top of the mountain is covered by ruined walls and the remains of sumptuous edifices: those he also noticed; but he does not even hint at their origin. Here again we are at a loss for intelligence; and future travellers will be aware of the immense field of inquiry which so many undescribed remains belonging to Jerusalem offer to their observation. If the foundations and ruins as of a citadel may be traced all over this eminence, the probability is, that this was the real mount Sion; that the Gehinnon of Sandys, and of many other writers, was in fact the valley of Millo, called Tyropœon by Josephus, which separated Sion from mount Moriah, and extended as far as the fountain Siloa, where it joined the valley of Jehoshaphat. The sepulchres will then appear to have been situated beneath the walls of the citadel, as was the case in many ancient cities. Such was the situation of the Grecian sepulchres in the Crimea, belonging to the ancient city of Chersonesus, in the minor peninsula of the Heracleotæ. The inscriptions already noticed seem to favour this position; and if hereafter it should ever be confirmed, "the remarkable things belonging to mount Sion," of which Pococke says there are no remains in the hill now bearing that appellation, will in fact be found here. "The Garden of the Kings, near the pool of Siloam, where Manasseh and Amon, kings of Judah, were buried;" the cemetery of the kings of Judah; the traces and remains of Herod's palaces, called after the names of Cæsar and Agrippa; "together with the other places mentioned by Nehemiah." All along the side of this mountain, and in the rocks above the valley of Jehoshaphat, upon the eastern side of Jerusalem, as far as the sepulchres of Zechariah and Absalom, and above these, almost to the top of the mount of Olives, the Jews resident in the city bury their dead, adhering still to the cemetery of their ancestors; but having long lost the art of constructing the immense sepulchres now described, they content themselves in placing Hebrew inscriptions upon small upright slabs of marble, or of common limestone, raised after the manner at present generally in use throughout the East.

### MOUNT OF OLIVES.

LEAVING the mountain where all these sepulchres are hewn, and regaining the road which conducts toward the east, into the valley of Jehoshaphat, we passed the fountain Siloa, and a white mulberry-tree which is supposed to mark the spot where the Oak Rogel stood. Hence we ascended to the summit of the mount of Olives; passing, in our way, a number

of Hebrew tombs. The Arabs upon the top of this mountain are to be approached with caution, and with a strong guard. Here indeed we stood upon holy ground; and it is a question, which might reasonably be proposed to Jew, Christian, or Mahometan, whether, in reference to the history of their respective nations, it be possible to attain a more interesting place

of observation. So commanding is the view of Jerusalem afforded in this situation, that the eye roams over all the streets, and around the walls, as if in the survey of a plan or model of the city. The most conspicuous object is the mosque, erected upon the site and foundations of the temple of Solomon: this edifice may perhaps be considered as the finest specimen of Saracenic architecture which exists in the world. But this view of Jerusalem serves to strengthen the objections urged against the prevailing opinion concerning the topography of the ancient city. D'Anville believed that ancient and modern Jerusalem were very similarly situated; that by excluding what is now called Calvary, and embracing the whole of what is now called mount Sion, we should have an area equal in extent to the space which was occupied by the walls and buildings before the destruction of the holy city by Vespasian and Titus. But this is by no means true: a spectator upon the mount of Olives, who looks down upon the space enclosed by the walls of Jerusalem in their present state, as they have remained since they were restored in the sixteenth century by Solyman the son of Selim, and perhaps have existed from the time of Adrian, must be convinced that, instead of covering two conspicuous hills, Jerusalem now occupies one eminence alone; namely, that of Moriah, where the temple stood of old, and where, like a phoenix that has arisen from the ashes of its parent, the famous mosque of Omar is now situated. It is probable that the whole of mount Sion has been excluded; and that the mountain covered by ruined edifices, whose base is perforated by ancient sepulchres, and separated from mount Moriah by the deep trench, or Tyropœon, extending as far as the fountain Siloa, toward the eastern valley, is, in fact, that eminence which was once surmounted by the "bulwarks, towers, and regal buildings" of the house of David. There seems to be no other method of reconciling the accounts which ancient authors give of the space occupied by the former city; these in no wise correspond with its present appearance: and the strange temerity which endeavours to warp the text of an historian, so as to suit existing prejudices, and the interests of a degrading superstition, cannot surely be too eagerly scouted by every friend of truth and science. Eusebius allows a distance of twenty-seven stadia, or three miles and three furlongs, for the circumference of the ancient city. The circuit of the modern town does not exceed two miles and a half, or twenty stadia, according to the measure of Eusebius. We cannot therefore, without including this mountain, embrace an area sufficiently extensive even for the dimensions afforded by Eusebius. But supposing that the ancient Cryptæ do mark the position of the regal sepulchres, in the midst of the vast cemetery of the ancient Jews, where the tomb of Joseph of Arimathea was also possibly situated, then it will appear evident that the mountain standing to the

south of that deep trench or valley, which Sandys has described as the valley of Gehinnon, where the sepulchres appear which now exhibit, in so many instances, the words of an inscription,

+ T H C A T I A C  
C I W N

was, in fact, mount Sion; opposed, upon the south, to Moriah, and divided from it by this valley. That the summit of this mountain was formerly included within the walls of the ancient city, the remains upon it, at this hour, not only of walls, but of sumptuous edifices, seem forcibly to demonstrate. In this view of the subject, the topography of the city seems more reconcilable with ancient documents. The present church of the Holy Sepulchre, and all the trumpery attached to it, will, it is true, be thrown into the back ground: but the sepulchres of the kings of Judah, so long an object of research, do then become a prominent object in the plan; the possible site of our Saviour's tomb may be denoted; and

— Siloa's brook, that flow'd  
Fast by the Oracle of God, —

will continue in the situation assigned for it by Christian writers of every sect and denomination, since the age of the apostles, and earliest fathers of the church.

It was upon the mount of Olives that the Messiah delivered his prediction concerning the downfall of Jerusalem; and the army of Titus encamped upon the very spot where its destruction had been foretold. Not that, by the introduction of this fact, any allusion is here intended to the particular place shown as "the rock of the prediction." The text of the evangelist proves that our Saviour, when he delivered the prophecy, was "*at the descent of the mount of Olives,*" although in such a situation that "*he beheld the city, and wept over it.*" Whether the tenth legion of the Roman army was stationed upon the summit or side of the mountain, cannot now be ascertained; neither is the circumstance worth a moment's consideration. We found, upon the top, the remains of several works, whose history is lost. Among these, were certain subterraneous chambers, of a different nature from any of the Cryptæ we had before seen. One of them had the shape of a cone of immense size; the vertex alone appearing level with the soil, and exhibiting, by its section at the top, a small circular aperture: the sides extending below to a great depth, were lined with a hard red stucco, like the substance covering the walls of the subterraneous galleries which we found in the sandy isle of Abonkir, upon the coast of Egypt. This extraordinary piece of antiquity, which, from its conical form, may be called a subterraneous pyramid, is upon the very pinnacle of the mountain. It might easily escape observation, although it is of such considerable size; and perhaps



this is the reason why it has not been noticed by preceding travellers. We could not find any appearance of an entrance, except by the circular aperture, which is not unlike the mouth of a well, level with the surface of the mountain. This Crypt has not the smallest resemblance to any place of Christian use or worship. Its situation upon the pinnacle of a mountain rather denotes the work of pagans, whose sacrilegious rites upon "*the high places*," are so often alluded to in Jewish history. Perhaps some light may be thrown upon its history by the observations of Adrichomius, who speaks of the fane constructed by Solomon, upon the top of the mount of Olives, for the worship of Astaroth, the idol of the Sidonians. The Venus of Paphos was represented by a symbol which had the peculiar form of this Crypt; that is to say, a cone; but the Phenician Astaroth, and the Paphian goddess, were one and the same divinity. When Josias overthrew the heathen idols, and cut down the groves, which happened rather more than six centuries before the time of our Saviour, the Adytum, or Crypt, appropriated to the rites of Astaroth remained; for it is plainly stated in Scripture, that *the place* was not destroyed, but "*defiled*," and made a receptacle for "*the bones of men*;" the greatest of all pollutions, as may be seen by reference to the history of the building of Tiberias upon the lake Genesareth; when, on account of sepulchres found there, it was necessary to grant extraordinary privileges to persons who would reside on the polluted spot. To this species of pollution the Crypt now described seems to have been condemned, from the very remote period; and it may be presumed, that a place which had once become an ossuary, or charnel house, among the Jews, would never be appropriated to any other use among the inhabitants of Judea. If it be observed, that the painted stucco, with which the interior of this is coated, denotes a more recent epocha in the history of the arts; then the walls of the Cryptæ near the pyramids of Egypt, and in other parts of the East; nay, even the surface of the Memphian sphinx, which has remained so many ages exposed to all attacks of the atmosphere, may be instanced, as still exhibiting the same sort of cement, similarly coloured, and equally unaltered.

About forty years before the idolatrous profanation of the mount of Olives by Solomon, his afflicted parent, driven from Jerusalem by his son Absalom, came to this eminence to present a less offensive sacrifice; and, as it is beautifully expressed by Adrichomius, "*fletus, et nudis pedibus, Deum adoravit*." What a scene does the sublime, though simple, description given by the prophet, picture to the imagination of every one who has felt the influence of filial piety, but especially of the traveller standing upon the spot where the aged monarch gave to Heaven the offering of his wounded spirit. "And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered; and he went barefoot; and all the people that *was* with him covered every man his head; and they went up weeping." Abstracted from every religious view, and considered solely as a subject for the most gifted genius in poetry or in painting, it is perhaps impossible to select a theme more worthy the exercise of exalted talents. Every thing that is sublime and affecting seems to be presented in the description of the procession or march of David, in his passage across the Kedron; and particularly in the moment when the ark of the covenant is sent back, and the aged monarch, having in vain entreated Ittai to leave him, begins to ascend the mountain, preceded by the various people said to form the van of the procession. Every wonderful association of natural and of artificial features, of landscape and of architecture, of splendid and diversified costume, of sacred pomp, and of unequalled pathos, dignify the affecting scene: here a solemn train of mourners; there the seers, the guardians and companions of the ark; men, women, children, warriors, statesmen, citizens, priests, Levites, counsellors; with all the circumstances of the grandeur displayed by surrounding objects; by the waters of the torrent; by the sepulchres of the valley; by the lofty rocks, the towers, bulwarks, and palaces of Sion; by the magnificent perspective on every side; by the bold declivities and lofty summits of mount Olivet; and, finally, by the concentration of all that is great and striking in the central group, distinguished by the presence of the afflicted monarch.

### GARDEN OF GETHSEMANE.

As we descended from the mountain, we visited an olive ground, always mentioned as the *Hortus Oliveti* or *Garden of Gethsemane*. This place is, not without reason, shown as the scene of our Saviour's agony the night before his crucifixion, both from the circumstances of the name it still retains, and its situation with regard to the city. Titus, it is true, cut down all the wood in the neighbourhood of Jerusa-

lem; and were this not the case, no reasonable person would regard the trees of the place as a remnant of so remote an age; notwithstanding the story of the olive formerly shown in the citadel of Athens, and supposed to bear date from the foundation of the city. But as a spontaneous produce, uninterruptedly resulting from the original growth of this part of the mountain, it is impossible to view even these with

indifference. We found a grove of aged olive-trees of most immense size, covered with fruit, almost in a mature state: from this circumstance we were unable to view or to collect blossoms from any of those trees, and are yet ignorant of their specific nature. That the olive of Jerusalem is of the same species with the European olive, we do not absolutely affirm; the leaves being considerably broader, and more silvery underneath than in any, either of the wild or cultivated varieties which we have seen. We provided ourselves with specimens from these trees for our *herbarium*, and have found few things more grat-

ifying than were these trifles, as presents to those friends who wished to obtain memorials from the Holy Land. It is truly a curious and an interesting fact, that, during a period of little more than two thousand years, Hebrews, Assyrians, Romans, Moslems, and Christians, have been successively in possession of the rocky mountains of Palestine; yet the olive still vindicates its parental soil, and is found, at this day, upon the same spot which was called by the Hebrew writers, "mount Olivet," and "the mount of Olives," eleven centuries before the Christian era.

### DAVID'S WELL.

BETHLEHEM, written *Bethlechem* by Reland, is six miles from Jerusalem. This distance, allowed by almost all authors, exactly corresponds with the usual computed measure, by time, of two hours. Some inaccuracy might therefore be acknowledged to exist in the printed text of Josephus, describing the interval between the two cities as equal only to twenty stadia. Jerom, who passed so many years at Bethlehem, and therefore was best qualified to decide this point, together with Eusebius, Sulpitius Severus, and Phocas, all agree in the distance before stated. But Reland, with his ordinary critical acumen, observes, that the apparent inaccuracy of the Jewish historian arises only from a misconstruction of his words; that he is speaking of the distance from Jerusalem to the camp of the Philistines in the valley between the two cities, and not of their distance from each other. There is at present a particular reason for wishing to establish the accuracy of Josephus in this part of his writings. In the same passage he makes allusion to a celebrated *Well*, which, both from the account given by him of its situation, and more especially from the text of sacred Scripture, seems to have contained the identical fountain, of whose pure and delicious water we were now drinking. Considered merely in point of interest, the narrative is not likely to be surpassed by any circumstance of pagan history. It may be related with reference both to the words of Scripture, and to the account given by Josephus. David, being a native of Bethlehem, calls to mind, during the sultry days of harvest, a well near the gate of the town, of whose delicious water he had often tasted; and expresses an earnest desire to assuage his thirst by drinking of that limpid spring. "*And David longed, and said, O that one would give me drink of the well of Bethlehem, which is by the gate!*" The exclamation is overheard by "three of the mighty men whom David had;" by Adino, by Eleazar, and by Shammah. These men, the most mighty of all the chiefs belonging to David's host, sallied forth, and having fought their way through the Philistine garrison, at Bethle-

hem, "drew water from the well, that was by the gate," on the other side of the town, "and took it, and brought it to David." Josephus lays the scene of action in the valley, calling these renowned warriors by the names of Jessaem, Eleazar, and Sebas: he further says, that as they returned back, bearing water through the Philistine camp, their enemies gazing in wonder at the intrepidity of the enterprise, offered them no molestation. Coming into the presence of David, they present to him the surprising testimony of their valour and affection. The aged monarch, receives from their hands a pledge they had so dearly earned, but refuses to drink of water, every drop of which had been purchased by their blood. He returns thanks to the Almighty, who had vouchsafed the deliverance of his warriors from the jeopardy they had encountered; and making libation with the precious gift, pours it upon the ground, an offering to the Lord. The ancient character and history of the early inhabitants of Judea are beautifully illustrated by this brief record; but it presents a picture of manners which has not lost its prototype among the Arabs of the same country at this day. The well, too, still retains its pristine renown; and many an expatriated Bethlehemite has made it the theme of his longing and regret. As there is no other well corresponding in its situation with the description given by the sacred historian and by Josephus, and the text of Scripture so decidedly marks its locality, at the furthest extremity of Bethlehem, with reference to Jerusalem, that is to say, near the gate of the town on the eastern side, for David's captains had to fight through all the garrison stationed within the place, before they reached it, this may have been David's Well. It is well known to travellers who have seen the wells of Greece and of the Holy Land, that there exists no monument of ancient times more permanent than even an artificial well; that vases of *terra cotta*, of the highest antiquity, have been found in cleansing the wells of Athens: and if they be natural sources, springing from cavities in the limestone rocks of a country where a well is the most

important possession of the people, in which number this well of Bethlehem may be classed, there seems no reason to doubt the possibility of its existence in the remote ages whereto it is now referred. It has not hitherto excited the attention of any writer, by

whom Bethlehem is described; for Quaresmius, who has written a chapter "*De Cisterna Bethlehem quæ et David nuncupatur*," places this upon the road to Jerusalem, at a considerable distance from the town.

### BETHOOR.

CONCERNING this place not a syllable of information occurs, either in the accounts given by travellers who have visited the Holy Land, or of authors who have written for its illustration. This is the more remarkable, as it occurs in the highway from Jaffa to Jerusalem. Yet such was the situation of ΒΕΘΟΡΟΝ mentioned by Josephus, and written also ΒΑΙΘΟΡΩΝ. Hence it really seems as if the accident which had compelled our visit to a place we should otherwise have disregarded, has also enabled us to ascertain the disputed situation of Bethoron, written *Bethchoron* by Reland: for, after the most diligent examination of the authorities urged in fixing the position of this place, they all seem to bear directly toward Bethoor, and particularly the relative position of places with which Bethoron is named by ancient writers. St. Jerom, speaking of Rama and Bethoron, says that these, (which, it is to be observed, he seems to associate, as if they were not remote from each other) together with other noble cities built by Solomon, are now only known by poor villages, preserving in their names a memorial of what they once were. This at least may be inferred from his words. And Rama, as it will afterward appear, was a village in the time of St. Jerom: indeed, notwithstanding the alterations made there by the Moslems, it is little better at the present moment. Bethoron, like Amphipolis of Macedonia, was twofold; that is to say, there was a city *superior* and *inferior*. It stood upon the con-

finies of Ephraim and Benjamin; which exactly answers to the situation of Bethoor. Eusebius mentions two villages of this name, twelve miles distant from *Ælia*, Jerusalem; one called, from its situation, *Bethoron superior*, the other *Bethoron inferior*. Frequent notice of them occurs in the apocryphal writings. Also in the Old Testament it is recorded, that a woman of the tribe of Ephraim, by name Sherah, built *Beth-horon the nether and the upper*. Beth-horon of the Old Testament stood on a hill which the Canaanites, flying from Gibeon, ascended. "The Lord chased them along the way that goes up to Beth-horon." But from Beth-horon to Azekah the way lay down the hill, on another side: "In the going down of Beth-horon, the Lord cast down great stones upon them, unto Azekah. But the most remarkable evidence respecting its situation is afforded by Josephus, in several passages following his account of the destruction of Joppa, *Jaffa*, by the Romans; where he mentions the march of Cestius by the way of Lydda, and Bethoron, to Jerusalem: and Lydda is known to have stood near the spot where Rama now stands. Also in the description given of the situation of the Roman army, in the *defiles* and *craggs* about Bethoron. From these, and many other testimonies that might be adduced, it does seem evident that the modern village of Bethoor was the *Bethoron superior* of the ancients.

END OF EXTRACTS FROM CLARKE'S TRAVELS.

### DISSERTATION ON THE EXTENT OF ANCIENT JERUSALEM;

AND OF ITS TEMPLE; AND ON THE HEBREW MEASURES OF LENGTH, BY M. D'ANVILLE.

THE cities which hold a considerable rank in history, require particular researches into what regards them in the detail; and it cannot be denied that Jerusalem is one of those cities which deserve to be the objects of our curiosity. This consideration has induced several scholars to treat this subject in a very ample manner, and in all its circumstances, and to endeavour to ascertain the site of the different quarters of that city, its public edifices, its gates, and almost generally of all those places which we find mentioned in the sacred Scriptures and other monuments of antiquity. If even the researches of these scholars should not appear to have been attended throughout with complete success, still their zeal is not the less worthy of our commendation and gratitude.

The principal point attempted in this dissertation is to determine the extent of that city, respecting which we have as yet nothing precise, and which even seems in general to be greatly exaggerated. To de-

cide this question recourse must be had to local circumstances, and it is owing to the neglect of these that this point yet remains to be discussed. Though it is difficult and next to impossible to elucidate in a satisfactory manner a great number of details respecting Jerusalem, yet the subject which we here undertake to examine is susceptible of being cleared up by the strongest evidence.

In order to be able to treat this matter with precision, we must set out with ascertaining what composed ancient Jerusalem. This investigation will leave no uncertainty in the distinction between the modern and the ancient city. The site of the latter will appear to be the more accurately determined, as the natural situation of places enables us to form an infallible judgment concerning it. In this view we insert the very faithful sketch of a plan of modern Jerusalem, probably taken by the direction of M. Deshayes, and published in the narrative of his travels

in the Levant, in 1621, undertaken in consequence of commissions with which he was charged by Louis XIII. to the grand seignior. One of the articles of these commissions being to support the Latin monks in the possession of the sacred places in Palestine, and to establish a consul at Jerusalem, it is not surprising that such a plan should be met with in his book rather than any other. The present extent of the city, its streets, the topography of the ground, are expressed in this plan, and better than any where else that I know of. For the greater clearness and less distraction in regard to the principal object, we admit into our plan such circumstances only as are particularly connected with the subject of this dissertation. The utility, nay even the necessity of a plan in such a case, affords just reason for astonishment that no use has yet been made of that whose assistance we borrow.

#### I. OF THE QUARTERS OF ANCIENT JERUSALEM.

Josephus gives us a general idea of Jerusalem, when he says, War of the Jews, book vi. chap. 6. that this city was seated on two hills facing each other and separated by a valley. That which was called the upper city occupied the most extensive as well as the most elevated of these hills, whose advantageous situation induced David to choose it for his fortress; and the other hill, named Acra, was the site of the lower city. Now we see that mount Sion, which is the first of these two hills, is yet perfectly distinguished on the plan. Its most remarkable declivity looks toward the south and west, being formed by a deep ravine, which in Scripture is denominated Ge Ben Hinnom, or the Valley of the Children of Hinnom. This valley, running from west to east, meets, at the extremity of mount Sion, the Valley of Kedron, which extends from north to south. These local circumstances, which are determined by nature herself, are not liable to those changes which time and the fury of men may have made in the city of Jerusalem. It is these that ascertain the limits of the city in that part which Sion occupied. It is this part that advances farthest toward the south, and you are not only fixed in such a manner that you cannot take in a greater space on that side, but the utmost breadth to which the site of Jerusalem can possibly extend is determined on the one hand by the declivity of Sion which faces the west, and on the other by its opposite extremity toward Cedron and the east. That part of the walls of Jerusalem which Josephus calls the most ancient bordered the summit of the rock, according to that historian. To this also refer these words of Tacitus, in the description which he gives of Jerusalem, Hist. lib. i. cap. 11. *Duos colles, immensum editos, claudabant muri; extrema rupis abrupta*. Hence it follows that the contour of the mountain still serves to mark and circumscribe the ancient limits.

The second hill rose to the north of Sion, its east side facing mount Moriah, on which the temple was situated, and from which this hill was separated only by a chasm which the Asmoneans partly filled up, by lowering the summit of Acra, as we are informed by Josephus in the place quoted above: for, this summit commanding the temple, and being very near it, according to the account of Josephus, Antiochus Epiphanes erected a fortress upon it to overawe the city and annoy the temple; which fortress, having a Greek or Macedonian garrison, held out against the Jews till the time of Simon, who demolished it, and at the same time levelled the summit of the hill. As no mention is ever made of Acra till after this time; it is most probable that this name is nothing else than the Greek word *Ἀκρά*, which signifies a high place, and sometimes means a fortress. Besides, the term *Hakra*, with an aspirate, appears to have been peculiar to the Syrians, or at least adopted by them to denote a fortified place. In the Chaldean Paraphrase, 2 Sam. ii. 7. *Hakra Dsiun* is the fortress of Sion. Josephus gives an idea of the figure of the base of the hill, by the term *αμφικύρτος*, which, according to Suidas, is applied to the moon in one of her phases, between the new and the full; and, according to Martianus Capella, between the half and the full. A remarkable circumstance in the plan which serves for our ground work, is a vestige of the principal eminence of Acra, between Sion and the temple; and this circumstance is the less equivocal, as care has been taken to write *high place* in the plan itself, near the southwest corner of the temple.

Mount Moriah, on which the temple stood, being at first only an irregular hill, it was necessary, in order to extend the appendages to the temple over an equal surface and to increase the area of its summit, to support the sides, which formed a square, by immense works. The east side bordered the valley of Cedron, commonly called the valley of Jehoshaphat, which was very deep. The south side, overlooking a very low spot, was faced from top to bottom with a strong wall; and Josephus assigns an elevation of not less than three hundred cubits to this part of the temple; so that, for its communication with Sion, it had occasion for a bridge, as the same author informs us. The west side looked toward Acra, the appearance of which, from the temple, is compared by Josephus to a theatre. On the north side an artificial ditch, *ταφρος δι' ὀρθοκέρτος*, says our historian, separated the temple from a hill named Bezetha, which was afterward joined to the town by an extension of its area. Such is the general disposition of mount Moriah, in the site of Jerusalem.

The famous tower of Antonia flanked the northeast corner of the temple. Seated on a rock, it was originally erected by Hyrcanus, the first of that name, and called *Baqur*, a Greek term, according to Josephus, but

which St. Jerom asserts to have been common in Palestine, even down to his time, to denote strong buildings, and such as were erected in the form of towers. That in question received considerable embellishments from Herod; who named it after Antony, his benefactor; and before the accession of Bezetha, the area of the city did not extend beyond it toward the north. It is even necessary to recede a little to the south, a very small distance from the west front of the temple, in order to exclude from the city Golgotha or Calvary, which, being the place of execution for criminals, was not comprehended within its walls. The piety of the Christians did not at any time suffer this place to remain unknown, even prior to the reign of Constantine the Great: for, could it have been so to those Jews who had been converted to Christianity, who, as we are told by St. Epiphanius, again took up their abode in the ruins of Jerusalem, after the destruction of that city by Titus, and there led an edifying life?

In the year 326, Constantine, according to Eusebius, covered this very spot with a church; and his account agrees with the testimony of the author of the *Itinerarium a Burdigala Hierusalem usque*, who was at Jerusalem in 333, according to the consulate, which serves as a date to his Itinerary: *Ibidem modo jussu Constantini Imperatoris Basilica facta est, id est Dominicum, miræ pulchritudinis*. Though Almansor Hakim Billa, a calif of the race of the Fatimites of Egypt, ordered the church to be destroyed at the beginning of the eleventh century, from a determination not to tolerate the imposture of the holy fire, as it was termed, of the Greeks on Easter eve; yet the Greek emperor Constantine Monomachus, thirty-seven years afterward, in 1048, obtained of Hakim's grandson the right to rebuild the same church, and defrayed the expense of the structure, as we are informed by William, archbishop of Tyre. Besides, the conquest of Jerusalem, by Godfrey of Bouillon, in 1099, leaves no long interval of time from the circumstance just mentioned. Now it will be remarked that the preceding facts, relative to ancient Jerusalem, have nothing equivocal, and are as decisive as the disposition of mount Sion on the opposite side.

In respect to the eastern part of Jerusalem, there is no ambiguity. It is notorious and evident that the valley of Cedron served for the boundary of the city, in the same or nearly the same line as was described on the border of that valley, by the front of the temple which looked that way. We arrive at the like certainty in respect to the west side of the city, when we consider that the natural elevation of the ground which bounds the area of Sion on that side, as well as toward the south, continues to run northward till it comes opposite to the temple. There is no reason to doubt that this long eminence, commanding a valley situated without the town, is the contrary side of Acra to that which faces the temple. The advantageous situation which the walls of the city still re-

tain on the precipice, fully justifies this opinion. It is moreover supported by the testimony of Brocardus, a Dominican monk, who was in Palestine in 1283, as he informs us in the description which he gave of that country. It is to the west part of the site of Jerusalem, running from Sion toward the north, that these words, extracted from the special description of this city, refer: *Vorago seu vallis quæ procedebat versus aquilonem, faciebatque fossam civitatis juxta longitudinem ejus, usque ad plagam aquilonis; et super eam erat intrinsecus rupes eminens quam Josephus Acram appellat, quæ sustinebat murum civitatis superpositum, cingentem ab occidente civitatem, usque ad portam Ephraim, ubi curvatur contra orientem*. This statement of an author who wrote from actual observation, is perfectly conformable with the preceding representation, suggested by the plan of the ground. This may suffice to explain the different quarters which composed ancient Jerusalem, their site and relative positions.

## II. EXTENT OF ANCIENT JERUSALEM.

The account given by Josephus of the several walls which encompassed Jerusalem, comprehends circumstances that contribute to make us thoroughly acquainted with the extent of that city.

This historian distinguishes three different walls. That which he calls the most ancient, not only covered Sion on the exterior of the city, but likewise separated that part from the lower city, or Acra. It is at this very place that Josephus commences his description of this wall. He says that the tower called Hippicos flanked the end next the north, ἀρχόμενον δὲ κατὰ βορρᾶν ἀπὸ τοῦ Ἰππικοῦ, *incipiens ad boream ab Hippico*; it thence extended to the west gate of the temple, by which, to judge from the plan, we are to understand its southwest angle. It is obvious that this part of the wall forms a separation between the upper and the lower city. It seems to correspond with the southern boundary of the modern city of Jerusalem, which excludes Sion; so that we have every reason to presume that the tower of Hippicos, whose situation, as we shall presently find, is an important point for us to ascertain, stood near the southwest angle of the present area of Jerusalem. If we may give credit to various accounts, the present wall was the work of Solyman, who, in 1520, succeeded his father Selim, to whom the Turks are indebted for the conquest of Egypt and Syria. Be this as it may, Edrisi, who wrote his geography for Roger I. king of Sicily, deceased in 1151, represents Jerusalem as being nearly in the same state as at the present day, saying that it extends in length from west to east. He even expressly excludes mount Sion from its area; for, to use the words of his description, in order to go to a temple where the Christians pretended that Christ had held the last supper with his disciples,

and which is situated on that mount, it is necessary to leave the town by a gate called Bab Seihun, the Gate of Sion, which corresponds with the present state of Jerusalem. Benjamin of Tudela, whose Travels are dated 1173, remarks, that in his time there was no entire edifice standing upon mount Sion, except this church. The observation relative to mount Sion, which is to be found in the Travels of Willebrand of Oldenburg, performed in 1211, *Nunc includitur muris civitatis, sed tempore passionis Dominicæ excludebatur*, must be taken in a contrary sense, if it were only on account of the last member of the sentence, *excludebatur tempore, passionis*. It is, in general, highly probable, that in places where the ancient wall had any correspondence with the modern enclosure, the situation of those places, nay even the vestiges of the former foundations having determined the limits of the modern area, the latter consequently gives the extent of the ancient site. A particular circumstance exists to authorize this general observation in regard to the separation of Sion from Acra. This is the re-entering angle facing Sion, which is to be observed in the present southern boundary of Jerusalem, in the part nearest the site of the temple or mount Moriah; for it was, in fact, in this manner only that the quarter of Sion could be separated from Acra; since, as we have observed in speaking of Acra, the *high place* marked in the plan, and on which the angle in question seems to depend, undoubtedly formed part of the eminence known by the name of Acra, and probably that which most overlooked, and consequently was most distinct from Sion.

Josephus having described the northern part of the area of Sion, from the tower of Hippicos to the temple, begins again at that tower and follows it to the west, and afterward of course to the south as far as the fountain of Siloe. This fountain is situated at the bottom of a deep ravine, which bounds the base of Sion, prolonged to the edge of the valley of Cedron, and which separates it from a portion of the city seated along this valley, as far as the foot of the temple. At this ravine terminated the hollow, or valley, which parted mount Sion from the hill of Acra, and which Josephus terms *τὸν Τυρρῶν, caseariorum*, of the cheesemongers. Edrisi, who makes mention of this valley, and that very distinctly, says, that on going out at the gate of which he had spoken by the name of Sion, you descend into a hollow, in *fossam*, according to the version of the Maronites, which, he adds, is called the Valley of Hell, and in which is the fountain of Seluan, or Siloan. This fountain was not included within the ancient city. St. Jerom alludes to it in these words, in Matth. xxiii. 23. *In portarum exitibus, quæ Siloam ducunt*. As the valley in which Siloe is situated, extends from southeast to northwest, Josephus must be considered very accurate, when he says that the wall which looks down upon the fountain of Siloe, runs on the one hand tow-

ard the south, and on the other toward the east: for it is almost exactly in this manner that this wall followed the edge of the two declivities which form the ravine. The Itinerary of Jerusalem agrees in its account of the fountain of Siloe: *Deorsum in valle, juxta murum, est piscina quæ dicitur Siloa*. Be it here remarked, that mention is thus made of this wall in a document of the age of Constantine the Great. It may hence be inferred, that the rebuilding of Jerusalem, after the destruction of the city by Titus, which we know to have been the work of Adrian, who gave the new town the name of *Ælia Capitolina*, extended to Sion, as well as the rest of the city: so that the reduction of Sion to the state in which it now appears, must have originated in the ravages committed by Chosroes, king of Persia, by whom the city was taken in 614. It would therefore be wrong to take in a literal sense what is said by Abulpharagius, Dinast. 7. that the *Ælia* of Adrian was near the destroyed city. By this nothing else can be meant, but that the site of the city at the time when the historian wrote, and after the establishment of Mahometanism, did not exactly correspond with that which it occupied at a more remote period. It must not be imagined that the use of the name of *Ælia* was strictly confined to the duration of the Roman power, since the Oriental writers sometimes employ the denomination of *Ilia* to denote Jerusalem.

But to resume the course of the wall beyond Siloe, this wall was continued across Ophla, and terminated at the east front of the temple, which brings us in fact to its angle, between the west and the south. In several passages of Scripture mention is made of Oph'el, or Ophel. This term is even used metaphorically; but it is impossible to determine, from the context of the original, whether it signifies rather presumption or pride, than blindness or infatuation. Commentators are divided, some insisting that Ophel means a high place, and others a deep place. The contrariety of this interpretation is not more extraordinary than that which we find in the use of the Latin word *altus*, which is sometimes applied to depth as well as to height. The Greek version, Reg. N. 5, 24. has rendered Ophel *σκιώδες*, a covered, and, as it were, gloomy place; and in fact, if it be remarked that Ophla applies in Josephus precisely to that part of the wall which passes through this glen, which, as we have observed in speaking of mount Moriah, was overlooked by the south front of the temple, it cannot be denied that the interpretation of Ophel, as a deep place, is justified by a circumstance of this nature, and that all doubts of its propriety are removed.

The site assigned to Ophel will agree with what is said by Josephus, War of the Jews, book vi. chap. 7. when speaking of the factions or parties by which Jerusalem was divided; namely, that one of these parties occupied the temple and Ophla, and the valley of Cedron. In the second book of Chronicles, xxiii.

14. king Manasseh is said to have enclosed Ophel within the area of the city; which is the more remarkable as it would hence follow that the city of David had not previously exceeded the natural limits of mount Sion, which is actually bounded by the ravine of Siloe. The literal translation of the text is as follows: *Ædificavit murum exteriorem civitati David ab occidente Gihon, in torrente, procedendo usque ad portam Piscium, et circumivit Ophel, et munivit eum.* These words, *murum exteriorem civitati David*, would allude to the consequence that has just been drawn respecting the accession of Ophel; *circumivit Gihon*, according to the commentators, is the same as Siloe; and in this case, *ab occidente* must mean from what lies to the west of Siloe, that is to say, from Sion, which really lies westward of that fountain, the bank of the brook, *in torrente*, which may naturally be presumed to mean Cedron. Nothing can more clearly coincide with the situation of the place itself than this interpretation, which teaches us that a distinction ought to be made between the city of David, properly so called, and what was afterward included in the same quarter of Sion. We have therefore traced the extent of that whole quarter, together with its dependencies, to the foot of the temple.

The second wall mentioned by Josephus has nothing to do with our subject, because it was situated in the interior of the city. It began at the gate called Genath, of the Gardens, as this word may be rendered; which gate was opened in the first of these walls, or that which separated Sion from Acra: and this second wall, running toward the north side of the city, turned again upon the tower of Antonia, where it terminated. This wall was consequently but an intersection of Acra, connected at one end with the wall of mount Sion and at the other with the tower which covered the northwest angle of the temple. It is natural to suppose that it owed its existence only to its having preceded an ulterior wall, such as that which extended the limits of the quarter of Acra, and of which we have yet to speak. I shall merely add that it is this interior wall that we ought to adopt in preference, if we would trace the limits of the city rebuilt by Nehemiah; as it is much more reasonable to attribute to the Asmonean princes, and to that period when their affairs were most prosperous, the erection of a new wall which doubles the former and comprehends a much more considerable space.

The third wall, which, when joined to the first, completes the circumscription of the area of Jerusalem, begins, according to Josephus, at the tower of Hippicos. The description of the first wall has already made us acquainted with the site of this tower. What the same historian says of the wall in question confirms the accuracy of that site. Beginning then at the tower of Hippicos, this wall ran directly northward to another very considerable tower called Psephina. Now we still see that the present wall of Jerusalem,

retaining the advantage of standing on the brow of the hill on which the ancient Lower City was seated, extends, from south to north, from the northern angle of Sion to the castle denominated the castle of the Pisans. The tower of Psephina, according to what we are elsewhere told by Josephus, was not inferior to any of those that belonged to the fortifications of Jerusalem. The Pisans' castle is still a kind of citadel to this city. Here resides the aga, and here is stationed the garrison under his command. Phocas, the Greek, who visited the holy places in 1185, and whose travels were published by Allatius, in *Symmictis sive Opusculis*, observes that this tower, or rather this castle, to come a little nearer to the terms which he employs, *τοῦτο τῶν πύργων ὁρμητὸς; turris insigni admodum magnitudine*, was denominated, by the inhabitants of Jerusalem, the Tower of David. He places it in the north part of the city; Epiphanius of Hagiopolis, near the gate facing the west, which is more correct, particularly in regard to the modern city of Jerusalem. According to the account of Brocard, the monk, whom I have already quoted, David's Tower must have been comprehended in the area of Sion, and stood near the angle formed by the valley which separates that mount from Acra, with the western declivity of Sion; a situation more suitable to Hippicos than to Psephina. We nevertheless meet in the same account with a particular mention of the place which agrees with the site of the castle Pisano. It is clearly delineated in these words: *Rupes illa, super quam ex parte occidentis erat extructus murus civitatis, erat valde eminens, præsertim in angulo ubi occidentalis muri pars connectebatur aquilonari; ubi et turris Neblosa dicta, et propugnaculum valdè firmum cujus ruinae adhuc visuntur, unde tota Arabia, Jordanis, Mare Mortuum, et alia plurima loca, sereno cælo videri possunt.* This latter circumstance, demonstrating the great advantage of the situation of the place, is well calculated to determine our opinion respecting the site, which is much more suitable to the ancient tower of Psephina than to the modern castle Pisano. We will go still further and observe that this account of Brocard's agrees with what we read in Josephus, Jewish War, book vi. chap. 8. that, at sunrise, the tower of Psephina commanded a view of Arabia, the sea, and the remotest part of Judea. Though it is not probable that the present castle is the structure which originally occupied this place, and it is erroneous, as Phocas justly remarks, to attribute it to David himself; yet it does not thence follow that it differs from the former in regard to its site. Benjamin of Tudela even asserts that the walls erected by the Jews, his ancestors, were standing in his time, that is, in the twelfth century, to the height of ten cubits.

If we have already discovered such a concordance between castle Pisano and the tower of Psephina, the following circumstance will incontestably establish their identity. Josephus expressly says that this tower



flanked the angle of the city facing the north and west ; and, as we have seen, Brocard thus expresses himself respecting the place which we make to correspond with it : *Ubi occidentalis muri pars connectabatur aquilonari*. You will remark that, opposite to the north side of castle Pisano, or the west gate contiguous to that side, we cannot exclude Calvary from the ancient city without turning off to the east. Now, castle Pisano, to which we have been led by the course of the wall from the tower of Hippicos, or by a line drawn toward the north, occupies precisely that angle of the ancient area. It must then be admitted that if the site of Hippicos required confirmation, it would receive it from so precise a determination of Psephina in consequence of the coincidence of situation.

As to the name of castle Pisano, for some readers may wish to know the reason of this denomination, I confess that I have not met with any particular fact in history that has a direct reference to the subject. It is nevertheless certain, that on account of the part which the Pisans, who were formerly very powerful, took in the holy wars, they had establishments and grants at Acre, Tyre, and other places in Palestine. Paola Tronci, author of the *Annals of Pisa*, even ascribes to two of his countrymen the honour of having first scaled the walls of Jerusalem, at the time when the city was taken by Godfrey of Bouillon. It may likewise be remarked that the first Latin prelate elevated to the patriarchal chair of Jerusalem was a bishop of Pisa, named Daibert. In my opinion, moreover, the discovery of some escutcheons with the arms of Pisa, in any part of the castle, might have been sufficient to procure it in latter times the name it bears. When Brocard was in the Holy Land, that is, toward the end of the thirteenth century, we find that this castle was called Neblosa, the form which Neopolis commonly assumes in the language of the people of the Levant. It is not surprising that this friar should speak of it as a ruined or extremely dilapidated edifice, since it is certain that about thirty-three years after the taking of Jerusalem by Saladin, in the year of the Hegira 616 and of Christ 1219, Isa, who was nephew to that prince and reigned at Damascus, ordered the fortifications of Jerusalem to be demolished ; and that David, the son of the latter, destroyed, twenty years afterward, a fortress which the French had rebuilt in that city.

Leaving Psephina, Josephus continues to trace the area of Jerusalem on the north side. Before Bezetha made an addition to the city, there would have been nothing more to do, to complete the boundary on that side, than to carry it on to the tower of Antonia, near the northwest angle of the temple. Accordingly, no mention is made of that tower in the account of this third wall. Josephus speaks of an angle there to return to the boundary line on the border of the Cedron ; and we actually find that the modern area, in which

the site of Bezetha is included, gives this angle, and that at a considerable distance from the northeast angle of the temple, where it terminates. The present wall of Jerusalem, by its removal to a greater distance from the north front of the temple, gives to Bezetha an extent little inferior to that of the lower city, which there is every reason to suppose correct and quite sufficient. Josephus speaks of the royal grots, as being opposite to the gate in this part of the wall, looking to the north. These grots are situated in the vicinity of that called the grotto of Jeremiah, and we cannot approach nearer to this grot than by following the line of the present enclosure. Josephus asserts that Bezetha corresponds with the Greek appellation of *καινη πολις*, the New City, which is contested by Villalpando and Lami, who produce other interpretations. Agrippa, the first prince of that name, began, during the reign of Claudius, the wall which enclosed that quarter ; and what he had not ventured to finish, that is, to raise the new wall to a sufficient height for defence, was in the sequel executed by the Jews.

Thus not only the different quarters which composed the city of Jerusalem, in its greatest extent, but even its boundary line, may be ascertained. Before these circumstances had been deduced and collected into one point of view, or were verified by their application to local circumstances, a prejudice respecting the uncertainty of procuring data to convey a just notion of the state of ancient Jerusalem, might induce a belief that it would be difficult to determine its extent, from a comparison with its present and modern condition. So far, however, from any such uncertainty existing, it will be seen, from the sequel of this dissertation, that the measures of the circumference of ancient Jerusalem, borrowed from antiquity itself, produce the same result as is furnished by the present measure and by the very ground. It is obvious that a coincidence of this kind must necessarily presuppose the correctness of the positions in regard to ancient Jerusalem.

### III. PRESENT MEASURE OF THE AREA OF JERUSALEM.

The scale affixed to M. Deshayes's plan requiring some explanations, I shall give a faithful account of the remarks which a scrupulous examination has enabled me to make upon it. It exhibits a small rod, described as one hundred paces. Besides this rod is a longer, with the number one hundred, and half of which is subdivided into tens. By a comparison of the length of these two rods, it is easy to perceive that one gives the measure in ordinary paces, the other in fathoms. I will not, however, conceal the circumstance that there is not an exact proportion between these two standards. Following the circumference of the city, the scale of ordinary paces gave five thousand one hundred paces, which, at two feet and a half, the usual way of reckoning, make 12,750 feet, or 2,225 fathoms. Now, by the scale of

fathoms, I reckon no more than about 2,000 : that is, on the north side, and from the northeast to the north-west angle, 677 ; on the west side, to the southwest angle, 355 ; on the south side, 544 ; and the east side, from the southeast angle to the northeast, 488 ; making a total of 2,004. In these measures it has been thought right to take no notice of the projections of the towers, and some small redents, formed by the wall in various places ; but all the changes of direction and other windings, have been followed. To enter into the detail of the four principal aspects of the site of Jerusalem, I chose to follow in preference the scale of fathoms, because this scale seems much less equivocal than the other. Notwithstanding this preference, which will be justified by what is to follow, I must, to tell the truth, charge the rod of this scale of fathoms with being incorrectly subdivided in the space taken for fifty fathoms, or for the half of that rod. This part is too short in comparison with the total length of the rod ; and I took the trouble to ascertain that, by this portion of the rod, the circumference of Jerusalem would amount to 2,200 fathoms.

Though it cannot be denied that these variations affect the accuracy of the scale to the plan of Jerusalem, they are not, however, sufficient to authorize the total rejection of that scale. I assert that the rod of one hundred fathoms appears less equivocal to me than the rest. The measure of the circumference of Jerusalem, in its modern state, and such as it is represented in the plan of M. Deshayes, is given by Maundrell in his Journey from Aleppo to Jerusalem, indisputably one of the best works of the kind that exist. This intelligent and very accurate traveller reckoned 4,630 of his paces in the exterior circumference of the walls of Jerusalem ; and he remarks that the deduction of one tenth of that number makes the measure of that circumference 4,167 English yards ; ten paces being equivalent to nine yards. The English yard consisting of three feet, and two yards making a fathom, the latter must contain 811 lines of the standard of the French foot, according to the most scrupulous evaluation ; consequently, the 4,167 yards, or 2,083 and a half English fathoms, must make 1,689,718 lines, which give 140,810 inches, or 11,734 feet 2 inches, or 1,955 fathoms 4 feet 2 inches. Now, if we call this in round numbers 1,960 fathoms, and in like manner take that of the plan of M. Deshayes at 2,000, the mean proportion will be no more than 20 fathoms distant from the two extremes, or about one hundredth part of the whole. And what could be expected to come nearer in such a case ? We should, perhaps, find not less variations in the different plans of our own fortresses and frontier towns. It may be considered as a proof of the preference due to the rod of one hundred fathoms, that, though its deviation from the other standards of the scale consists in giving a less value of measure, yet it rather errs on the other side, in comparison with the measure taken on the spot by Maundrell.

#### IV. MEASURE OF THE CIRCUMFERENCE OF ANCIENT JERUSALEM.

After having discussed and ascertained the positive measure of the space occupied by the present site of Jerusalem, let us see what measures several writers of antiquity have left us of the circumference of ancient Jerusalem. It may be concluded, both from the preceding investigation of its ancient state, the very disposition of the ground, and local circumstances, which cannot have undergone a change, that there is no reason to apprehend any mistake respecting the ancient limits of this city. They are circumscribed on the spot, not only in consequence of facts which relate to them, but likewise by what is adapted to the place itself. This produced the expression of Brocard : *quum ob locorum munitionem, transferri non possit, Jerusalem, a pristino situ*. We may therefore judge of its circumference from the plan of the ground with sufficient certainty to trace upon this plan a boundary line, which may be deemed the representative of the true one. Of this any person may convince himself, who will take the trouble to follow upon the plan of the details that have been given respecting the ancient Jerusalem. Let us now consider the measures that we have just announced.

Eusebius, in his Evangelical Preparation, book ix. chap. 36. informs us, on the authority of a Syrian land surveyor, *τον της Συριας σχοινομετρον*, that the circumference of the area of Jerusalem is twenty-seven stadia. On the other hand, Josephus, War of the Jews, book vi. chap. 6. computes the same circumference at thirty-three stadia. According to the account of the same Eusebius, Timochares wrote, in a history of king Antiochus Epiphanes, that Jerusalem was forty stadia in circuit. Aristæas, author of a history of the seventy interpreters who were employed by Ptolemy Philadelphus, agrees with Timochares on the subject of this measure. Lastly, Hecataeus, quoted by Josephus in his first book against Appion, stated the circumference of Jerusalem at fifty stadia. Thus the numbers of the stadia here given vary from twenty-seven to fifty. What a difference ! How can any consistency be discovered in statements which vary to such a degree ? I know not whether this inconsistency has ever been attempted to be explained. It has hitherto exceedingly puzzled scholars ; for example, Reland, one of the most judicious writers of all those who have treated on this subject, and who, after adopting Josephus's measure of thirty-three stadia, thus expresses himself : *Non confirmabo sententiam nostram testimonio, του της Συριας σχοινομετρον, qui ambitum Hierosolymæ viginti et septem stadiis definivit apud Eusebium*.

This measure of twenty-seven stadia, the first quoted by us, seems nevertheless to deserve a particular deference, since it is given on the authority of a surveyor, who measured with the cord *σχοινομετρον*. A smaller number of stadia than in the other measures

indicated, must naturally require the greatest standard of the stadium, which there is no difficulty in admitting to be that of the most common, known by the appellation of the Olympic. Its extent is equal to 94 fathoms, 2 feet, 8 inches, being composed of 600 Greek feet, and the Greek foot being equivalent to 1,360 parts of the Paris foot, divided into 1,440, or 11 inches, four lines. Thus the twenty-seven stadia will amount to 2,550 fathoms. Now the circumference of the ancient area of Jerusalem, taking the greatest space that it can possibly have covered, will measure about 2,600 fathoms, according to the scale given in M. Deshayes's plan. But it must further be observed that, by Maundrell's measure, which gives only 1,960 instead of 2,000, to the present circumference of Jerusalem, or one fiftieth less, the amount in question of the produce of the twenty-seven stadia will be reduced to 2,550 fathoms. Having thus, for the reader's convenience, divided the length of the boundary of ancient Jerusalem into equal parts, to the number of 51, each of these parts literally occupies the space of 50 fathoms, according to Maundrell's measure; and the worst will be that 49 are equivalent to 50 according to the scale of the plan.

But, you will say, as this number of stadia corresponds with the measure of the circumference of Jerusalem, no attention ought to be paid to any other statement. To this I reply, that the ancients made use of stadia of different measures at different times, nay even at one and the same time. They frequently employed them indiscriminately, and without hinting at any difference of length. They have therefore subjected us to the necessity of seeking, by study and criticism, to discover the kinds most suitable to times and places. We cannot do better than calculate Josephus's measure of thirty-three stadia by the standard of a stadium, shorter by one fifth than the Olympic stadium, and of which I have given some account in my little Treatise on Itinerary Measures. The very shortness of this stadium seems to render it fitter for spaces comprehended within the walls of cities, than for more extensive ones which embrace a whole district or country. The measure of the length of the great Circus at Rome, as given by Diodorus Siculus and Pliny, corresponds only with this, and not with the Olympic stadium. This stadium being equivalent to 75 fathoms, 3 feet, 4 inches, thirty-three stadia of this measure will produce 2,493 fathoms, 2 feet. Now what does this amount want of agreeing with that of the foregoing twenty-seven stadia? some fifty fathoms. A fraction of a stadium, a fathom more if you please in the computation of the stadium, would literally leave no difference in the amount of such a calculation.

It will perhaps be required, that, independently of an agreement between the amounts, reasons should be adduced for believing that the kind of measure is

of itself applicable to the circumstance in question. As the subject that we proposed to treat in this paper must lead to the discussion of the Hebrew measures of length, we shall hereafter find that the Jewish mile is equal to seven stadia and a half; according to the account of the Jews themselves; and this mile being composed of 2,000 Hebrew cubits, that the total amount thence resulting is 569 fathoms, 2 feet, 8 inches; consequently the stadium employed by the Jews is equivalent to 76 fathoms, wanting a few inches, and cannot be considered as differing from that made use of in the preceding calculation. The length in question exceeding by a trifle that before given by this kind of stadium, the thirty-three stadia taken as the circumference of Jerusalem will make more than two thousand five hundred fathoms, and will be only some forty fathoms under the first amount of this circumference. But we may go still further, and ascertain that Josephus individually makes use of the measure of the stadium in question, by the following example. In his *Antiquities*, book xx. chap. 6. he says that the mount of Olives is five stadia from Jerusalem. Now by measuring upon M. Deshayes's plan, which extends to the summit of that hill, the track of the two ways which descend from it, and continuing this measure to the nearest angle of the temple, we find nineteen parts of twenty fathoms, according to the standard furnished by the rod of 100 fathoms divided into five parts; that is, 380 fathoms, or consequently five stadia of the kind produced above, since the division of 380 by five gives 76. It is clear, that to take the distance in the most extensive sense, its termination cannot be removed further than the summit of the hill. It is not then the effect of chance or an arbitrary employment, but a regular practice that occasions the concordance of the calculation of the thirty-three stadia in the manner that has just been shown.

I now proceed to the statement of forty stadia for the circumference of Jerusalem. The calculation to be made of these requires two preliminary observations. The first is, that the authors who have given this statement, wrote under the Macedonian princes who succeeded Alexander in the East; the second, that the city of Jerusalem, in the time of those princes, did not yet comprehend the quarter of Bezetha, situated to the north of the temple and the tower of Antonia; since Josephus informs us that it was not till the reign of Claudius that this quarter began to be enclosed within the walls of the city. It will appear singular, that, in order to apply to the circumference of Jerusalem a greater number of stadia than the preceding calculations admit, we should nevertheless find it necessary to take that city when confined within a narrower compass. From the plan which is given us, I have found that the exclusion of Bezetha requires a deduction of about 370 fathoms

from the amount of the circumference; because the line which excludes Bezetha, measures no more than about 300 fathoms, whereas that which embraces the same quarter is 666. If the circumference of Jerusalem, comprehending Bezetha, amounts to 2,550 fathoms, according to the calculation of the twenty-seven ordinary stadia, with which Maundrell's measure exactly agrees; or to 2,600 at most, according to the scale of M. Deshayes's plan; consequently, by the exclusion of Bezetha, this amount is reduced to about 2,180 fathoms, or 2,224 at the highest.

To these observations I shall add, that, without doubt, a particular stadium was employed in the measure of Alexander's steps; a stadium so short in comparison to the others, that, to judge from the computation of the circumference of the globe given by Aristotle, Alexander's preceptor, 1,111 of these stadia will go to a degree of the equator. Some researches respecting the stadium which may be called Macedonian, will be found in the *Treatise on Itinerary Measures*. The result given by Aristotle's measure has not there been adopted literally and without scrutiny; but, from a particular standard which seems to have peculiarly and exclusively belonged to this stadium, the length of the stadium is fixed in such a manner that 1,050 are sufficient to make a degree. As a knowledge of the principle of this stadium enables us to calculate it with precision at 54 fathoms, 2 feet, 5 inches, the forty stadia will consequently give 2,176 fathoms. Now, is not this the very same result as the preceding? And by deducting the 370 fathoms, which the exclusion of Bezetha would require, do we not obtain the same amount as is obtained from the first measure of the twenty-seven stadia?

I shall nevertheless take the liberty of remarking, by the way, that it must not be imagined that there was the least intention of contriving these coincidences respecting the circumference of Jerusalem, in the definitions which have appeared appropriate to each of the measures applied to it. If then these coincidences are the more remarkable, because fortuitous, have we not a right to conclude that the definitions themselves thence acquire the advantage of verification?

We have yet to consider the measure of fifty stadia ascribed to Hecataeus. We shall not be surprised that this author, who makes the population of Jerusalem amount to more than two millions, about two millions one hundred thousand, should have exaggerated rather than diminished its extent, and that he should have comprised the suburbs or habitations standing without the walls. But what might be correct when applied to the number of the Jews who thronged to Jerusalem at the season of the passover, will by no means hold good respecting the ordinary state of that city. Moreover, if we calculate these fifty stadia by the standard of the last mentioned stadium, which seems the most suitable, the amount will

not be more than 2,700 fathoms. Thus this result will not exceed by more than 100 fathoms that which is given by the scale of M. Deshayes's plan.

Confining ourselves to what is most positive in this body of facts, it is evident that the utmost circumference of Jerusalem comprehended no more than about 2,550 fathoms. Not only is this ascertained by actual and positive measurement, but the testimony of antiquity on the subject is precise. In consequence of this measurement, we know that the greatest space occupied by that city, or its length, amounted to no more than about 950 fathoms, and its breadth to about half as much. Its area cannot be computed to exceed one sixth of Paris, admitting into this area none of the suburbs situated without the gates. For the rest, it would not perhaps be correct to infer, from this comparison, a proportionate reduction of the ordinary number of the inhabitants of Jerusalem. With the exception of the space occupied by the temple, which also had its inhabitants, the city of Jerusalem might have been more equally built in every part than a city like Paris, which contains more spacious houses and more extensive gardens, than we can well suppose to have existed in ancient Jerusalem, and which together would form the area of a large town.

#### V. PRECEDING OPINIONS RESPECTING THE EXTENT OF JERUSALEM.

The measure of the area of Jerusalem being deduced from a comparison of the ground itself, with all and each of the ancient measures that are given, it may not be amiss to consider how widely some writers had deviated from the truth in regard to this subject. Villalpando has asserted that the thirty-three stadia assigned by Josephus, referred to the extent of Sion alone, exclusively of the rest of the city. I have calculated that, according to this hypothesis, the circumference of Jerusalem would, in the same proportion, amount to 75 stadia; and without taking any other standard for the stadium than that which seems appropriate to the thirty-three stadia in question, this calculation will give 5,700 fathoms. It will be still worse if we make no distinction of stadia, and employ the ordinary standard, especially as the others have hitherto been but little known. This standard will swell the amount to 7,200 fathoms, which is almost triple the real measure. Now I would ask if the disposition of the ground, and the measure of space adapted to it, can admit of an extent any thing like this calculation? Can we increase the site of Sion? Are we not obstructed on the one hand by the brook Cedron, and on the other by Calvary? This opinion is moreover confuted, as the learned and judicious Reland has truly observed, by Josephus, when he says that the circumference of the lines with which Titus invested all Jerusalem was thirty-nine stadia. In an accurate calculation of the

extent of this city, we are not obliged to recur to the expedient usually adopted, when the measures given by the ancients are irreconcilable with an hypothesis, which is to assert that there is an error in one of the figures of the text.

Father Lami, in his great work *De Sancta Civitate et Templo*, fixes the measure of the circumference of Jerusalem at sixty stadia; founding his calculation on the supposition that the walls contained one hundred and twenty towers, each of which, with its curtain, occupied half a stadium. This number of cubits, from tower to tower, is, to be sure, borrowed from Josephus; but as this same historian speaks of one hundred and sixty-four towers, distributed among three different walls; as the separation of Sion from Acra is comprehended in the extent of these walls; as Acra was divided by an inner wall, and was likewise separated from Bezetha; it is difficult to build any thing positive on such a foundation, and this point would always be involved in great uncertainty, if even the actual measure of the spaces threw no obstacle in the way. It may further be observed, that the learned author whom we have quoted is not consistent, as will be seen from a comparison of his calculation with the plan he has given of Jerusalem. According to all appearance, the stadia which he employs are the ordinary stadia, since he gives no definition of more than one kind of stadium in the *Treatise on Measures* prefixed to his work. By this standard, the circumference of Jerusalem, as calculated by father Lami, amounts to 5,660 fathoms. Now, according to the plan to which I have alluded, the circumference of Jerusalem is to the sides of the square of the temple as forty-one to two; and the scale which is wanting in this plan is supplied by that with which the author has accompanied his particular ground plan of the temple, the sides of which are estimated at about 1,120 French feet. Consequently, the circumference of the city in the plan cannot amount to more than about 23,000 feet, or 3,830 odd fathoms, which are equivalent to only 41 stadia at most. If we moreover consider that father Lami's plan exhibits a sort of perspective, and that the quarter of the temple is thrown into the back ground, whence it must follow that what is seen in the fore ground occupies less space, this would of course occasion a still greater reduction in the calculation of the circumference. M. Deshayes's plan was given to father Lami, and the measure taken on the spot by Maundrell had been published. How happens it that scholars are desirous of owing all to their own researches, and are unwilling to adopt any thing but what immediately belongs to the species of erudition which is their peculiar province?

These observations on two celebrated authors, and precisely those two that have bestowed the greatest learning and most pains on the illustration of ancient Jerusalem, justify in my opinion the assertion made in the preamble to this memoir, that the extent of this

city had not hitherto been determined with any kind of precision, and that it had in particular been exceedingly exaggerated.

#### VI. MEASURE OF THE EXTENT OF THE TEMPLE.

Maundrell, who has given the length and breadth of the area of the celebrated mosque, which occupies the site of the temple, does not seem to have made a just distinction between those two spaces, to judge from the plan of M. Deshayes. He makes the length 570 of his paces, which, according to the standard followed by him in regard to the circumference, would make 513 English yards, or 240 French fathoms. We find, however, only about 215 on the plan. The error may have proceeded, at least in part, from the circumstance that Maundrell judged the angle of this site nearer to the gate called St. Stephen's; but this error is of no kind of consequence in regard to the circumference of the city: for, in Maundrell's measure, the part of this circumference comprehended between the gate above mentioned and the southwest angle of the city, which is also the southwest corner of the site of the mosque, is found to consist of 620 of that traveller's paces, which, according to his calculation, make 558 English yards, or 272 French fathoms, wanting a few inches. Now the scale of the plan gives 265 fathoms, which are equivalent to about 260, if we strictly adhere to the proportion ascertained to exist between this scale and Maundrell's measure.

In the extracts made from the Oriental geographers by the abbé Renaudot, the manuscript of which is in my possession, the length of the site of the mosque of Jerusalem is stated at 794 cubits. It is Arabian cubits that are here meant. That our attention may not be diverted from our present object by the particular discussion which this cubit would require, I shall at present confine myself to the general result; the details leading to it, and demonstrating its accuracy, shall form the subject of a separate article, to follow that on the Hebrew measures. Let it here suffice to remark that an unequivocal method of ascertaining the cubit in use among the Arabs, is to deduce it from the Arabic mile. This mile consisted of 4,000 cubits; and as, according to the measure of the earth taken by order of the calif Al Mamoun, the mile, thus composed, is computed at the rate of 56 $\frac{2}{3}$  to a degree; it follows that this mile is equivalent to about 1,006 fathoms, taking the degree at 57,000 fathoms, to avoid entering into any nice distinctions on the subject of degrees. A thousand Arabian cubits are therefore equal to 250 fathoms, and nine feet more, which we will not here take into the account; and if we suppose in round numbers, 800 fathoms instead of 794, the result is 200 fathoms good measure. Thus the calculation of 215 fathoms, deduced from the plan of Jerusalem represented in all these circumstances, is preferable to a higher estimate.

The length of the site of the mosque is, according to Maundrell, 370 paces, or 156 fathoms four feet and a half. Now the measurement of the plan gives about 172. It is here remarkable that Maundrell's measure loses in breadth, the greater part of what is gained in length. Hence it may be concluded that the want of precision in these measures consists not so much in their general amount as in their distribution. In all probability edifices contiguous to the area of the mosque in the interior of the city have rendered it much more difficult to take its circumference with accuracy than that of the city. Maundrell himself acknowledges that his measure is deduced from a calculation made on the outside; and the details into which we could not avoid entering on this subject will show, that our investigation is conducted with reference to all the data that could be procured, and that there is no dissimulation or contrivance in our account.

The mosque which has succeeded the temple is held in extraordinary veneration by the Mahometans. Omar, having taken Jerusalem in the 15th year of the Hegira, A.D. 637, laid the foundation of this mosque, which was greatly embellished by Abd el Malek, the son of Mervan. The Mahometans have carried their respect for this place to such a length as to place it on a level with their sanctuary at Mecca; calling it *Alacsa*, which signifies *extremum*, or *ulterius*, in contradistinction to that sanctuary: and according to all appearance they have made a particular point of enclosing in its area the whole site of the Jewish temple, *totum antiqui Sacri fundum*, says Golius in his learned notes on the astronomy of Alferganes. Phocas, whom I have already quoted, and who wrote in the 12th century, is precisely of the same opinion, that the whole space surrounding the mosque is the ancient area of the temple; *παλαιον τε μεγαλην ναν δαυιδον*. Though this temple had been destroyed, it was not possible but that vestiges should exist, that at least traces might be discovered of those prodigious works erected to raise the sides of the temple and its entire area to a level with the ground of the temple itself situated on the summit of mount Moriah. The four sides forming the circumference of the temple were turned toward the four cardinal points; and it was the intention that the entrance of the temple should be exposed to the rising sun, in placing the *Sancta Sanctorum* at the opposite side. In this a conformity with the arrangement of the tabernacle had been studied, and these circumstances are liable to no difficulties. Now the same disposition of the four fronts is still remarked in the area of the mosque of Jerusalem, the sides of which correspond, within thirteen or fourteen degrees, with the four quarters of the compass placed on the plan of M. Deshayes. Supposing even that the position of this compass is dependent on the due northern polarity of the needle, and that allowance ought to be made for a western declination; that, moreover, this position might not be perfectly accu-

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rate; the consequence would be a still greater degree of precision in the correspondence of this area with the quarters of the compass. We find in Sandys, an English traveller, a small plan of Jerusalem, which, though far inferior in merit to that of M. Deshayes, nevertheless derives great advantage from the general conformity with this plan; and according to the points of the compass marked on Sandys's plan, the faces of the square of the temple correspond exactly with the letters N. S. E. W.

It would appear that the sides of the Jewish temple were perfectly equal, and formed a more regular square than the site of the present Mahometan mosque. It is generally admitted that Ezekiel's measure gives 500 cubits to each of the sides. Though in the Hebrew we find *reeds* for *cubits*, and in the Vulgate *calamus* for *cubitos*; the mistake is obvious, especially as the *calamus* comprehended not less than six cubits; and besides, the Greek version, executed apparently from a correct text, says expressly, *πηχυς πντακισμς*. Rabbi Jehuda, the author of the Mishna, and who collected the traditions of the Jews respecting the temple, at a period not very remote from its destruction, for he lived during the reign of Antoninus Pius, agrees in this point, in his particular treatise, entitled *Middoth*, or the Measure. It cannot then be doubted that such was in reality the extent of the temple.

We have a second observation to make, which is, that this measure, so far from answering to the length, is not equal even to the breadth, or the shortest side of the area of the mosque, however disposed we may be to give to the cubit its utmost dimension. Ezekiel, indeed, would lead us to suppose this measure of a cubit rather under than over rated, as he tells the Jewish captives at Babylon, xl. 5. and xliii. 13. that, in the construction of a new temple, in the re-establishment of the altar, they are to employ a cubit, comprehending a cubit and a hand breadth: *εν πηχει τε πηχους και παλαιστης*, says the Greek version, *in cubito cubiti et palmi*. Several scholars, and among others father Lami, have imagined that the Hebrew cubit might be the same, or nearly the same measure as the *derah* or Egyptian cubit, the use of which, in the measure of the inundation of the Nile, must have preserved its original length without alteration, and rendered it invariable notwithstanding the changes of rulers. Greaves, an English mathematician, and Cumberland, bishop of Peterborough, find, in the application of the *derah*, in several chambers of the great pyramid, where this measure is used complete and agrees without any fraction, a proof of its high antiquity. It is, moreover, extremely probable that the Israelites, who became a people merely by the multiplication of a single family, during their abode in Egypt, and who were even employed in the public works of that country, borrowed the measures made use of in those works. Prior to this period, the patriarchs of their race never

building, and having even no stationary possessions, it is not likely that they should have for their own use particular measures, fixed and regulated with great precision by certain standards, since things of this kind originated only in the necessity for them. Moses, instructed in all the learning of the Egyptians, must necessarily have derived from their mathematics whatever was connected with it in the sciences which he had acquired. Be this as it may, a circumstance beyond all doubt in the employment of the *derah* is, that a greater length cannot be given to what is denominated the cubit. Greaves, having taken the measure of the *derah* on the Nilometer of Cairo, has made a comparison between it and the English foot; and supposing this foot to be divided into 1,000 parts, the *derah* makes 1,824 such parts. From the comparison of the English and French foot, by which it appears that the English foot is longer by one sixth of a line than it had before been reckoned, the *derah* is equivalent to twenty inches and a half good measure of the French foot. Now 500 cubits of the measure of the *derah* make 10,250 inches, equal to 854 feet, or 42 fathoms, 2 feet. Thus there was just reason to assert that the measure of the temple is inferior to the area of the mosque; since that measure is not equal to the smallest of the dimensions of this area, or its breadth. How would it be if we were to refuse to the Hebrew cubit, considered strictly as a cubit, the same length as a *derah* has?

However, when we reflect that the area of the summit of mount Moriah has been made as extensive as it is by dint of art, we can scarcely persuade ourselves that an addition was made in this particular to the labours of the Jewish people, labours which at different times took up several centuries, as Josephus has remarked. The octagonal building of the mosque being comprehended in the space of about 45 fathoms, according to the scale of the plan; and the kind of inner cloister which surrounds this mosque being about 100 fathoms square; it cannot be presumed that the Mahometans had any motive for extending the outer court beyond the limits which the Jews had been enabled to give it, only by surmounting nature. From these considerations there is every reason to presume that the whole of the space assigned to the mosque and its dependencies once belonged to the temple, and the Mahometan superstition might probably have determined to lose no part of this area, without feeling any desire to extend it.

Father Lami, in the distribution of the parts of the temple, distinguishing and separating the Atrium Gentium from that of the Israelites, in which respect he differs from Villalpando, judged that this Atrium of the Gentiles was without the place measured by Ezekiel. Now, it appears that the discussion on which we are about to enter, favours that opinion, and that this same opinion assigns the proper use of the super-

abundant space. Lightfoot, in what he has written on the subject of the temple, quotes a passage of the Talmud added to the Middoth, which says that mount Moriah exceeded in measure 500 cubits; but that the surplus of that measure was not accounted holy, like the part which it enclosed. The Jewish tradition would prove two things; one, that the area of mount Moriah had been increased even beyond what was comprehended in Ezekiel's measure, as we in fact remark that the present space is more extensive; the other, that the surplus over and above this measure cannot be better accounted for, than as the place set apart for the Gentiles, whom a feeling of veneration for the God of Israel brought to his temple, but who were not considered as his genuine worshippers. These circumstances coincide in a remarkable manner with what is said in Rev. xi. where St. John, having been commanded to measure the temple of God, "There was given me a reed like unto a rod, and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein," adds, "But the court which is without the temple, leave out and measure it not, for it is given unto the Gentiles." This injunction, *measure it not*, gives us to understand, that in measuring the temple it was proper and even necessary for him to confine himself to a more limited space than the whole area of the temple; and the preceding words, *the court which is without the temple*, make us nevertheless acquainted with a space supplementary to this measure, and inform us at the same time of the purpose to which it was appropriated, *for it is given unto the Gentiles*. This passage of the Apocalypse may have an absolute and comparative foundation, independently of any mystic or figurative signification, in the recollection which St. John had retained of the temple of Jerusalem. Josephus, who assigns a triple enclosure to the temple, doubtless means by this three different spaces: so that, exclusively of the Atrium Sacerdotum and Atrium Israelitarum, we must necessarily admit a third space, such as in fact appears, from the preceding considerations, to have existed.

Father Lami, whose skill in architecture was of great service to him in his description of the temple, applying the measure of 500 cubits to the boundary of the Atrium of the Israelites, and forming an exterior Atrium, with a kind of combination in the proportions of the parts of the temple, is thereby led to assign about 2,620 Hebrew cubits to the circumference of his ground plan of the temple. This number of cubits, according to the same standard as above, makes 746 fathoms. Now, let us recollect that the length of the area of the mosque of Jerusalem, deduced from the plan of that city, was stated at about 215 fathoms, and the breadth at 172. Multiply each of these amounts by two, and you will have in the whole 774 fathoms, from which may be deducted one



fiftieth, or 15 or 16 fathoms, to reduce the scale to the standard, which appeared more correct in the total measure of the circumference of Jerusalem. At this rate there will be only 13 or 14 fathoms, more or less, in the calculation of the circuit of the area belonging to the temple. Father Lami, it is true, has assumed four equal sides, though the quantity of measure is somewhat unequally divided by the nature of the ground itself. But, is it not obvious that this perfect equality in father Lami arises only from an imitation or repetition of what was peculiar to the body of the temple, cut off from the outer Atrium of the Gentiles? And since there is no fact furnishing a proof of such a repetition, which may be more easily imagined than admitted by the nature of the ground, it cannot be considered as positive.

Having ascertained what was the extent of the temple, we cannot help being extremely surprised to find that what Josephus says on this subject differs so widely from the truth. We cannot comprehend how it happens that this historian, who in other particulars seeks, as well he might, to convey a high idea of this edifice, should fall so very short of the extent which ought to be assigned to it. The sides of the square of the temple are stated to be a stadium in length; and in another place the whole circumference of the area, including the tower of Antonia, contiguous to the northwest angle, is computed at six stadia. He should have written  $\delta\epsilon\alpha$  instead of  $\epsilon\zeta$ , taking the stadium at the same standard as seemed suitable for it in the measure of the circumference of Jerusalem, and ten of these make 760 fathoms, which form an exact mean between the preceding computations.

#### VIII. OF THE HEBREW MEASURES OF LENGTH.

I shall conclude this essay with some discussion respecting the Hebrew measures appropriated to spaces. This discussion is the more intimately connected with what goes before, as it furnishes proofs on several points. It does not appear equivocal that the cubit called in the Hebrew *ameh*, compounded of *aleph*, *mem*, and *he*, in the Chaldean language, *ametha*, with the Greeks  $\pi\eta\chi\upsilon\varsigma$ , and likewise  $\Omega\lambda\epsilon\eta\eta$ , from which the Latins have formed the word *ulna*, should be an element of measure, which it is of very great importance to verify. The standard which we have seen this cubit take above, in reference to the extent of the temple, appears well adapted to give it already a considerable advantage. Let us see if it can be otherwise repeated or deduced from some other medium.

If we follow the statement of the Rabbi Godolias, on the authority of Maimonides, the Hebrew cubit is equivalent to the Bologna ell; and from this comparison, Dr. Cumberland, bishop of Peterborough, has assigned to the cubit 21 English inches and  $\frac{7}{8}$ ths of an inch, as I find by Arbuthnot's

Treatise of Money, Weights, and Measures. This makes 20 inches and about five lines of the Paris foot, and is consequently but one line shorter than the derah or Egyptian cubit.

But, a method of determining the length of the Hebrew cubit, which, as far I know, has never yet been resorted to, decisive as it may appear, is this: The Jews agree in stating the *Iter sabbaticum*, or the distance it was lawful for them to travel on the sabbath day, in obedience to the injunction of Exod. xvi. 29. *Let no man go out of his place on the seventh day*, they agree, I say, in rating it at two thousand cubits. The author of the Chaldean Paraphrase expresses himself positively on this subject, on occasion of verse 6. chap. I. of the book of Ruth. Oecumenius confirms this measure by the testimony of Origen, when he says that the mile, being equal to a sabbath day's journey, comprehends  $\delta\iota\varsigma\ \chi\iota\lambda\iota\omega\upsilon\ \pi\eta\chi\upsilon\omega\upsilon$ . The treatise on Jewish measures, written by St. Epiphanius, who, being a Jew, and born in Palestine, must have been well acquainted with the case in point, informs us that the sabbath day's journey is equivalent to six stadia. To make the cubit in question rather longer than shorter, we cannot do better than employ the ordinary stadium, eight of which go to a Roman mile, and which seems even to have superseded all the other stadia in the decline of the empire.

The length of this stadium, taken at 94 fathoms, two feet, eight inches, being multiplied by six, gives 566 fathoms, four feet. On reducing this amount into feet, we find 3,400, containing 40,800 inches; and on dividing this number of inches into 2,000 parts, each of these parts is found to consist of 20 inches and  $\frac{2}{5}$ ths. Now the product of this calculation seems to be expressly designed to serve as a verification to the measure deduced above. What indeed is wanting to make the standard which we have just found, precisely the same as that which we before employed for the Hebrew cubit, under the idea that it was one and the same measure with the derah or the Egyptian cubit? Must not the difference of a line and one fiftieth be considered of very trifling importance in a combination of this kind? Not only does this difference not exceed  $\frac{1}{50}$ th of the whole, but, before we can consider this difference as a want of precision in the employment of the derah for the Hebrew cubit, we ought to be perfectly sure that the six stadia, neither more nor less, were exactly equivalent to the 2,000 cubits. We ought therefore to be thoroughly satisfied with the statement of St. Epiphanius, and to know that he has not neglected to add a thirty-fourth part of a stadium, or between sixteen and seventeen feet.

The Jews had a measure of length, to which they not only applied the term of *berath*, which some commentators consider as peculiar to it, but likewise that of *mill*, *mem*, *iad*, *lamed*, in the plural *milin*. Though

there is no doubt that this denomination was borrowed from the Romans, yet this is no reason why the mile among the Jews should not have had a distinct and particular definition, which is stated at 2,000 cubits, and which exactly agrees with the account of Œcumenius, who has just been quoted. Several passages of the Gemara, referred to by Reland, Palæstina, vol. i. p. 400. inform us that the Jews reckon seven stadia and a half to a mile. The term which they employ to express the stadium is *ris, resch, iod, samech*, in the plural *risin*. It may be rendered by the Latin word *curriculum*. The junction of four milin composed among the Jews a kind of league, called *parseh, pe, resch, samech, he*. In the Syriac language, *paras* signifies to extend, and *parseh*, extent; and it is the more natural to suppose that this term was borrowed from that language, as it became common among the Jews in the times posterior to their captivity. We find in Reland a passage from the Talmud, which expressly states the Jewish mile to be 2,000 cubits, and a *parseh* 4,000. Two thousand cubits, according to the precise standard of the derah, make 569 fathoms, two feet, eight inches. If we multiply this amount by four, we shall find 2,277 fathoms, four feet, eight inches, for the *parseh*. This measure scarcely differs at all from our French league, composed of two Gallic leagues, and 25 of which are exactly equivalent to a degree.

The learned Reland, setting out with the supposition that the Jewish mile is not different from the Roman mile, and making the number of 2,000 cubits in the one equivalent to 5,000 feet in the other, concludes that the cubit contained two feet and a half. But though it cannot be denied that the extent of the Roman dominion rendered the Roman mile almost universal, still it is very certain that the measure of this mile ought not to be confounded with that given us for the Jewish mile. Not only is the standard of the cubit, which would result from the mistake, naturally difficult of admission, exceeding the limits of probability in quality of a cubit; but a mere comparison of numbers, unaccompanied with essential approximations, cannot be supported against a positive definition, the accuracy of which is proved by verifications. There is a passage in the Gemara which fixes a common day's journey at ten *parsaut*, for such is the plural of *parseh*. If the *parseh* were equivalent to four Roman miles, the amount would be 40 miles. But the ancients never go so far in this computation. They commonly confine themselves to 25 miles, or 200 stadia; and if Herodotus, book 5. makes it 250 stadia, we ought to bear in mind that this historian has, in many places, employed stadia of ten to a mile. The Oriental geographers also agree in the number of 25 miles for a common day's journey, as the Maronites, who have translated Edrisi's Geography, in the state in which we have it, or rath-

er the extract from it, have observed in their preface: for when the Orientals seem to vary respecting the number of miles, is sometimes stating 30 instead of 25, this arises from the difference of miles, and from their not having always employed the standard Arabic miles, 25 of which may be equivalent to 30 or 31 of a more ordinary kind. By the evaluation which is proper to the *parseh*, ten of which are equal to 30 Roman miles, it is evident that a measure considerably longer would exceed the above mentioned limits. Father Lami has objected to Villalpando on the subject of a similar opinion, that the Hebrew cubit was equal to  $2\frac{1}{2}$  Roman feet; that, as the height of the altar of perfumes was stated to be two cubits, a priest of gigantic stature would have been required to officiate and scatter incense over that altar. It is certain that the coincidences which we have met with, respecting the area of the temple, would not have taken place with a cubit measuring about one fourth more than that which is here given. The Roman foot being equal to 1,806 tenths of a line of the Paris foot, the  $2\frac{1}{2}$  feet contain  $326\frac{1}{2}$  lines, or 27 inches  $2\frac{1}{2}$  lines. It must further be remarked that Villalpando assigned to the Roman foot something more than this calculation.

I took notice above of the fortuitous coincidence between the *parseh* and our league, merely to communicate to this *parseh* the idea of what is proper and familiar to us. But the same agreement between the *parseh* and an ancient Oriental measure must not in like manner be considered as the effect of chance. This exact correspondence will rather prove them both to have been one and the same measure. I have shown, in the Treatise on Itinerary Measures, that the stadium, which makes one tenth of a Roman mile, was exactly suitable for measuring Xenophon's marches; and that, from the calculation made by Xenophon himself of the number of stadia in parasangs, it appears certain that 30 stadia make one parasang. This computation is conformable in every respect with the precise definition of the parasang given by Herodotus, Hesychius, and Suidas. On multiplying 75 fathoms three feet four inches, at which the stadium of ten to the mile is fixed, by 30, we shall have a product of 2,266 fathoms four feet. Now, this estimate of the parasang comes within eleven fathoms of the *parseh*; so that two feet two inches more in the length of the stadium, which serves to compose the parasang, would make both amounts exactly equal. If even we were to adopt in preference the result of the comparison made by St. Epiphanius of the Jewish mile, or sabbath day's journey, with six ordinary stadia, that is to say, 566 fathoms four feet, and to multiply this amount by four, we should obtain precisely the 2,266 fathoms four feet, which are the product of our 30 stadia. Who would not hence conclude that the *parseh* is no other than

the parasang, whether Persian, Babylonian, or whatever you may choose to call it? does not the parseh comprehend the amount of 30 stadia, since the Jewish mile, the fourth part of the parseh, is accounted by the Jews equal to  $7\frac{1}{2}$ ? Let us add that the names parseh and parasang have sufficient affinity to countenance the idea of the identity of the measure; and that, as the terms *paras* and *parseh* have, in the ancient Oriental language, the Chaldee as well as Syriac, a proper and literal interpretation, which cannot have a meaning more suitable to the thing itself, this was undoubtedly adopted, to acquire the proper signification of the word parasang. As the parseh is not mentioned in Scripture, there is every reason to believe that it was not introduced among the Jews till subsequent to the Babylonian captivity.

But observe what a series of coincidences! The definition of the parasang has its existence independently of what constitutes the parseh, for this parasang depends on a particular stadium, which is produced by means totally foreign to what appears even to concern or to interest the parasang, as may be seen in my Treatise on Measures. The parseh, on the other hand, springs from totally different elements, and has its principle in this, that the Egyptian cubit seems to be a measure of the highest antiquity, and that the use of it was probably adopted by the Hebrew nation. On these presumptions, for so far we can have nothing more, the application of the cubit to this parseh is more exactly verified than we could venture to hope, by the conclusion which must be drawn from the measure assigned by Epiphanius as the fourth part of the parseh. All these different ways, so totally distinct from each other, lead nevertheless to the same consequences and meet at the same point. It would be impossible to obtain greater harmony by concerted means. What must result from this? A mutual guarantee, if I may be allowed that expression, of all the parties and circumstances that enter into the combination.

The positive determination of the Hebrew cubit is one of the principal advantages of such a discussion. It is very true that father Lami, as well as some other scholars, proposed the adoption of the derah for this cubit, but without positively demonstrating the propriety of such adoption, or verifying it by applications of the nature of those which have just been produced. It would even appear that the precision of this measure had in some sort escaped father Lami, since, notwithstanding his conjecture respecting the derah, he makes the Hebrew cubit twenty inches. *Nos*, says he, lib. i. cap. 9. sect. 1. *Cubitus Hebræum facimus viginti pollicum*.

The Hebrew cubit was composed of six minor palms, and this palm is called in Hebrew *tophach*, *teth*, *hhe*, *hheth*. The Septuagint version has rendered this word *παλαιστής*, which is peculiar to the palm in question; the definitions given by Hesychius

and Julius Pollux fix this palm at four fingers' breadth. The cubit consequently contained twenty-four fingers, and this is precisely the number of parts into which the Egyptian cubit or derah is divided in the column of Mihias, otherwise the Nilometer near Fostat, or old Cairo. Abulfeda is quoted by Kircher as saying that the legal cubit of the Jews, the same as the Egyptian, contains twenty-four fingers. In Diodorus Siculus, lib. i. when he speaks of the Nilometer which existed at Memphis, and which he terms *Νειλοσκοπειον*, we find mention made not only of the cubits into which it was divided, but also of the fingers *δακτύλους*, which formed the subdivisions of the cubit.

According to the measure which agrees with this cubit, the tophach or palm is equal to 3 inches, 5 lines of the French foot; and I observe that this particular measure has the advantage of appearing to be borrowed from nature: for, if we suppose it to be taken from the breadth of the four fingers of a clenched fist, agreeably to the explanation of Pollux, the study of the relative proportions of the parts of the body will show that this measure is adapted to a stature of about 5 feet 8 inches French; and this stature, which is exactly equivalent to six Greek feet, is rather above than below the ordinary height of man. But if the palm, which forms the sixth part of the Hebrew cubit, is thus found to correspond with a lofty and majestic stature, and cannot be sensibly extended without swelling into the gigantic, it will follow that the measure of this cubit cannot, as a cubit, partake of the same concordance. Father Lami, in fixing the cubit at twenty inches, has thence calculated the stature of the patriarchs at 80 inches or 6 feet 8 inches, which agrees in proportion with this principle of Vitruvius: *Pes altitudinis corporis sextæ cubitus quartæ*. According to this proportion the measure taken from the derah would produce seven feet wanting two inches. If such a stature be admissible on the score of a particular distinction between the first race of mankind, and the present state of nature, still it is very certain that the length of the cubit in question exceeds the limits to which the ordinary stature of men has long been confined: so that in proportion to the stature with which the measure of the palm seems particularly to agree, or 5 feet and about 8 inches, the length of the cubit should be but about seventeen inches. Now the Rabbins seem to be persuaded that a difference existed between the common cubit and the legal or sacred cubit, the standard of which was deposited in the sanctuary; and that this common cubit was shorter than the other by one tophach. Being thus reduced to five *tipuchim*, the plural of tophach, or to twenty fingers, and losing 3 inches 5 lines, its length amounted to 17 inches 1 line. Though father Lami has combated the Jewish tradition respecting this common cubit, still the striking analogy of proportion seems to support it. The testimony of the Rabbins even receives a positive confirmation

from the comparison made by Josephus between the ordinary cubit of the Jews and the Attic cubit: for this cubit, being deduced from the proportion natural to it in common with the Greek foot, consisting of 1,360 parts or tenths of a line of the Paris foot, makes 2,040 of the same parts, or 204 lines or 17 inches. Let us recollect moreover what has been quoted above from Ezekiel, in treating of the measure of the temple, when he directs the Jews of Babylon to employ a cubit longer by a hand breadth than the ordinary one, in rebuilding the temple. This hand breadth being no other than the smaller palm or *tophach*, have we not here a formal distinction between two cubits, the shorter of which appears to have been in common use. But, in allowing that the smaller cubit was introduced during the time of the second temple, we might, from delicacy, and to shun any violation of the divine precept, which enjoins but one weight and one measure, be willing to reject the cubit in question for the time preceding the captivity; which, however, we should be absolutely authorized to do by the silence of Scripture, since, in Deut. iii. 11. the measure of the bedstead of Og, king of Bashan, is given in cubits taken from the natural proportion of the human body, *after the cubit of a man*, or, according to the Vulgate, *ad mensuram cubiti virilis manus*. Though an indefinite number of measures, which enlarge upon their natural principles; for example, all that bear the name of a foot, without entering into further details; sufficiently authorize the denomination of cubit, in a measure of such length as the Hebrew and Egyptian cubit appear to have been; still the consideration of those principles is frequently essential in the discussion of measures, and ought not to be lost sight of. It was to this that I owed the discovery of the natural foot, the measure and use of which I have discussed in my Treatise on Itinerary Measures.

We have then, in this memoir, an analysis of the Hebrew measures, which, though independent of all particular application, nevertheless agrees with the measure of the circumference of Jerusalem and the extent of the temple, according to the deduction of that measure from the various indications of antiquity compared with local circumstances. There appears to be such a connection between the different objects here brought together, that they seem dependent on each other, and to afford, as far as they are concerned, a mutual confirmation.

#### DISCUSSION OF THE ARABIAN CUBIT.

I promised, in treating of an article relative to the measure of the temple, to enter into a discussion of the Arabian cubit after I had finished with the Hebrew measures.

This cubit, *deraga* or *derah*, is of three kinds; the ancient, the common, and the black. The first, which is thus named from having existed, as it is said, in the time of the Persians, consists of 32 fingers; the sec-

ond of 24, according to the more common and natural definition; and the third, forming nearly the mean between the two, is reckoned at 27 fingers. The first is formed by the addition of two palms to the six which compose the second, and which it has in common with the Egyptian and Hebrew cubit. These definitions are furnished by an extract from an Oriental land surveyor; for which we are indebted to Golius, in the notes with which he has illustrated the Elements of Astronomy of Alferganes.

Of these three cubits, that which seems most entitled to our attention, especially in regard to use and a greater conformity with the nature of the cubit in general, is the common one. As a circumstance of essential importance, to enable us to determine its length, I shall observe that the cubit deduced from the analysis of the measure of the earth, taken by command of the calif Al Mamoun in the plains of Sinjar in Mesopotamia, cannot so well refer to any as to that denominated the common or ordinary cubit. According to Abulfeda's account of the measure of Al Mamoun, the terrestrial degree upon the meridian was calculated at  $56\frac{2}{3}$  Arabian miles; and Alferganes, chap. viii. says that the mile in this measure was composed of 4,000 cubits. Taking the degree in round numbers at 57,000 fathoms, for the reason we have given in treating of the measure of the temple, the Arabian mile consists as nearly as possible of 1,006. The thousand fathoms make the cubit of 18 inches; and if we take into the account the six fathoms over, we shall have a line and about  $\frac{1}{10}$ ths of a line to add to each.

The learned Golius conceived that the black cubit was alluded to in Al Mamoun's measure, because Alferganes has made use of the term royal cubit, to denote that which he considered adapted to this measure. It must be admitted to be the general opinion that this cubit owed its establishment to Al Mamoun, and that it was thus denominated because it was taken from the breadth of the hand or natural palm of an Ethiopian slave belonging to that prince, because it was found to surpass any other. Be it remarked, however, that not only does the surveyor quoted by Golius apply the use of the black cubit to the measure of various costly stuffs at Bagdad, but that the proportion established between the different Arabian cubits is extremely inconvenient for the application of the black cubit to the measure of the earth under Al Mamoun. Be it further remarked: 1st, that the black cubit, with the advantage of three fingers over the common cubit, would still not have any striking excess beyond the ordinary standard, if it amounted to no more than 18 inches; 2dly, that the common cubit, which would be two inches less, would consequently appear small, since we have seen that the cubit in use among the Jews, notwithstanding its inferiority to the legal cubit, contained at least 17 inches; 3dly, that the ancient cubit, called the *hashemide*,

amounted in proportion to no more than 21 inches and a few lines, though reasons might be adduced for supposing it to have been longer: for, according to Marufides, the height of the church of St. Sophia, which from the floor to the dome is 78 hashemide cubits, is computed by Evagrius at 160 Greek feet; and according to the proportion which exists between the Greek foot and ours, the cubit in question will amount to 26 inches and about 2 lines. Even this is not enough if we follow the standard of the hashemide cubit, which, according to Edward Bernard, is marked upon a manuscript in the library at Oxford, and which he represents as measuring 28 inches 9 lines of the English foot, equal, within a trifle, to 27 inches of the Paris foot. The measures of the length and breadth of St. Sophia, given by Marufides, namely, 101 cubits for the one and  $93\frac{1}{2}$  for the other, will make the cubits still longer, if we compare them with Grelot's dimensions of 42 and 38 fathoms. The comparison not being perfectly consistent, the result given by the length will be near 30 inches to the cubit, and by the breadth 29 inches 3 lines, good measure.

I am aware that persons might think themselves justified in supposing that the length, whatever it may be, of the ancient or hashemide cubit, has an influence over the proportions of the other cubits; and that it would make the common one amount to 20 inches 3 lines, if we adhere to the standard itself of the hashemide cubit: since the apparent comparison between them is as 4 to 3. But as such an argument is not sufficient to suppress and render null the analysis of the cubit resulting from the positive measure of the terrestrial degree under Al Mamoun, even though this measure should not be judged to possess the utmost degree of precision; it must be natural to presume that there is no proportion among the different Arabian cubits better calculated to suit this analysis of the cubit than the common cubit. The black cubit will be the less fit for this purpose, as, according to the hashemide measure, it must have amounted to 22 inches 9 lines.

Thevenot, whose accuracy and sagacity, so superior to those of the generality of travellers, are well known, having remarked, in a geographical work writ-

ten in Persian, that the finger, the fourth part of the palm, and the twenty-fourth part of the cubit, was defined to be equal to six barley corns placed by the side of each other, a definition which is in fact universal among Oriental authors, says that he found the measure of six barley corns, multiplied eight times, to amount to six inches of our foot; from which he concludes that the cubit, composed of 144 grains, must have been equal to a foot and a half. Now is not this the same thing that results not only from the measure of the terrestrial degree by order of Al Mamoun, but likewise of the special application which we make of the common cubit to that measure? I remark that the black cubit, in proportion to the analyzed measure of the common one, will be 20 inches and 4 or 5 lines, which, be it observed by the way, comes very near to the Egyptian and Hebrew cubit. Now, as this black cubit exceeded the common measure only because the breadth of the Ethiopian's hand, or the palm which was taken for a standard, surpassed the ordinary measure; not because there was any intention of altering the cubit calculated at six palms; would it not be making too great a change in the natural proportion, to extend it to 20 inches and almost a half, while the six Greek palms, though proportioned to the stature of a man of 5 feet 8 inches, amount to no more than 17 inches? If these consonances and probabilities do not extend to the comparison which has been made of the ancient or hashemide cubit with the other cubits, we observe that this comparison is probably but numerary in regard to the palms and fingers, without being proportional as to the effective length. Do we not see the same difference between the measures of a foot, though they are all composed of twelve inches? And, to take an example for the very subject before us, though the black cubit exceeded the common by 3 inches in the 24 of that common cubit, were more than six palms taken to compose it?

In this discussion of the Arabian cubit, which relates only to one particular point in what forms the subject of our dissertation; I have the more willingly entered, as I am not aware that the result deduced from it has hitherto been developed.

*The following extracts, which were not contemplated while the selection was making from Valenciana, Cha-teaubriand, and Clarke's Travels, have been since furnished through the politeness of a literary friend.*

FROM BURTON'S BIBLICAL RESEARCHES.

### EXODUS VI. 3.

*I appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty, but by my name JEHOVAH was I not known to them.*

In this passage, which is part of a conference between the God of the Hebrews and their great legislator, the former, according to most translations, declares that he was not known to Abraham, Isaac, and

Jacob, by his name Jehovah; though he had expressly said to the first of those patriarchs, *I am Jehovah, who brought thee from Ur of the Chaldees; although Abraham himself says to the king of Sodom, I have lift up my hands unto Jehovah, the Most High, the possessor of heaven and earth; and although Moses speaks of it as known in the days of Seth, Gen. iv. 26.*

I shall not here mention all the reasonings used by divines to adjust this contradiction; but observe that it has been proposed to render the Hebrew particle *וְלֹא*, interrogatively, as it is Exod. viii. 26. and Lam. i. 12. and which is equivalent to the strongest and most positive affirmation: the passage would then read, *Was not I even known to them by my name Jehovah?* This is the idea of the author of the Essay for a new translation of the Bible. But what has this to do with the context? If we take a view of the state of religion at that time, we shall probably see cause for another rendering of the words.

It seems to have been a prevalent custom among the heathen to give proper names to their respective gods. This was particularly the case with the people among whom the Hebrews then resided: they had their Apis, their Mnevis, their Osiris, their Isis, &c. and all the gods of the nations had their peculiar, proper, and significant names. The true God opposed these gods of the nations; but how was he to be distinguished, if he had not his peculiar and significant proper name?

Let us now turn to Exod. iii. 21. which tends to establish the particular idea contained in this criticism. God was engaging Moses to deliver the Hebrews out of Egypt: and Moses said unto God, *Behold, when I come unto the children of Israel, and say unto them, The God of your fathers hath sent me unto you, and they shall say unto me, What is his name? what shall I say unto them?.....And God said unto Moses, Thus shalt thou say unto the children of Israel, JEHOVAH, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you. THIS IS MY NAME for ever, and THIS IS MY MEMORIAL unto all generations.*

It is now time to return to the verse under consideration. God says to Moses, *I appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty, but by my name Jehovah was I not known unto them.* If we take the word *known* in its general acceptation, it will contradict the sense in many places; and to set up one passage against a hundred, would be a very hazardous way of interpreting Scripture. What then can be the meaning of this last clause, *By my name Jehovah was I not known unto them?* Plainly this: *By my name Jehovah was I not distinguished by them.*

It is evident, from the foregoing history, that the true God was known to his worshippers by this and many other names; but by none was he known as his one peculiar name; a name which he had appropriated to himself in preference to the others, and by which he now declares he would be distinguished for the time to come.

Grammarians observe, that, of all the names of God, this seems to be the most appropriate to him, as it denotes continuance of existence, or self-existence. No time could be more seasonable for God to give to himself such a name, than when he was about to take this

little nation for his own peculiar people, to plant and to preserve amongst them the worship of himself alone, in opposition to the polytheism and idolatry of the nations around them.

If any one doubt whether the verb *יָדָעוּ*, to know, be ever used in Scripture in the sense of a distinguishing knowledge, I need only point out to him Amos iii. 2. where God says to the Jews, *You only have I known of all the families of the earth; that is, you only have I distinguished, &c.*

We find the same language used in the New Testament; *If any man love God*, saith St. Paul, 1 Cor. viii. 3. *the same is known of him; i.e. so as to be distinguished; and in this sense, probably, he speaks when he says, 1 Cor. ii. 2. I determined not to know any thing among you save Jesus Christ, even him crucified; i.e. so far from going among the Corinthians with those things which would captivate and amuse them, that he was determined that his distinguishing topic should be the exaltation of Christ, even of him that was crucified as a malefactor. And so in the passage before us, By my name Jehovah was I not distinguished; i.e. I was not distinguished by it as my proper and peculiar name, as I now intend to be for the future; This shall be my name for ever, and this my memorial unto all generations.* By referring to a Concordance the reader will probably find other passages elucidated by this sense of the word.

The foregoing illustration is derived from Mr. Peters's preface to his Critical Dissertation on the Book of Job; it gives so apt and easy a sense to the text, and at the same time establishes the propriety and even the necessity of retaining the name wherever it is to be found in the Hebrew Bible, that it is remarkable it should be overlooked.

Every body knows the childish and superstitious scruple of the Jews, the Greek and Latin fathers, and of several modern divines, as to the name Jehovah, which they thought was unlawful to be pronounced, because they read in their translations, Levit. xxiv. 11—16. that the son of the Israelitish woman had pronounced the name Jehovah, and he that did pronounce the name Jehovah should surely be put to death. The Jews aggravate this threatening, Tr. Sanhedr. c. iv. 91. excluding from eternal life any that shall be guilty of that pretended crime; and it is in consequence of that law that they call this name ineffable, and that they read *adonai* and *elohim* in all the places where Jehovah is found.

But besides that they make no scruple to pronounce those two other names of God, which they pretend to be synonymous, or at least equivalent, to that of Jehovah, they charge God with making a law directly contrary to that which he gave the Israelites, with respect to murder committed by an unknown hand. For he expressly orders the elders of the next city, Deut. xxi. 8. after some ceremonies prescribed to them, to say, *Jehovah be merciful to thy people Israel; and he commanded the Israelites several ages*

*daughter of Jephthah, the Gileadite, four days in a year.*

It is truly strange to consider that translators, when a text is capable of two different senses, do generally choose that which is least agreeable to reason and the analogy of faith, and that they should so warmly contend for that sense which is liable to a great many exceptions, and is sometimes impious and profane, when the words do very well admit a very rational meaning; as they have done in this and several other passages of Scripture. Those who read

the common translation will often find that the marginal note is better than the body of the text.

Part of these remarks are taken from An Essay for a New Translation of the Bible, the author of which refers to J. and D. Kimchi, Levi, Ben-Gerson, and Solomon Ben Melech among the Jews, and De Lyra, Junius and Tremellius, Zeigler, Brentius, Chytræus, Osiander, Frantius, Capellus, Marsham, Saubertus, and Schedius among the Christians, as agreeing with this mode of interpretation.

### JOHN V. 2, 3, 4.

*There is at Jerusalem by the sheep [market] a pool, which is called in the Hebrew tongue Bethesda, having five porches: in these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water: for an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in, the same was made whole of whatsoever disease he had.*

THE difficulties attending this passage of Scripture have been ingenuously confessed by several learned men, particularly by the late Dr. Doddridge, who calls it "the greatest of difficulties in the history of the evangelists." Mr. Fleming also acknowledged the same; but he supposed, in order to obviate that difficulty, that part of the account is interpolated: it is true, the latter part of the third verse, and all the fourth, are wanting in the Greek and Latin manuscript presented by Theodore Beza to the University of Cambridge; and are added in a later hand to a manuscript formerly in the possession of the kings of France.

This may not be sufficient evidence to the generality of readers that the passage is spurious, especially when it is considered that reference is made to the efficacy of the waters in other parts of the chapter.

We mean to notice generally the various ideas that have been given concerning the Pool of Bethesda, and the cures said to be performed there, and then to offer our own conjectures.

It has been supposed by Dr. Hammond, that the blood washed from the sacrifices in the pool at that season, the passover, communicated a healing quality to the water upon its being stirred up by a messenger, *αγγελος angelos*, sent thither for that purpose, immediately after which the persons afflicted went in, while the particles of blood were warm and agitated. The Dr. likewise supposed the name of the house to be *בית חסד*, *בית חסד* *chesdeh*, a house of mercy, from the cures performed there.

We doubt, considering the strict prohibitions contained in the Mosaic laws concerning blood, whether the Jews might lawfully try experiments with it, even for medical purposes; not to mention the improbability of their making such experiments. And if it

be said they were informed of those virtues by the deity, we demand the proof thereof. It likewise remains to be proved that the warm blood washed from the reeking sacrifices, would possess virtues capable of effecting the cure of those diseases enumerated in the third verse: still more difficult would it be to prove, if such power existed in the pool, that it was capable of curing only one person. This latter remark, perhaps, is sufficient to overthrow what the Dr. suggests concerning the name of the house and the return of the period for performing the solitary cure, *viz.* that it was only once a year; for certainly it must be a pompous display of mercy to name an edifice the house of mercy, because one sick person was cured there annually! Again, is it to be supposed that the five porches were built on purpose for the accommodation of those who resorted there, since only one person could receive benefit therefrom? It seems indeed to us, that such accommodation could not be the result of much wisdom, whatever mercy the founders might possess. Let us further observe that when the account concerning the building of the temple and its appurtenances is given, we have not the least notice of this house of mercy; we have no account of the origin of its name, or the purpose for which it was built. Once more; would not the effect of so much blood corrupting in the water have been dreadful to those who abode or sat near it, in a climate less warm than that of Judea?

Dr. Doddridge imagines that "sometime before this passover, an extraordinary commotion was probably observed in the water; and Providence so ordered it that the next person who bathed there, being under some great disorder, found an immediate and unexpected cure: the like phenomenon, in some other desperate case, was probably observed on a second commotion; and these commotions and cures might happen periodically, perhaps every sabbath, for that it was yearly none can prove, for some weeks and months. This the Jews would naturally ascribe to some angelic power, as they did afterward the voice from heaven, John xii. 29. though no angel appeared..... On their making so ungrateful a return to Christ for this miracle, and those wrought at the former passover,



and in the intermediate space, this celestial visitant, probably, from this time, returned no more."

The reader may observe, after reading the above quotation, that, if the miracle was performed by the power of Christ, or by an angel, for him, or on behalf of the religion he was propagating, yet, as the Jews were not informed it was so, their "ingratitude" does not appear, for *knowledge is the criterion which condemns for transgression*. And if it was a hidden or secret miracle by Christ or an angel, the Jews are not consequently guilty, in this instance, in rejecting Christ; for in order that a miracle should be considered as a public interference of the Deity confirming the truth of any doctrine taught, it should certainly be performed publicly, by the person teaching, in order to have its desired effect.

Again, if it was a standing miracle, it proved nothing; for had Jesus referred to his miracles as proofs of the divinity of his doctrines and mission, the Jews could have answered him on his own ground, and proved the divinity of their existing polity by referring, in their turn, to the cures performed at the Pool of Bethesda. We conceive, therefore, that this mode of explanation, for the above reasons, is not consistent with the nature of the circumstances then existing.

Another conjecture is, *vide* FRAGMENT, No. 66, vol. iii. that there were "two distinct waters; 1st, the constant body of water, the pool, wherein the sheep were washed; 2dly, an occasional and inconstant issue of water, whose source was on one side of the pool, falling from a crevice of the rock, into the pool: what if *this* was the medicinal water which was "troubled at the season?" This writer then gives a description of the pool from the travels of Sandys, which corresponds with his conjecture as to the existence of an upper spring. The *angel* is supposed to mean "a providential agent of God."

Notwithstanding this conjecture appears to us far more ingenious than the preceding ones, we object to it on the following grounds. 1st, The idea that the upper spring was that under which the patients wished to be conveyed, is very different from the account given by John; for according to him, it was a lower water by which they expected to be healed; for *an angel went down and troubled the water....whosoever then first after the troubling of the water stepped in, into the water that was troubled, was made whole*. The reader will observe that the whole efficacy of the water consists in the circumstance of its first being troubled; which circumstance is of no consequence, and had better not be mentioned, in the conjecture which we are now examining; for if the upper water alone possessed the healing quality, its falling into and troubling water which did not possess any of its qualities, is of too trifling a nature to be so particularly and minutely insisted on by an historian as this evidently is; it must therefore be of greater importance in the story than is above supposed.

2dly, Not to insist on the contradiction which appears between the supposition that the upper spring "was the medicinal water which was troubled at the season," and the historical account which says, "the angel went down into the water, and troubled it," the water in the pool, and the author himself, who supposes the upper spring to be the *angel*, or "providential agent of God," which troubled the water, we remark that, although the cures are supposed to be effected by mere natural means, yet those very means are called "a PROVIDENTIAL agent of God." It appears to us, where any agent is employed by God, it proves a divine interference, and that is what constitutes a *miracle*.

3dly, In another instance this mode of interpretation favours the idea of miraculous interposition. It is little less than miraculous that no more water should run from the rock than was *exactly sufficient to cure one person*! And it is equally wonderful that *enough* should run to cure one! In order to make such a conjecture feasible, we must further suppose that the upper spring ran not only at a *certain season*, but in a *certain quantity*; but as the consideration of this would introduce more of the marvellous, we observe,

4thly, With respect to the query whether, "had the pool itself been the water moved, would not the sheep have been prohibited from being washed in it, because its being troubled could not be distinguished from the commotion occasioned by the sheep?" it may be replied, that, to be consistent with the account in the Gospel, we only have to suppose the afflicted persons were themselves *satisfied* as to the time about which the troubling of the waters generally took place, and that they only had to wait till the sheep were taken out, and then go in; for the tradition was, that whoever went in "FIRST AFTER the troubling of the water was made whole."

Having gone thus far through troubled waters, we observe, that the commentators above quoted are certainly commendable for their labours and the general light which they have thrown on the Scriptures, yet we think they here have failed. In our examination of their various hypotheses we have acted conscientiously; desiring the same impartiality to be exercised toward ourselves, we proceed to show our opinion.

We conjecture that the Pool of Bethesda, on the account of some peculiarity in its waters, was chosen by the ancient Canaanites as a convenient and desirable situation for a temple sacred to the sun, the great and universal object of adoration in the Eastern world; that the porches which the evangelist mentions were remains of the building; that the troubling of the waters was probably caused by the introduction of water, the effect of the periodical rains, or of an under spring, by a subterranean channel, which the Jews not knowing, and the cause of the ebullition being unseen, they attributed to the agency of an angel, as they did the voice from heaven, John xii. 29. although

no angel was seen; that, on account of these peculiarities in the waters, which were supposed to be the effect of the power of the deity there worshipped, and from their being dedicated to him, the superstition of the ancient Canaanites, or the avarice of their priests, gave to them an imaginary efficacy in curing certain diseases, though, in reality, they possessed no such quality; that although the tradition of their healing efficacy had been kept up by the Jews, the successors to the Canaanites, even to the time of our Lord, it does not follow, that they were therein guilty of infidelity to Jehovah, as they only bathed there with a view of curing their bodily infirmities, without any reference to, or even idea of, the worship anciently performed there. The reasons which incline us to this conjecture, are as follow :

I. The descendants of Ham were particularly given to idolatry; and to the places where they settled they gave names derived from the objects of their adoration. Ham was the father of the Canaanites; and we have no occasion to observe that they were idolaters. Wherever there was any peculiarity of situation, no matter whether wholesome or unwholesome, there they abode; they were particularly devoted to the worship of the sun: see Deut. iv. 15, 19; xvii. 3, 4, 5; 2 Kings, xxiii. 11; Job xxxi. 26—28; Selden de Diis Syr. Proleg. c. iii. Vossius de Idol. Orig. l. vii. c. 1; Saubertus de Sacrificiis, c. xii. and Bryant's Mythology. Their temples were generally situated near hot springs, or else upon foul and fetid lakes and pools of bitumen: it is also not uncommon to find near them mines of salt and nitre; and caverns sending forth pestilential exhalations. It may appear wonderful, but the Amonians were determined in the situation both of their cities and temples by these strange phenomena. Wherever they found places with uncommon properties, they held them sacred, and founded temples near them. These were all dedicated to the sun, the representative of their great ancestor, and called by some of the titles of that luminary. Nor were those appellations confined to one particular sort of fountain or water; but all waters that had any uncommon property were in like manner sacred to this deity: and cold streams were equally so as those of a contrary nature.

In application of these remarks, which are extracted from various parts of Bryant's Mythology, we observe that the Pool of Bethesda had peculiarities, which, in our judgment, would have attracted the attention of the Canaanites, at their first settling in that country; for, according to Jerom, "this pool looked wonderful red, as it were with bloody waters."

Sandys, also, who visited it in 1611, says, "It is a great square profundity, green and uneven at the bottom; into which a barren spring doth drill between the stones of the northward wall, and stealeth away almost undiscovered. The place is for a good depth hewn out of the rock." Mr. Maundrell says, it is

"120 paces long, 40 broad, and 8 deep. At the west end are some old arches, now dammed up, which, though there are but three in number, some will have to be the five porches in which sat the lame, halt, and blind."

II. We have said that the Canaanites gave the names of their deities to the places in which they worshipped them. We have likewise conjectured, that Bethesda was the name of a temple that stood by the pool, of which only five porches remained in the evangelist's days. It was, perhaps, originally written ביתאשדדה BETH-ASADA, which we interpret *The temple of the ruler, or goddess, of light, or heat.*

For this we offer the following reasons:

1st, בית BETH, is a house; when a sacred house, a temple.

2dly, אש AS, rendered *Ees* and *Is*, "related to light and fire, and was one of the titles of the sun. It is sometimes, in the names of those places sacred to him, compounded Ad-Ees, and Ad-Is; whence came the Hades of the Greeks, and Atis and Attis of the Asiatics, which were both titles of the same deity, the sun. Asia proper was of a most-inflammable soil, and there were many fiery eruptions in it; hence, doubtless, the region had the name of Asia, or the land of fire. One of the names of fire among those in the East who worship it, is *atesh*, at this day," Bryant.

3dly, אד AD, "is a title which occurs very often in the composition of ancient names, Adorus, Adonis, Hadad, Hadadezer, &c. and signified a prince, or ruler. Among all the Eastern nations Ad was a peculiar title, and was originally conferred upon the sun. The feminine of it was Ada; it was a sacred title, and appropriated by the Babylonians to their chief goddess," *ibid.*

Whoever considers the vast spread and firm footing which idolatry made in the land of Canaan, as well as other parts of the world, will not be surprised that many of the places where these idolaters came, were named after the gods which they worshipped, or the ceremonies which they instituted to their honour. He will not be astonished, as the names of places are not easily altered, that some of these should remain even after the idols from whom they were called, are destroyed and forgotten; nay, even if some ancient ceremony should still in some shape exist, although the original intention of it has been long buried in oblivion.

Numberless instances might be brought to prove the latter position: we only observe to the English reader, that *Easter* was, originally, a feast sacred to a female idol of that name, worshipped by our Saxon ancestors, and kept about the time at which Easter is now observed.

Again, it is not unlikely, that the *hilarity* and *chagrin*, the *disappointment* and *joy*, which the Englishman causes and is subject to alternately on the first of April, was originally part of rites similar to

those of the Egyptian Osiris; perhaps the same. In these was probably commemorated the historical account of the deluge. The priests, attended by the people, sought the lost Osiris, or Noah, upon the sea side, among the waters, in the night, which was emblematical of the period during which he was in the ark. As they were dispersed upon the shore, some one would call out to the others that he had found the object of their search; and when he had collected a number of spectators, another would cry out that he had found him; till at last he was found *in an ark*, and borne away with rejoicing. It is true we have not the concluding point in view, or any regular festival; but this only proves the *great antiquity* of the custom: the general ignorance of the origin of which is all that is here *insisted* on; and if a nation, so enlightened as it is the boast of ours to be, so long preserve and perpetuate the landmarks of the ignorance of their ancestors, is it astonishing this should be the case in a country where even trifling customs are like *the laws of the Medes and Persians, which never alter*, and where the ample page of knowledge, through the bigotry of the people, has never been unfolded?

The bathing in the Pool of Bethesda for medical

purposes might originally have arisen from a superstitious supposition that the power of the god there worshipped *would* probably miraculously cure the afflicted bathers. These remarks are only to show that a custom, the intention of which is totally forgotten, may be innocently practised by succeeding generations.

We know we have, in this attempt to explain a difficult passage, gone out of the beaten track; but though this may be an argument to *some* why should they find fault, we submit it, such as it is, to the *liberal* and *candid* without fear.

We again repeat, that we do not imagine the Jews followed the practice from any other consideration than merely from the hope of obtaining relief in their various diseases, without any idea of the ancient idolatrous appropriation of the waters.

As it is likely John got his information from some waiting at the pool, and who believed the tradition concerning it, it is probable he gives that tradition in their own words. *Vide* article BETHESDA, in Dictionary, FRAGMENT, No. 66, and page 443 of this volume.

#### MARK XI. 13.

*And seeing a fig-tree afar off, having leaves, he came if haply he might find any thing thereon; and when he came to it he found nothing but leaves, for the time of figs was not [yet].*

THIS passage, which infidelity has much cavilled at, is, we think, set in a very clear light by Dr. Markland, who, as he followed bishop Kidder's most ingenious illustration of the passage, frankly acknowledged the obligation; though Dr. Macknight, under the same obligation, had not the same candour. We take this from the Monthly Review of Bowyer's Critical Conjectures on the New Testament, with some few alterations, rather than from the work itself, for the sake of some of the remarks therein contained, and for their valuable quotation from the Theological Repository.

By the intervention of a parenthesis, undoubtedly connect it thus, *He came if HAPLY he might find any thing thereon, FOR the time of GATHERING figs was not come.* Thus Matthew, xxi. 34. ο καιρος των καρπων (ο καιρος τον καρπον) *the time for GATHERING fruit.* Exactly a similar phrase is used Athen. Deipnos. L. II. p. 65. Ed. 1597. And thus we call *hopping time* and *gooseberry time*, the season for picking hops and gooseberries. The intermediate words, *and when he came*, &c. are to be placed in a parenthesis, as Gen. xiii. 10; Numb. xiii. 20, 23; Josh. xxiv. 26; John i. 14. particularly Mark xvi. 3, 4. *Who shall roll away the stone (and when they looked the stone was rolled away,) FOR it was great.* And so Mark, xi.

13. as it should be printed. *Vide* Kidder's Demonstr. of the Messiah, part ii. chap. ii. p. 100. 8vo. A like position of the parenthesis see in Luke xx. 19; Mark xii. 12; chap. xvi. 4; John iii. 24; Joseph. Antiq. v. 8, 2; Lucian in Zeuxide, p. 582. Ed. Græv. Plut. in Pomp. p. 620. B. Markland. It is objected by Dr. Whitby and others, that *when the fig-tree putteth forth leaves, the summer is nigh*, Matth. xxiv. 32. and this transaction was but about five days before the passover, or Easter. Matthew speaks of the time when the *generality* of fig-trees put forth leaves; for Pliny tells us, there were different species of them, Nat. Hist. xv. chap. 18. *præcoces*, early ripe, or forward figs; *serotinae*, late ripe figs; and *hyemales*, winter figs: the first *cum MESSE maturescentibus*, "ripe at harvest time." To which Isaiah alludes, chap. xxviii. 4. *The glorious beauty of Ephraim shall be as the FIRST RIFE [fig] BEFORE the summer.* Now, in Judea the harvest began at the passover. Whether it ended at Pentecost, as Fagius supposes, or when the wheat harvest only commenced, as Grotius, may be a matter of dispute. See Levit. xxiii. 10, 15. But at whichever of these two harvests figs were gathered, we may conclude, that they were of some size at the passover; eatable, if not ripe. In a country where all kinds of figs grew, our Lord came to a tree, which he hoped was of the early sort, if *haply* he might find figs on it; for it had leaves, and therefore was regularly expected to have fruit, which was always prior to them. Those who will not be convinced that the tree should

have figs on it at the time of the passover, I send to Julian the Apostate, Ep. xxiv. p. 392. who observes, that the fig-trees of Damascus, particularly, bore figs all the year round; the last year's fruit remaining while that of the next succeeded. About Naples they have figs twice a year, in August or September, and about May; thence expressly called *fico di pascha*, or passover fig, as Mr. Holdsworth observes on Virg. Georg. ii. 149, 150. Dr. Shaw, in his travels, p. 335. ed. 4to. says, "The *boccores*, or first ripe figs, in 1772, were hard, and no bigger than common plums; though they have then a method of making them soft and palatable, by steeping them in oil. According to the quality of the season in that year, the first fruits could not have been offered at the time appointed, and therefore would have required the intercalating of the *Feader*,\* and postponing thereby the passover for at least the space of a month." In the most backward year, the early figs were of some size in spring, and kept company pretty nearly with the Palestine harvest.

A very ingenious writer in the Theological Repository, *vide* vol. i. p. 382. considering this miracle as an *emblematical representation* of the destruction that was shortly to be inflicted on the Jewish nation for its unfruitfulness, observes with abundant propriety, "That in order to see our Lord's design in working it in a proper light, *we must consider it in connection with the discourses he soon after delivered in the*

\*As the lunar year, which the Jews have been used to follow in their calculations, is shorter than the solar year by eleven days, which after three years make about a month, they then insert a thirteenth month, which they call *Fe-adar*, or a second *Adar*, which has twenty-nine days in it. This intercalation had the effect of postponing the great feasts, &c. for a whole month.

temple. Jesus knew what important and awful truths he was to deliver to the people assembled there, and desired to impress them deeply on the minds of his own disciples in particular. He therefore first pronounced a sentence of destruction on the barren fig-tree. Next morning, after the disciples had beheld and been astonished at the full effect of that sentence, he went with them, filled with admiration at what they had seen, into the temple; and, after having silenced the cavils of the chief priests and elders, delivered the three parables contained in Matth. xxi. 28. chap. xxii. to ver. 14. Now, in these circumstances, what impressions may we reasonably imagine to have been made on the minds of the disciples, when they heard their master deliver these parables with an awful dignity, and even severity of manner? especially when they heard him apply the first of them in these words, *Verily, I say unto you, that the publicans and harlots go into the kingdom of heaven before you*, &c. In the like manner, the second parable concluded thus, verses 43, 44. *Therefore, I say unto you, the kingdom of heaven shall be taken from you and given to a nation bringing forth the fruits thereof*, &c. And in the third parable are these words. *But when the king heard thereof he was wroth, and sent forth his armies, and destroyed those murderers, and burnt up their city*. I say, when the disciples heard these things, how must they have been affected with them. Could they doubt one moment, whether what they had seen in the morning bore a relation to what they now heard? Or, whether the miracle intended to exhibit beforehand a divine attestation of the denunciations suggested in these parables?

## 1 CORINTHIANS, XI. 10.

*For this cause ought the woman to have power on her head because of the angels.*

A new and very ingenious explanation of this text, which has much puzzled the commentators, is offered to the public in Bowyer's Critical Conjectures, from a manuscript dissertation of the late Dr. Atwell, Rector of Exeter College, communicated by Dr. Ross, the bishop of Exeter. For *ἐξουσίαν ἐχὺν ἐξουσίαν* *echein*, &c. Dr. Atwell proposes to read *ἐξουσία* *an*, *for this cause ought the gifted woman, SHOULD SHE GO OUT*, from her seat to the synagogue desk to pray or prophesy, *to have her head covered*. Now, lest the woman, when moved by the spirit to pray in public, should think herself superior to the men, and consequently exempt from the ordinary restraint of the sex, the apostle tells her, that she *ought nevertheless to be covered*, *διὰ τὰς ἀγγέλους* *dia tous angelous*, *with regard to*, or *in respect of the officiating ministers* of the church, who, as they were moved by the same spirit, still retained their natural superiority to her even in her gifted state.

Dr. Owen is dissatisfied with the text itself, and makes little scruple of rejecting it as a *spurious gloss*, to save all trouble for the future! for, 1st, The sense seems to be complete without them. 2dly, By inserting them, the apostle's argument becomes disjointed. And, 3dly, *Two* different reasons that have no connection, *for this cause*, i.e. that in verse 9. and *because of the angels*, alleged for the same thing, appears odd in the same sentence. Perhaps then it is an early cautionary gloss, founded on the traditional intercourse between *angels* and *women*; for which see the Septuagint and Vulgate versions, together with the Targums on Gen. vi. 1, 4. and above all Whitby's *Stricturæ patrum* in Genesin. p. 5, &c.

Bishop Barrington on this text observes, that "its uncommon difficulty may perhaps be considerably lessened by interpreting *power*, the symbol of man's power over the woman, and *on account of messengers*, ministers of the church, whether prophets, evangelists, teachers," &c. This observation is not new. Theophylact gives the same interpretation. "On

account," says he, "or from the consideration of the things aforementioned in the chapter, the apostle says, that the woman ought to have on her head the symbol of being under the power of another; and that is a veil."

Mr. S. Weston proposes to read ἐξ αὐτίας *ex ekousias*, i.e. of her own will, and καταγγεῖλος *katangelous*, i.e. accusers. The verse will then read, "For this cause the woman ought of her own accord to cover her head for fear of the accusers." In other words, the woman on this account should voluntarily submit to wear a veil for the sake of subordination, lest she be evil spoken of. Καταγγεῖλος *katangelous*,

in its second sense means an *informer* or *accuser*. See Thucyd. i. vii. p. 476. ed. Wasse, and Herodian, lib. v. p. 224. ed. Bœcher. The *informers* were those who watched the conduct of the Christians in their assemblies, with a view to calumniate them.

But Mr. Bowyer was of opinion that instead of ἀγγεῖλος *angelous*, we should read ἀγγεῖλος *angelous*, which signifies the vulgar.

Another conjecture is, that we should read, with a small alteration of the original, *A woman ought to have a veil because of the YOUNG MEN*, Jac. Gothofred.

We leave the reader to his choice.

## 2 KINGS, XIX. 7.

*Behold I will send a blast . . . the king of Assyria.*

WITH regard to the destruction of the greater and better part of the army of Sennacherib, king of Assyria, by an angel of the Lord, there can scarce remain a doubt but that the immediate natural instrument, the power put in action by the *angel of the Lord*, and which, we may add, would not have operated on that precise occasion, but by being so brought forward by the influence of the obedient angel, was in reality the dreadful *hot wind*, the *samiel*, of which, from travellers and natural historians, we gather so many horrible accounts.

The *samiel* is, as we are informed by that intelligent traveller, Mr. Ives, Travels, p. 76, 77, 275. a noxious blast to which travellers are sometimes exposed in passing the deserts of Arabia, in the months of July and August. In some years it does not blow at all; but in others it comes six or eight times; but seldom continues more than a few minutes at a time; and passes with the quickness of lightning where it produces its effects. It flies in streams of no great breadth; so that some persons, at no great distance from each other, may escape, and others at a few miles distance, be exposed to different *samiels*. The blast occasions instantaneous death to every man or beast that happens to be with his face toward it, and after death, the limbs, on being pulled, will separate from the body; so absolute is the dissolution. Those who are used to the country, perceive, providentially, a short warning by a thick haze in the horizon, and by a sensible alteration of the air; on which occasion the only means of escape is for travellers to be prostrate with their faces close to the ground and their feet toward the *samiel*, and to continue so till it is passed. It is known in all the deserts of Arabia, and particularly between Bagdad and Aleppo.

A similar account we have from Niebuhr, one of whose servants perished by it; though, by means of using the above mentioned precaution, not more than four or five other persons died by it, of the whole caravan with which he journeyed, Descrip. de l'Arabie, p. 7, 8.

But Maillet, Letter XIV. p. 228, 232. speaks of near one thousand five hundred persons out of another caravan going from Egypt to Mecca, on which road it is also met with, having lost their lives by it.

Chardin, tom. ii. p. 9. says it sometimes makes a hissing noise, and appears red and fiery.

And the curious Mr. Harmer very fairly suggests, Obs. vol. iv. p. 319. that this might be the dreadful burning that consumed the Israelites who were in the uttermost parts of the camp at Taberah, Numb. xi. 1.

As therefore, from what we read, it should seem that Sennacherib, after he had departed from Lachiah to Libnah, again changed his course, and marched to meet Tirhaka, king of Ethiopia, 2 Kings, xix. 9; Isai. xxxvii. 9. we may very justly conclude, that on his way toward Egypt, he might meet with the streaming blasts of this terrible *samiel*, brought in a most extraordinary manner, and in a most astonishing degree, by the command of the angel of the Lord; which *streaming blasts* destroyed the greater part of the Assyrian army, and obliged him to return with disgrace and confusion.

It is very remarkable, that the very words of the denunciation of this punishment, convey an idea that it was in this very manner; for we read, 2 Kings, xix. 7. and Isai. xxxvi. 7. *Behold I will send a blast upon him.* Vide FRAGMENT, No. 4, and King's Morsels.

It is probable that this wind is had in view in the following passages: Psalm ciii. 16; Isai. xxxii. 2; Jer. xxii. 22. and li. 1.

## DEUTERONOMY XVIII. 11.

*There shall not be found among you . . . a consuller with familiar spirits.*

THIS law is also contained in Levit. xx. 27. The

Hebrew literally is, *a consuller of Ob*. When speaking of this as the oracle consulted by Saul at Endor, see p. 485, we promised to resume that part of the

subject: we now fulfil our engagement; considering that a knowledge of those things which the Jews were prohibited may not only be instructive but entertaining.

It has been proved, in the article above referred to, that *ⲡⲱ*, *AUB* or *OB*, signified a serpent; that there were deities worshipped under that form and title; that he was esteemed prophetic, and his temples applied to as oracular. It was also proved in that note that this was the oracle consulted by Saul.

In addition to this information we select the following from the same valuable work on Mythology, by Mr. Bryant; a work which, in our opinion, should be digested by every one desirous of acquainting himself with ancient history, or with the origin of the false worship which has universally prevailed.

It may seem extraordinary, that the worship of the serpent should have ever been introduced into the world; and it must appear still more remarkable, that it should almost universally have prevailed: yet so we find it to have been. In most of the ancient rites there is some allusion to the serpent. In the orgies of Bacchus, the persons who partook of the ceremony used to carry serpents in their hands, and with horrid screams call upon *Eva*, *Eva*. They were often crowned with serpents, and still made the same frantic exclamation, *Clem. Alex. Coh. p. 11*; *Austin. Civ. Dei. l. iii. c. 12, and l. xviii. c. 15*. One part of the mysterious rites of Jupiter Sabazius was to let a snake slip down the bosom of the person to be initiated, which was taken out below. *Arnobius, l. 5*. These ceremonies, and this symbolic worship, began among the Magi, who were the sons of Chus; and by them propagated in various parts. *Epiphanius* thinks, that the invocation, *Eva*, *Eva*, related to the great mother of mankind, and the account of the serpent in the third chapter of *Genesis*; but I should think that *Eva* was the same as *Eph*, *Epha*, *Opha*, which the Greeks rendered *οφις ophis*, and by it denoted a serpent. *Clemens* acknowledges, that the term *Eva*, properly aspirated, had such a signification.

*Olympias*, the mother of *Alexander the Great*, was very fond of these orgies, in which the serpent was introduced. *Plutarch* mentions that rites of this sort were practised by the *Edonian* women near mount *Hæmus*, in *Thrace*; and carried on to a degree of madness. *Olympias* copied them closely in all their frantic manœuvres. She used to be followed with many attendants, who had each a thyrsus, a wand, or javelin, with serpents twined round it. They had also snakes in their hair, and in the chaplets which they wore; so that they made a most frightful appearance. Their cries were very shocking; and the whole was attended with a continual repetition of *Evœ*, *Sabœ*, *Hues Attes*, *Attes Hues*, which were titles of the god *Dionusus*. He was particularly named *Υἱς Hues*, and his priests were the *Hyades*

and *Hyantes*. He was likewise styled *Evas*. This we learn from *Demosthenes*.

In Egypt was a serpent named *Thermuthis*, which was looked upon as very sacred; and the natives are said to have made use of it as a royal tiara, with which they ornamented the statues of *Isis*, *Ælian. Hist. Anim. l. 10. c. 31*. We learn from *Diodorus Siculus*, that the kings of Egypt wore high bonnets, which terminated in a round ball; and the whole was surrounded with asps. The priests likewise upon their bonnets had the representation of serpents.

I take *Abaddon*, as it is mentioned in the *Revelation*, to have been the name of the same Ophite god, with whose worship the world had been so long infected. He is termed by the evangelist, the angel of the bottomless pit, *that is, the prince of darkness*; in another place he is described as the *dragon*, that old serpent, which is the devil and satan. Hence I think that the learned *Heinsius* is very right in the opinion which he has given upon this passage, when he makes *Abaddon* the same as the serpent *Ob* or *Pytho*. It is said, *Euseb. Prep. Evan. l. i. p. 42*. that in *Persia*, and in other parts of the East, they erected temples to the serpent tribe, and held festivals to their honour, esteeming them the *supreme of all the gods, and the superintendants of the whole world*. The worship began among the people of *Chaldea*. They built the city *Ophis* upon the *Tigris*, *Herod. l. ii. c. 189*. also *Ptolemy*, and were greatly addicted to divination, and to the worship as the serpent. *Maimonides* and *Selden*. From *Chaldea* the worship passed into *Egypt*, where the serpent deity was called *Can-oph*, *Can-eph*, and *C'neph*. It had also the name of *Ob*, or *Oub*, and was the same as the *Basiliscus*, or royal serpent; the same also as the *Thermuthis*: and in like manner was made use of by way of ornament to the statues of their gods.

The chief deity of *Egypt* is said to have been *Vulcan*, also styled *Opas*, as we learn from *Cicero*. He was the same as *Osiris*, the sun, and hence was often called *Ob-El*, and there were pillars sacred to him, with curious hieroglyphical inscriptions, which had the same name. They were very lofty, and narrow in comparison of their length; hence among the Greeks, who copied from the Egyptians, every thing tapering to a point was styled *obelos*, whence we name a pillar of the like description *obelisk*.

As the worship of the serpent was of old so prevalent, many places, as well as people, from thence received their names. Those who settled in *Campania* were called *Opici*; we meet also with places called *Opis*, *Ophis*, *Ophitea*, *Ophionia*, *Ophioessa*, *Ophiodes*, *Ophiusa*, &c. There were also places denominated *Oboth*, *Obona*, and reversed *Onoba*, from *Ob*.

*Buffon* says that of all serpents the gerenda of the *East Indies* is the most honoured and esteemed. To this animal, which is finely spotted with various col-

ours, the natives of Calicut pay divine honours; and, while their deity lies coiled up, which is its usual posture, the people fall upon their faces before it, with stupid adoration. The African gerenda is worshipped in the same manner by the inhabitants of the coasts of Mozambique.

The reader, no doubt, by this time, wishes to know, if such information can be obtained, what was the origin of the deification of the serpent.

The ancients, before the use of written language had recourse to pictorial or hieroglyphical representations, in order to preserve their ideas; and these representations were chosen from some real or supposed analogy to the thing represented. It is supposed, then, that the serpent itself was originally a mere emblematical or hieroglyphical representation, of which, in process of time, the original intention and meaning was lost; by which means the *respect* paid to the *history* grew into *veneration* for that which was in reality no more than the *historian*. The history which the serpent is supposed to designate, is that of Noah. A symbol under which the *ark* was represented was an egg. In the temple of the Dioscouri in Laconia, there was suspended a large hieroglyphical egg, Pausan, l. iii. p. 247. This egg was attributed to Nemesis, the deity of *justice*. It was reckoned a fit emblem of the ark from the circumstance of its *containing the rudiments of future animation*. Sometimes a *serpent* was described round it; either as an emblem of that providence by which mankind was preserved; or else to signify a *renewal of life from a state of death*, which circumstance was *denoted by a serpent*; for that animal, by annually casting its skin, was supposed to *renew its life*, and to become lively and fresh, after a state of torpid inactivity. A restoration to health was pointed out by the same hieroglyphic: see the article *Æsculapius* in any of the dictionaries. By the bursting of this egg was denoted the opening of the ark, and the disclosing to light whatever was therein contained. This having been originally only a memorial or hieroglyphic of Noah, by or for whom the ark was preserved, and a kind of reverence given it on account of the history attached to it, it soon became an object of greater esteem, and at last imagined to have been originally intended to be adored. It is probable also, while the great patriarch was alive, he was justly looked up to, on account of the favour he had experienced from God, as one whose *advice* and *counsel* was highly valuable; and, no doubt he was frequently, and with propriety, applied to for such purposes; this, then, led the way to his symbolical representation being applied to for the same purposes which he had himself been when alive; and hence the origin of consulting oracles.

Nonnus, a Greek poet, who drew his materials from Egyptian hieroglyphics, has something similar to this account of the preservation of Noah, &c. The ark,

fraught with the whole of animal life, tossed about by an unruly flood, is described under the character of Beroe in labour, to whose delivery Hermes, the chief deity, administered; at the same time the whole earth is said to have been *washed with the salutary waters of the ocean*, which was an introduction to equity and justice. He next mentions the approach of an ancient and respectable person, called *Æon*. He was a *prophet*, and had now, *like the serpent*, *renewed his youth*, and been washed in the waters of justice. On this account he took off the veil of equity, the bandage and covering under which Beroe had been, before delivery, confined.

— Her labour now being past,  
Æon came near, the sage of ancient days;  
Æon, a prophet famed, who gently reached  
His aged hand to Beroe, and withdrew  
The veil of justice, which obscured her brow,  
Then loosened all her bands. Æon had seen  
Age after age in long succession roll;  
But, *like a serpent*, which had cast his skin,  
Rose to new life, in youthful vigour strong.  
Such the reward which Themis gave the man,  
Washed in her healing waters.

We shall not point out the various significant and corresponding circumstances here enumerated, but leave that to the intelligent reader. We remark, however, that the Greeks generally manufactured foreign proper names so as to make them similar to some word in their own language; numerous instances of this might be adduced; if the reader will read the name of *Æon* backward, he may be induced to think this an instance of it, and that the true name of the hero introduced in this poem was the parent of the second race of men.

It may not be altogether to the subject of serpent worship, to follow this Greek poet any further; but as it is connected with the Scripture account of the flood, and will be more connectedly introduced here than in our article on that dreadful catastrophe, we proceed.

Upon Beroe being delivered, there was an immediate joy through the creation. Every animal testified its gladness. The lion ramped, the pard sported, the neighing of the horse was heard: none of them betrayed any ferity, but gamboled and played with the greatest innocence and affection.

The delivery of Beroe was manifestly the opening of the ark; and nothing can represent more happily, than the description above does, the rout of animals first bursting from their place of confinement, and showing every sign of gladness upon their enlargement.

From what has been said, it is hoped some light has been thrown upon the history of this primitive idolatry. It may seem strange, that in the first ages there should have been such an universal propensity



to this particular mode of worship, this mysterious attachment to the serpent. What is scarce credible, it obtained among Christians; and one of the most

early heresies in the church was of this sort, introduced by a sect called, by Epiphanius Ophitæ, by Clements of Alexandria, Ophiani.

### ISAIAH LIII. 8.

#### *His generation who shall declare?*

A CORRESPONDENT has obligingly communicated the following note on this difficult passage of Scripture from bishop Lowth. The bishop translates it as follows, *His MANNER OF LIFE who shall declare?* His reasons for this emendation are these:

"My worthy friend Dr. Kennicot," says he, "has communicated to me the following passages from the Mishna and Gemara of Babylon, as leading to a satisfactory explication of this difficult passage. It is said in the former, that before any one was punished for a capital crime, proclamation was made before the prisoner by the public crier in these words: 'Who knows any thing of his innocence, let him come and declare it,' Tract. Sanhed. Sur. P. iv. p. 233. On which passage the Gemara of Babylon adds, that, before the death of Jesus, this proclamation was made for forty days, and no defence could be found. On which words Lardner observes, it is truly surprising to see such falsities, contrary to well known facts, Testimonies, vol. i. p. 198. The report is certainly false: but this false report is founded upon the supposition that there was such a custom, and so corroborates the account above given from the Mishna. The Mishna was composed in the middle of the second century, according to Prideaux. Lardner ascribes it to the year of Christ 180. Casaubon has a quotation from Maimonides, which further confirms this account, Exercit. in Baronii Annales, Art. 86. Ann. 34. Num. 112. 'It was the custom, when a criminal suffered sentence of death, to remove him from the place of judgment to the place of punishment, and there went before him a crier pronouncing these words: 'This person is to be executed in such

a manner, because he was guilty of such a crime, at such a place, and at such a time, and these are the witnesses of the fact. If any one can prove him innocent, let him come and speak for him.'"

Now, it is plain, from the history of the four evangelists, that in the trial and condemnation of Jesus, no such rule was observed, though, according to the account in the Mishna, it must have been the practice at that time; no proclamation was made for any person to bear witness to the innocence and character of Jesus, nor did any one voluntarily step forth to give his attestation to it. And our Saviour seems to refer to such a custom, and to claim the benefit of it, by his answer to the high-priest when he asked him of his disciples and of his doctrines; *I spoke openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort, and in secret have I said nothing. Why askest thou me? Ask them which have heard me, what I have said unto them: behold, they know what I have said,* John xviii. 20, 21. This, therefore, was one remarkable instance of hardship and injustice, among others, predicted by the prophet, which our Saviour underwent in his trial and sufferings.

St. Paul likewise, in similar circumstances, standing before the judgment seat of Festus, seems to complain of the same unjust treatment; that no one was called, or would appear to vindicate his character. *My MANNER OF LIFE from my youth, which was at the first among my own nation at Jerusalem, know all the Jews: which knew me from the beginning, IF THEY WOULD TESTIFY; that after the strictest sect of our religion I lived a Pharisee,* Acts xxvi. 4, 5.

### 2 KINGS, V. 18, 19.

*In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing. And he said unto him, Go in peace.*

ALL who read the words of Naaman, and the answer which Elisha gave him, are naturally inclined to think that one may comply with superstition, without being guilty in the sight of God, and that the prophet promised that God would pardon him a behaviour which he himself looked upon as criminal and idolatrous, since he desired God's pardon for it.

Courtiers, who are engaged in employments that oblige them to accompany their princes into churches, where a worship is performed which they disapprove, conclude themselves safe and innocent from this example; whereas they would look on themselves as guilty to the highest degree, if they did not persuade themselves that God has allowed their behaviour by his prophet in the person of this favourite of the king of Syria, with respect to an action much more criminal than what they commit; and the most strict guides of consciences find no fault with them on this account, looking upon it only as an indifferent ceremony, and as a part of their charge and service that is purely civil.

But if we consider the true signification of the words which Naaman makes use of, and the thread of this discourse, from the 15th verse to the 20th, we shall find that this is a dangerous delusion. This great man, when he saw his leprosy cured, declared that he would afterward acknowledge no other God, than the God of Israel; and that he would offer neither burnt offerings nor sacrifices to any but to this God alone; but considering he had formerly been guilty of doing otherwise, and of having bowed himself before the idols in the temple of Rimmon, whither he commonly attended his master, the king of Syria, he desires of Elisha that this may be pardoned him; to which the prophet answers, that he wished him all sort of happiness, and that he might go away assured of having peace with God. We must therefore translate

the 18th verse in the time passed, as several learned men acknowledge the original *can bear, and not* in the time to come, as all the versions have done, except Luther's German Bible, printed at Weimars, with notes, which renders it thus: *In this thing the Lord pardon thy servant, that when my master went into the house of Rimmon to worship there, and he leaned on my hand, I bowed myself in the house of Rimmon: the Lord pardon thy servant in this thing, that I bowed myself in the house of Rimmon. And he said unto him, Go in peace.* See Walther. Cent. Miscel. 11. 6. p. 102; Dorsch. Theol. p. 1. c. 6; Danhaver. Theol. Consc. T. 1. p. 652. and Col. de Cal. p. 397. and Loc. Catech. p. 3. p. 440; Dilher. Disp. 16. and 22. p. 476. and 747; Thil. Medal. p. 436; Saubert, &c. Essay for a New Translation.

### THE DELUGE. GENESIS VI. VII. VIII.

WE propose in this article to select some philosophical information from the best writers with respect to the most awful and terrible event that ever happened since the creation of man! An event, of which, while the account thrills us with horror, there is abundant testimony, both in the present constitution of the globe which we inhabit, and in the memorials thereof which the various nations of the earth have preserved. Of these two kinds is the information which we now present to our readers.

We commence with a quotation from the *Acta Literaria Sueciæ, Trimestre tertium, An. 1721. p. 192.* At the same time that it exhibits vestiges or remains of that calamitous event, it demonstrates, on philosophical principles, the vast power of water in wafting heavy bodies, and probably accounts for the formation of some mountains which have in them bones and shells of animals once alive. It was written by the celebrated Emanuel Swedenburgh, *before he was inspired*, and is entitled, *Some Indications of the Deluge in Sweden.*

That the earth we now inhabit, says our author, was formerly covered by the sea, appears very clearly both from figured stones, and various petrified bodies, as also from other indications.

Not far from Uddervalla, on a high mountain, is to be seen an entire tract, consisting of shells of different kinds: the same is to be seen near Stromstad on a still higher mountain, and which is elevated 70 yards above the surface of the sea; as also in the islands Cornia and Croustia, from which the inhabitants burn an excellent kind of lime, with which they supply the whole country.

In Sweden likewise are observable strata of different kinds, as up and down in mines, and in one of Scania, not far from Landscron; and everywhere in the ruins of certain mountains, and also in the sloping sides of very high hills, as Kinnekuelle, Billingen, &c.

That the ocean stood high above our earth seems to be more evidently concluded from the face of the northern parts, than from that of countries more southerly. Here we find entire tracts, filled, and, as it were, paved with stones of a huge bulk and weight; [does not this show that the progress of the deluge was from south to north? But of this more hereafter;] and the higher the country from the sea, these stones are larger and more numerous.

That stones of a prodigious weight may be rolled and carried to a great distance, appears from the following hydrostatical considerations.

1st, The weight of stone to water, bulk for bulk, is no more than 2 and  $\frac{1}{2}$  to 1, and to salt water still less.

2dly, Besides, it almost loses half its weight in water; and there remains but 1 and  $\frac{1}{2}$ .

3dly, Whence the weight of stone is not so sensible in the sea as in the air, seeing water is so heavy as almost to equal part of the remaining weight; that is, since the weight of stone in water is to water as  $1\frac{1}{2}$  to 1, out of the water it will be as 2,000 to 1, if not more.

4thly, If, therefore, the waves agitate the sea at its bottom, as tempests do the atmosphere in its lower parts where we live; and if a column of sea water be some hundred yards high, the motion and force of the fluctuating water at the bottom will be increased in the proportion of the height and of the bases: so that a wave of the sea, continued toward the bottom, has a greater force from its height than the same wave on the surface.

5thly, And consequently, the primeval sea could have carried along with it stones of a huge bulk, loosened spontaneously from the mountains, and strew the earth up and down with them, and even move its whole bottom.

6thly, In the same manner as the atmosphere at its bottom usually drives along barks, feathers, leaves,

&c. which are a thousand times lighter provided the air be agitated by a tempest, and these are carried away, and raised aloft as they are lighter: and this force is partly owing to the height of the atmosphere, which, being agitated, imparts, by the weight of its column, the same force to a tempest which another force would to a greater body in motion.

7thly, We may have many instances of this from those bulwarks or dykes, which are built of a double frame of boards and heaps of stones; so often as the water rises to three or four yards, which is usual in winter, we see the water have so much force, as often to overturn these dykes, and carry the stones along with it, and convey them sometimes to the distance of 100 yards, which is also owing to the height of the water.

8thly, Hence, in those parts of Sweden that are highest from the sea, as in Orebro, which lies between two seas, larger and more numerous broken fragments are observed than any where else; because so far the waves could drive and follow, not higher, because nearer to the surface.

From these things we may deduce that the present face of the earth owes its inequalities to the ocean; and all those parts which consist of slime, shells, sand, and stones, and which are unequal to the fluctuation of the sea at bottom: whence arise, 1st, so many kinds and figures of hills; 2d, so many strata in these; 3d, so many ridges of mountains, consisting partly of smaller, and partly of larger stones, and extending for eight or ten miles; 4th, the roundness of those small stones, of which large ridges of mountains consist; for they seem as if they were turned in a lathe, which is an indication of their agitation and mutual attrition their continual rolling motion at the bottom.

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We forbear making any remarks on this extract: we doubt not but the reader's reflections supersede the necessity thereof: but proceed to the insertion of an article from the sixth volume of the Transactions of the Royal Irish Academy, which has been honoured with distinguished approbation: its value prevents any apology for its length.

#### GEOLOGICAL FACTS,

*Corroborative of the Mosaic account of the Deluge, with an inquiry into the Origin, Progress, and still permanent Consequences, of that Catastrophe, by Richard Kirwan, Esq. LL.D. F.R.S. and M.R.I.A.*

1st, According to Don Ulloa, shells were found on a mountain in Peru at the height of 14,220 feet, 2 Buff. Epoque, 268. Now I have already shown, in a former Essay, that no mountains higher than 8,500 feet were formed since the creation of fish, or, in other words, that fish did not exist until the original ocean had subsided to the height of 8,500 feet above

its present level: therefore the shells found at more elevated stations, were left there by a subsequent inundation. Now an inundation that reached such heights could not be partial, but must have extended over the whole globe.

2dly, The bones of elephants and rhinoceri, and even the entire carcass of a rhinoceros, have been found in the lower parts of Siberia. As these animals could not live in so cold a country, they must have been brought thither by an inundation from a warmer and very distant climate between which and Siberia mountains of 900 feet high intervene. It may be replied, that Siberia, as we have already shown, was not originally as cold as it is at present; which is true; for probably its original heat was the same as that of many islands in the same latitude at this day, but still it was too cold for elephants and rhinoceri; and between the climates which they then inhabited, and the places they are now found in, too many mountains intercede to suppose them brought thither by any other means than that of a general inundation. Besides, Siberia must have attained its present temperature at the time those animals were transported, else they must have all long ago perished.

3dly, Shells known to belong to shores under climates very distant from each other, are, in sundry places, found mixed promiscuously with each other; one sort of them, therefore, must have been transported by an inundation: the promiscuous mixture can be accounted for on no other supposition.

These appear to me the most unequivocal geological proofs of a general deluge. To other facts generally adduced to prove it, another origin may be ascribed: thus, the bones of elephants found in Italy, France, Germany, and England, might be the remains of some brought to Italy by Pyrrhus or the Carthaginians, or of those employed by the Romans themselves: some are said to have been brought to England by Claudius, 4 Phil. Trans. 2d part, p. 242. When these bones, however, are accompanied with marine remains, their origin is no longer ambiguous. Thus also the bones and teeth of whales, found near Maestricht, are not decisively of diluvian origin, as whales have often been brought down as low as lat. 48° 34. Roz. 291. Nay; sometimes they strike on Italy, 1 Targioni Tozzetti, 386.

Yet to explain the least ambiguous of these phenomena, without having recourse to an universal deluge, various hypotheses have been formed.

Some have imagined that the axis of the earth was originally parallel to that of the ecliptic, which would produce a perpetual spring in every latitude, and consequently that elephants might exist in all of them. But the ablest astronomers having demonstrated the impossibility of such a parallelism, it is unnecessary to examine its consequences; it only deserves notice that the obliquity of the equator is rather diminishing than increasing. See Lalande in 44.

Roz. 212. Besides, why are these bones accompanied by marine remains?

Others, from the nutation of the earth's axis, have supposed that its poles are continually shifting, and consequently that they might originally have been where the equator now is, and the equator where the poles now are; thus Siberia might have, in its turn, been under the equator. But as the nutation of the earth's axis is retrogressive every nine years, and *never exceeds ten degrees*, this hypothesis is equally rejected by astronomers; 44 Roz. 210, 2 Bergum. Erde Kugel. 305. The pyramids of Egypt demonstrate that the poles have remained unaltered for three thousand years.

The third hypothesis is that of Mr. Buffon, to which the unfortunate Bailly has done the honour of acceding; according to him the earth having been originally in a state of fusion, and for many years red hot, at last cooled down to the degree that rendered it habitable. This hypothesis he was led to imagine from the necessity of admitting that the globe was, to a certain distance beneath its surface, originally in a soft state; the solution of its solid parts in water he thought impossible, falsely imagining that the whole globe must have been in a state of solution, whereas the figure of the earth requires the liquidity of it only a few miles beneath its surface, Epoques 10 and 35. If he had trod the path of experiments, he would have found the hardness and transparency, of what he calls his primitive glass, and thinks the primitive substance of the globe, namely, quartz, to be altered in a strong heat, with a loss of 3 per cent. of its weight; and that so far from its having been a glass, it is absolutely infusible. The loss of weight, he must have seen, could be ascribed to nothing else but the loss of its watery particles, and that therefore it must have been originally formed in water; he would have found that some feldt-spars lose 40 per cent. and others at least 2 per cent. by heat; he would have perceived that mica, which he thinks only an exfoliation of quartz, to be in its composition essentially different. He certainly found their crystallization inexplicable, for he does not even attempt to explain it.

But waving this, and a multitude of other insuperable difficulties in his hypothesis, and adverting only to the solution he thinks his theory affords, of the phenomenon of the existence of bones of elephants, and the carcass of a rhinoceros in Siberia, I say it is defective even in that respect. For allowing his supposition that Siberia was at any time of a temperature so suited to the constitution of these animals that they might live in it, yet the remains lately found in that country cannot be supposed to belong to animals that ever lived in it.

1st, Because, though they are found at the distance of several hundred miles from the sea, yet are they

surrounded by genuine marine vegetables, which shows that they were brought thither together with these vegetables.

2dly, Because they are generally found in accumulated heaps; and it is not to be imagined that while alive they sought a common burial place any more than they at present do in India.

3dly, Because the rhinoceros was found entire and unputrified, whereas, if the country was warm when he perished, this could not have happened.

4thly, Because in no very distant latitude, namely, that of Greenland, the bones of whales, and not of elephants, are found on the mountains, consequently, that latitude must have been in that ancient period sufficiently cold to maintain whales, as it is at this day; and that cold we know to be very considerable, and incompatible with the proximity of the climate suited to elephants, 17 N. Comment. Petropol. 576. 1 Stet. Petropol. 55. Renov. 73. Therefore the animals whose remains are now found in Siberia could not have lived in it.

The fourth hypothesis is that of Mr. Edward King, but much amplified and enlarged by Mr. De Luc. This justly celebrated philosopher is of opinion that the actual continents were, before the deluge, the bottom or bed of the ancient ocean, and that the deluge consisted in the submersion of the ancient continents, which consequently form the bed or bottom of our actual oceans; consequently, our actual mountains were all formed in the antediluvian ocean, and thus shells might be left on their highest summits.

In this hypothesis the ancient continents must have existed in those tracts now covered by the Atlantic and Pacific oceans; if so, I do not see how the elephants could have been brought into Siberia, or a whole rhinoceros found in it: for Siberia being then the bottom of some ocean, the sea must have moved from it to cover the sinking continents, instead of moving toward it to strew over it their spoils. If it be said that these animals were carried into the sea before the flood, then surely the rhinoceros should have been devoured, and only his bones left.

To say nothing of the incompatibility of this system with the principal geologic phenomena, mentioned in my former essay, and of the destruction of at least all the graminivorous fish that must have followed from their transfer to a soil not suited to them, it is evidently inconsistent with the Mosaic account of this catastrophe, which account, however, these philosophers admit.

Moses ascribes the deluge to two principal causes, a continual rain for forty days, and the eruption of the waters of the great abyss. Now to what purpose was a rain of forty days to overwhelm a continent that was to be immersed under a whole ocean? He tells us the waters increased on the continents a certain

number of days, rested thereon another period of days, and then retired. Do not these expressions imply a permanent ground on which they increased and rested, and from which they afterward retreated? As the retreat followed the advance, is it not clear that they retreated from the same spaces on which they had before advanced and rested?

Mr. De Luc replies, that in the 13th verse of the vith chapter of Genesis, it is said the earth should be destroyed, and that Mr. Michaelis so translates it. However, it is plain, from what has been just mentioned, that Moses did not understand such a destruction as should cause it to disappear totally and for ever; he tells us, that the waters stood fifteen cubits over the highest mountains; now, as he has nowhere mentioned the antediluvian mountains, but has the postdiluvian, it is plain, it is to *these* his narration relates; and these, he tells us, were, at the time of the deluge, covered with water, and uncovered when the waters diminished; he never distinguished the postdiluvian from the antediluvian, and therefore must have considered them as the same.

Nor did Noah himself believe the ancient continents destroyed; for he took the appearance of an olive branch to be a sign of the diminution of the flood. This he certainly believed to have grown on the ancient continent, and could not have expected it to have shot up from the bottom of the sea. Mr. De Luc tells us this olive grew on an antediluvian *island*, and that these islands, being part of the antediluvian ocean, were not flooded. It is plain, however, Noah did not think so, else he would not judge the appearance of the olive to be a sign of the diminution of the waters. Where is it mentioned, or what renders it necessary to infer that islands existed before the flood? If islands did exist, and were to escape the flood, so might their inhabitants also, contrary to the express words of the text.

It would surely be much more convenient to Noah, his family, and animals, to have taken refuge in one of them, than to remain pent up in the ark.

The dove, Moses tells us, returned the first time she was let out of the ark, finding no place whereon to rest her feet; she consequently could not discover the island; whereas the raven never returned, plainly because he found carcasses whereon to feed; therefore these carcasses were not swallowed up, as Mr. De Luc would have it. Moses tells us that, at the cessation of the flood, the fountains of the deep were stopped or shut up; therefore, in his apprehension, instead of the ancient continents sinking into the deep, the waters of the abyss flowed from their sources upon that continent, and again returned; from all which it follows, that this hypothesis is as indefensible as the foregoing.

Passing over the systems of Woodward, Burnet, and Whiston, which have been repeatedly refuted, I

recur to the account given of this great revolution by Moses himself, taken in its plain literal sense, as the only one that appears perfectly consistent with all the phenomena now known, of which I shall find occasion to mention many; he plainly ascribes it to a supernatural cause, namely, the express intention of God to punish mankind for their crimes. We must therefore consider the deluge as a miraculous effusion of water, both from the clouds and the great abyss; if the waters, situated partly within and partly without the great caverns of the globe, were once sufficient to cover even the highest mountains, as I have shown in a former essay, they must have been sufficient to do so a second time, when miraculously educed out of these caverns. Early geologists, not attending to these facts, thought all the waters of the ocean insufficient; it was supposed that its mean depth did not exceed a quarter of a mile, and that only half of the surface of the globe was covered by it: on these data Keil computed that *twenty-eight* oceans would be requisite to cover the whole earth to the height of four miles, which he judged to be that of the highest mountains, a quantity at that time considered as extravagant and incredible; but a further progress in mathematical and physical knowledge, has since shown the different seas and oceans to contain *at least forty-eight times more water than they were supposed to do*.

Mr. De la Place, calculating their average depth, not from a few vague and partial soundings, for such they have ever been; the polar regions having been never sounded, particularly the antarctic; but from a strict application of the theory of the tides to the height to which they are known to rise in the main ocean, demonstrates that a depth, reaching only to half a league, or even to two or three leagues, is incompatible with the Newtonian theory, as no depth under four leagues could reconcile it with the phenomena. The vindication of the Mosaic history does not require even so much. The extent of the sea is known to be far greater than Keil supposed, that of the earth scarcely passing one third of the surface of the globe.

The possibility and reality of the deluge being thus established, I shall next endeavour to trace its origin, progress, and still permanent consequences.

That it *originated in and proceeded from* the great southern ocean below the equator, and thence rushed on the northern hemisphere, I take to be a natural inference from the following facts:

1st, The southern ocean is the greatest collection of waters upon the face of the globe.

2dly, In the *northern* latitudes, beyond 45° and 55°, we find the animal spoils of the *southern* countries, and the marine exuviae of the southern seas; but in the *southern* latitudes we find no remains of animals, vegetables, or shells belonging to the *northern*

seas, but those only that belong to the neighbouring seas. Thus, in Siberia, to return to the already frequently mentioned phenomenon, we find the remains of elephants and rhinoceri, accompanied by marine vegetables and also with shells that do not belong to the northern ocean, 1 *Epoque*. 418. They must, therefore, have been conveyed thither by the more distant Indian sea overflowing these parts: as the elephants very naturally crowded together upon the approach of the inundation, they were conveyed in flocks, and hence their bones are found in accumulated heaps, as should be expected. But in Greenland, which is still more distant, only the remains of whales are found on the mountains, Crantz, *Histoire Generale de Voy.* vol. xix. 105. So in the southern latitudes, as at the Talcaguana in Chili, latitude 36 south, the shells found on the tops of the hills are those of the neighbouring sea, 2 Ulloa, *Voy.* p. 197. So those found on the hills between Suez and Cairo, are the same as those now found in the Red Sea, Shaw, vol. ii.

3dly, The traces of a violent shock or impression from the south are as yet perceptible in many countries. This Mr. Patrin attests as to the mountains of Dauria on the southeast limits of Siberia; he tells us that the more eastern extremities of the mountains appear to be broken off by the impetuosity of an ancient ocean rushing from east to west; that the fragments carried to the west in some measure protected the more western, 38 *Roz.* 230, 238. and that, in general, the mountains of this country were so disordered, by the shock, that the miners are obliged to work at hazard, *ibid.* 226. Steller makes the same remarks on the mountains of Kamschatka, 51 *Phil. Trans.* part ii. p. 479. Storr, Hœpfner, and Saussines, inform us, that the inundation that invaded Switzerland proceeded from the south, but its impression was modified by another event; which I shall presently mention, 1 *Helvet. Mag.* 173, 175; 4 *Helvet. Mag.* 307. Lasius tells us, that the mountains of the Hartz suggest the same inference, Hartz, 95.

4thly, The very shape of the continents, which are all sharpened toward the south, where washed by the southern ocean, indicate that so forcible an impression was made on them as nothing but the mountains could resist; as the cape of Good Hope, cape Cormorin, the southern extremity of New Holland, and that of Patagonia, Forster's *Observations*, p. 11, 12.

To these geologic proofs perhaps I may be permitted to add the tradition of the orthodox Hindoos, that the globe was divided into two hemispheres, and that the southern was the habitation of demons that warred upon the gods, 3 *Asiat. Res.* 51, 52. This war is commonly thought to be an allegorical description of the flood, and hence the olive branch, denoting a diminution of the flood, became a symbol of peace.

Did not Noah reside on the borders of the southern ocean? otherwise he could not see that the great abyss was opened? And did not an inundation from the southeast drive the ark northwest to the mountains of Armenia? These conjectures are at least consistent with the most probable notions of the primitive habitations of men, which I take to be near the source of the Ganges, as Josephus expressly mentions, the Bourampooter, and the Indus, from which, as the temperature grew colder, mankind descended to the plains of India.

This unparalleled revolution, Moses informs us, was introduced by a continual rain for forty days. By this the surface of the earth must have been loosened to a considerable depth; its effects may even, in some instances, have been destructive: thus, in August, 1740, several eminences were swept away, nay, the whole mountain of Lidsheare in the province of Wermeland, in Sweden, was rent asunder by a heavy fall of rain for only one night, 27 *Schwed. Abhand.* 93. This loosening and opening the earth was, in many places, where the marine inundation stagnated, an useful operation to the soil subsequently to be formed, as by these means shells, and other marine exuviae, were introduced into it, which rendered it more fertile. By this rain also the salt water was diluted, and its pernicious effects, both to soil and fresh water fish, in great measure prevented. The destruction of animals served the same purposes, and might, in many instances, be necessary to fertilize a soil produced by the decomposition of primary mountains: from the animals thus destroyed may have originated the phosphoric acid found in many ores.

But the completion of this catastrophe was undoubtedly effected, as Moses also states, by the invasion of the waters of the great abyss; most probably, as I have said, that immense tract of ocean stretching from the Philippine isles, or rather from the Indian continent, on the one side, to Terra Firma on the other, and thence to the southern pole, and again from Buenos Ayres to New Holland, and thence to the pole. Tracing its course on the eastern part of the globe, we shall see it impelled northward with resistless impetuosity against the continent which at that time probably united Asia and America. This appears to have been torn up and swept away, except the islands that still remain, as far north as latitude 40°; its further progress seems to have been somewhat checked by the lofty mountains of China and Tartary, and those on the opposite American coast: here then it began to dilate itself over the collateral countries; the part checked by the Tartarian mountains forming, by sweeping away the soil, the desert of Coby, while the interior, or middle torrent, pressed forward to the pole, but the interior surge being still more restricted by the contiguous, numerous, and elevated mountains of Siberia and America, must at least have arisen to

a height and pressure which overbore all resistance, dashing to pieces the heads of these mountains, as Patrin and Steller remark, and bearing over them the vegetable and animal spoils of the more southern ravaged or torn up continents, to the far extended and inclined plains of western Siberia, where its free expansion allowed it to deposite them. Hence the origin of the bones and tusks of elephants and rhinoceri found in the plains, or inconsiderable sandy or marly eminences in the northern parts of Siberia, as Mr. Pallas rightly judges.

If now, returning to the south, we contemplate the effects of this overwhelming invasion on the more southern regions of India and Arabia, we shall, where the coasts were undefended by mountains, discover it excavating the gulfs of Nanquin, Tonquin, and Siam, the vast bay of Bengal, and the Arabic and Red Seas. That the southern capes, promontories, and headlands were extenuated to their present shape by the deluge, and not by tides, or the currents still observed in those seas, may be inferred from the inefficacy of those feebler powers to produce any change in them for many past centuries.

The chief force of the inundation seems to have been directed northward in the meridians of from 110 to 200 east of London. In the more western tracts it appears to have been weaker; the plains of India I suspect to have been less ravaged; or perhaps their subsequent fertility may have been occasioned by the many rivers by which that happy country is watered. Not so those of Arabia; their solid basis, resisting the inundation, was obliged to yield its looser surface, and remains even now a sandy desert, while the interior more mountainous tracts intercepting, and thus collecting, the washed off soil, are, to this day, celebrated for their fertility, 2 Niebuhr, 45, 320. Irish edit. To a similar transportation of the ancient vegetable soil, the vast sandy deserts of Africa, and the barrenness of most of the plains of Persia, may be attributed.

The progress of the Siberian inundation once more claims our attention; that it must have been here for some time stationary, may be inferred from its confinement between the Altaishan elevation on the south, and the Ouralian mountains on the west, and the circumpolar mountains on the side of Greenland. Hence the excavations observed on the northern parts of the former, and the abrupt declivities on the eastern flanks of the latter, while the western discover none. New reinforcements from the southeast must at length have surmounted all obstacles; but the subsequent surges could not have conveyed such a quantity of shells or marine productions of the first, and hence, though many are found on the more northern plains, scarce any are found on the great Altaishan elevation.

The mass of waters now collected and spread over

the arctic regions, must have descended partly southward over the deserts of Tartary, into countries with which we are too little acquainted to trace its ravages: but from the opposition it must have met in these mountainous tracts, and the repercussion of their craggy sides, eddies must have been formed, to which the Caspian, Euxine, and other lakes may have owed their origin. Part also must have extended itself over the vast tracts west of the Ourals, and there expanded more freely over the plains of Russia and Poland, down to latitude 52°, where it must have met with, and been opposed by, the inundation originating in the western parts of the Pacific Ocean, this side the cape of Good Hope, and thence impelled northward and westward in the same manner as the eastern inundation already described, but with much less force, and sweeping the continents of South America, if then emerged, and of Africa, conveying to Spain, Italy, and France, and perhaps still further north, elephants, and other animals and vegetables, hitherto supposed partly of Indian and partly of American origin.

That the course here assigned is not imaginary, appears from the shells, vegetables, and animal remains of those remote climates, still found in Europe, and from the discovery both of the European and the American promiscuously mixed with each other at Fez. 1 Bergman, *Erde. Kugel*, 252, 249.

So also in Germany, Flanders, and England, the spoils of the northern climates, and those of the southern also, are equally found; thus the teeth of arctic bears and bones of whales, as well as those of animals of more southern origin, have been discovered in those parts.

The effect of the encounter of such enormous masses of water, rushing in opposite directions, must have been stupendous; it was such as appears to have shaken and shattered some of the solid vaults that supported the subjacent strata of the globe. To this concussion I ascribe the formation of the bed of the Atlantic from lat. 20° south, up to the north pole. The bare inspection of a map is sufficient to show that this vast space was hollowed by the impression of water; the protuberance from cape Frio to the river of the Amazons, or La Plata, in South America, corresponding with the incavation on the African side from cape Congo to cape Palmas: and the African protuberance from the straits of Gibraltar to cape Palmas, answering to the immense cavity between New York and cape St. Roque. The depression of such a vast tract of land cannot appear improbable when we consider the shock it must have received, and the enormous load with which it was charged. Nor is such depression and absorption unexampled, since we have had frequent instances of mountains swallowed up, and some very lately in Calabria.

The wreck of so integral a part of the globe, must, of necessity, have convulsed the adjacent still sub-



sisting continents previously connected with it, rent their stony strata, burst the more solid masses of their mountains, and thus, in some cases, formed, and in others prepared, the insular state to which these fractured tracts were reduced: to this event, therefore, I think, may be ascribed the bold, steep, and abrupt western coasts of Ireland, Scotland, and Norway, and the numerous isles that border them, as well as many of those of the West Indies. The Britanic islands seem to have acquired their insular state at a later period, though probably prepared by this event; but the basaltic masses on the Scotch and Irish coasts, seem to have been rent into pillars by this concussion.

During this elemental conflict, and the crash and ruin of the submerged continent, many of its component parts must have been reduced to atoms, and dispersed through the swelling waves that usurped its place. The more liquid bitumens must, by the agitation, have intimately mixed with them. They must also have absorbed the fixed air contained in the bowels of the sunk continent; and further, by this vast continental depression, whose derelinquished space was occupied by water, the level of the whole diluvian ocean must have been sunk, and the summits of the highest mountains must then have emerged. In this state of things it is natural to suppose that if iron abounded in the submerged continent, as it does at this day in the northern countries of Sweden, Norway, and Lapland adjacent to it, its particles may have been kept in solution by the fixed air, and the argillaceous, siliceous, and carbonaceous particles may have been long suspended. These muddy waters mixing with those impregnated with bitumen, the following combinations must have taken place.

1st, If carbonic matter was always contained in the water, this, uniting to the bitumen, must have run into masses no longer suspendible in water, and formed strata of coal.

2dly, The calces of iron, by the contact of bitumen, were in great measure gradually reduced, and, together with the argillaceous, and siliceous, precipitated on the summits of several of the mountains, not yet immersed, and thus formed basaltic masses, that, during desiccation, split into columns, in other places they covered the carbonaceous masses already deposited, and, by absorbing much of their bitumen, rendered them less inflammable, and hence the connection which the sagacious Werner observed between basalts and coal. The fixed, or oxygen air, erupting from many of them, formed those cavities, which, being filled with the subsequent infiltration of such of their ingredients, as were superfluous to their basaltic state, formed chalcedonies, zeoliths, olivins, basaltines, spars, &c. Hence most of the mountains of Sweden that afford iron, afford also bitumen. Hence also the asphalt found with trap, and under basalts, and in balls of chalcedony found in trap.

This I take to be the last scene of this dreadful catastrophe, and hence no shells are found in basalts, they having been previously deposited, though some light marine vegetable remains have sometimes been found in them; some argillaceous or sand stone strata may also have been deposited at this period.

On this account, however, of the formation of the basalts, which crown the summits of several lofty peaks, I lay no more stress than it can justly bear; I deliver it barely as an hypothesis more plausible than many others.

It has been objected to the Mosaic account, that the countries near Ararat are too cold to bear olive-trees. Tournefort, who first made this objection, should recollect, that at this early period the Caspian and Euxine seas were joined, as he himself has well proved. This circumstance, surely, fitted a country lying in the 38th degree of latitude, to produce olives, which now grow in much higher latitudes, at present chilled only by its distance from the sea.

A more plausible objection arises from the difficulty of collecting and feeding all the various species of animals now known, some of which can exist only in the hottest, and others only in the coldest climates; it does not, however, appear to me necessary to suppose, that any others were collected in the ark, but those most necessary for the use of man, and those only of the graminivorous, or granivorous classes, the others, most probably, were of subsequent creation. The universality of the expressions, Gen. vi. 9. *Of every living thing of all flesh, two of every sort shalt thou bring into the ark*, seem to me to imply no more than the same general expressions do in Gen. i. 30. *And to every beast of the earth, and to every bird of the air, have I given every green herb for meat*, where it is certain that only graminivorous animals are meant. At this early period ravenous animals were not only unnecessary, but would have been even destructive to those who had just obtained existence, and probably not in great numbers. They only became necessary when the graminivorous had multiplied to so great a degree that their carcasses would have spread infection. Hence they appear to me to have been of posterior creation; and to this also I attribute the existence of those which are peculiar to America and the torrid and frigid zones.

The atmosphere itself must have been exceedingly altered by the consequences of the flood. Soon after the creation of vegetables, and in proportion as they grew and multiplied, vast quantities of oxygene must have been thrown off by them into the then existing atmosphere, without any proportional counteracting diminution from the respiration or putrefaction of animals, as these were created only in pairs, and multiplied more slowly; hence it must have been much purer than at present; and to this circumstance, perhaps, the longevity of the antediluvians may in great measure be attributed. After the flood, the state

of things was perfectly reversed; the surface of the earth was covered with dead and putrefying land animals and fish, which copiously absorbed the oxygenous part of the atmosphere, and supplied only mephitic and fixed air; thus the atmosphere was probably brought into its actual state, containing little more than one fourth of pure air, and nearly three fourths of mephitic. Hence the constitution of men must have been weakened, and the lives of their enfeebled posterity gradually reduced to their present standard. To avoid these exhalations, it is probable that the human race continued a long time to inhabit the more elevated mountainous tracts. Domestic disturbances in Noah's family, briefly mentioned in Holy Writ, probably induced him to move with such of his descendants as were most attached to him, to the regions he inhabited before the flood, in the vicinity of China, and hence the early origin of the Chinese monarchy.

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Having thus far attended to the philosophical part of the subject, which might be considerably augmented by similar matter, were not what has been said sufficient, we conclude by observing with Mr. King, whose name we mention with reverence on account of the piety which manifests itself in all his observations, that "of the deluge the Almighty hath, even TO THIS DAY, left us *indicia*; and, if I may be allowed to use such an expression, *historical medals*, stamped with his own divine signature, the legends whereof may be read *distinctly*, as well as the writings of the Holy Scriptures!"

The information which in the next place appears, affords evidence of a different nature; it consists of the accounts given by all nations who have preserved any traditions of their origin or of primitive history; and these accounts are to be found in some nations so far removed from civilization and the modern philosophy, as renders it impossible to suppose them inventions to serve the interests of the Mosaic account, or the idea of the eternity of matter; although, considered merely as traditions, they do, eventually, considerably corroborate the account of the Jewish legislator. The chief part of what follows is derived from Mr. Bryant's *Analysis of Ancient Mythology*, vol. ii. p. 193, &c.

The history of the deluge, as it is transmitted to us by Moses, may appear short and concise, yet abounds with matter, and affords us a thorough insight into the most material circumstances with which that calamity was attended. In this great convulsion of nature *all flesh died*, eight persons only being saved; and the means of their deliverance were so wonderful, that very lasting impressions must have been left upon their minds after they had survived the fearful event.

We find, in the account by Moses, that the patriarch and his family were enclosed in an ark or cov-

ered float, wherein there was only one window, of a cubit in dimensions. This was of small proportion in respect to the bulk of the machine, which was above five hundred feet in length. This window was moreover closed up and fastened; so that the persons within were consigned to darkness, having no light but what must have been administered to them from lights and torches. They therefore could not have been eye witnesses to the general calamity of mankind. They did not see the mighty eruption of waters, nor the turbulence of the seas, when *the fountains of the great deep were broken up*. Yet the crash of mountains, and the noise of cataracts, could not but have sounded in their ears; and possibly the cry of people may have reached them, when families and nations were overwhelming in the floods. The motion, too, of the ark, must have been very violent at this tempestuous season; all which added to the gloom and uncertainty in which they were involved, could not but give them many fearful sensations, however they may have relied on Providence, and been upheld by the hand of heaven.

We find that the machine in which they were received is termed by Moses *thebakh*, an ark or chest. It was of such a model and construction as plainly indicated that it was never designed to be managed or directed by the hands of men. And it seems to have been the purpose of Providence throughout to signify to those who were saved, as well as to their latest posterity, that their preservation was not, in any degree, effected by human means.

The circumstances of this wonderful occurrence are of such a nature, as we might imagine would be long had in remembrance. We may reasonably conclude that the particulars of this extraordinary event would be commemorated by the patriarch himself, and transmitted to every branch of his family; that they were made the subject of domestic converse, where the history was often renewed, and ever attended with a reverential awe and horror, especially in those who had been witnesses to the calamity, and had experienced the hand of Providence in their favour.

In the process of time, when there was a falling off from the truth, we might further expect that a person of so high a character as Noah, so particularly distinguished by the Deity, could not fail of being revered by his posterity; and, when idolatry prevailed, that he would be one of the first of the sons of men to whom divine honours would be paid. Lastly, we might conclude that these memorials would be interwoven in the mythology of the heathen world, and that there would be continually allusions to these ancient occurrences in the rites and mysteries, as they were practised by the nations of the earth.

In conformity to these suppositions, I shall endeavour to show that these things did happen; that the history of the deluge was diligently preserved in the first ages; that every circumstance of it is to be met with among the

historians and mythologists of different countries; and traces of it are to be particularly found in the sacred rites of Egypt and of Greece.

It will appear from many circumstances in the more ancient writers, that the great patriarch was highly revered by his posterity. They looked up to him as a person peculiarly favoured by heaven, and honoured him with many titles, *each of which had a reference to some particular part of his history*. They styled him Prometheus, Deucalion, Atlas, Theuth, Zuth, Xuthus, Inachus, Osiris, &c. When there began to be a tendency toward idolatry, and the adoration of the sun was introduced by the posterity of Ham, the title of Helius, the sun, among others, was conferred upon him; they called him also Meen, and Man, which signifies the moon, the reason of which will appear hereafter: hence some of the descendants of the patriarch are denominated *children of the sun, the moon, &c.* Noah was the inventor of fermented liquors, whence he was denominated Zeuth, which signifies *ferment*, rendered Zeus by the Greeks.

Among the people of the East the true name of the patriarch was preserved; they called him Noas, Naus, and sometimes contracted Nous; and many places of sanctity and many rivers had been denominated from him. Anaxagoras, of Clazomenæ, had been in Egypt, and had there obtained some knowledge of this personage. He spoke of him by the name of Noas or Nous. In Eusebius, Hist. Syn. 374. we are informed, "The disciples of Anaxagoras say, that Nous is by interpretation the deity Dis, or Dios . . . they likewise esteem Nous the same as Prometheus." He then proceeds to show why they looked upon Nous to have been Prometheus; because he was the *renewer of mankind*, and was said to have fashioned them again after they had been in a manner extinct.

Near the temple of Eleusinian Damater, in Arcadia, were two vast stones called Petroma; one of which was erect, and the other was laid over and inserted into the former. There was a hollow place in the upper stone, with a lid to it. In this, among other things, was kept a kind of mask, which was thought to represent the countenance of Damater, to whom these stones were sacred. I mention this circumstance, because there was a notion among the Phineatæ, who were the inhabitants of this district, that the goddess came into these parts in an age very remote, even before the days of Naos or Noah, Pausan. viii. 630.

Suidas has preserved from some ancient author a curious memorial of this wonderful personage, whom he affects to distinguish from Deucalion, and styles Nannacus. "Nannacus was a person of great antiquity, prior to the time of Deucalion. He is said to have been a king, who, foreseeing the approaching deluge, collected every body together, and led them to a temple, where he offered up his prayers for them, with many tears. There is likewise a proverb about Nannacus, applied to persons of

great antiquity." Stephanus gives great light to this history, and supplies many deficiencies. He says, "The tradition is, that there was formerly a king named Annacus, the extent of whose life was above three hundred years. The people who were of his neighbourhood and acquaintance had inquired of an oracle how long he was to live; and there was an answer given, that when Annacus died,\* all mankind would be destroyed. The Phrygians, upon this account, made great lamentations; from whence arose the proverb, *the lamentation for Annacus*, made use of for people or circumstances highly calamitous. When the flood of Deucalion came, all mankind was destroyed, according as the oracle had foretold."

It is, I think, manifest that Annacus and Nannacus, and even Inachus, relate to Noachus, or Noah: his name has been rendered very unlike itself by having been lengthened with terminations, and otherwise fashioned according to the idiom of different nations: and not only these, but the histories of Deucalion and Prometheus have a like reference to the patriarch. However the story may have been varied, the principal outlines plainly point out the person who is alluded to in these histories; the person preserved is always mentioned as being preserved in an ark; he is described as being in a state of darkness, which is represented allegorically as a state of death. He then obtains a new life, which is called a new birth, and is said to have his youth renewed. He is on this account looked upon as the first born of mankind; and both his antediluvian and postdiluvian states are commemorated, and sometimes the intermediate is also spoken of. Diodorus calls him Deucalion; he says, "In the deluge which happened in the days of Deucalion, *almost all flesh died*." Apollodorus, having mentioned Deucalion *consigned to an ark*, takes notice, upon his quitting it, of his offering up an immediate *sacrifice to the god who delivered him*. As he was the father of all mankind, the ancients have made him a person of very extensive rule, and supposed him to have been a king. He is described as a monarch of the whole earth, at other times reduced to a petty king of Thessaly. He is mentioned by Hellanicus in the latter capacity; who speaks of the deluge in his time, and of his building altars to the gods. Apollonius Rhodius supposes him to have been a native of Greece, according to the common notion; but he gives so particular a description of him, that the true history cannot be mistaken. From him we may learn that the person represented was the first of men, through whom religious rites were renewed, and civil polity established in the world; none of which circumstances are applicable to any king of Greece. We are assured by Philo, that Deucalion was Noah. "The Grecians," says he, *de Præmio et Pœna*, vol. ii. p. 412. "call the person Deucalion,

\* The ancients estimated the life of Noah or Osiris to his entrance into the ark; the interval in the ark was esteemed a state of death, and what ensued was looked upon as a second life and a renewal of nature.

but the Chaldeans style him Noe, in whose time there happened the great eruption of waters." The Chaldeans likewise mention him by the name of Xisouthros.

That Deucalion was unduly adjudged by the people of Thessaly to their country solely, may be proved from his name occurring in different parts of the world, and always accompanied with some history of the deluge. The natives of Syria laid the same claim to him. He was supposed to have founded the temple at Hierapolis, where was a chasm, through which the waters after the deluge were said to have retreated, Lucian. de Dea Syria, p. 883. He was likewise reported to have built the temple of Jupiter at Athens; where was a cavity of the same nature, and a like tradition that the waters of the flood passed off through this aperture, Pausan. l. i. p. 43. However groundless the notions may be of the waters having retreated through these passages, yet they show what impressions of this event were retained by the families who first emigrated from the original seat of human residence, who introduced some history of it wherever they came. As different nations succeeded one another, and time produced a mixture of generations, they varied the history, and modelled it according to their notions and traditions; yet the groundwork was always true; and the event for a long time universally commemorated. Josephus, who seems to have been a person of extensive knowledge, and versed in the history of nations, says, that this great occurrence was to be met with in the writings of all persons who treated of the first ages. He mentions Berosus of Chaldea, Hieronymus of Egypt, who wrote concerning the antiquities of Phenicia; also Mnasea, Abydenus, Melon, and Nicolaus Damascenus, as writers, by whom it was recorded; and adds, that it was taken notice of by many others.

As we proceed toward the east, we shall find the traces of this event more vivid and determinate than those of Greece, and more conformable to the accounts of Moses. Eusebius has preserved a most valuable extract to this purpose from Abydenus, which was taken from the archives of the Medes and Babylonians. This writer speaks of Noah as a king, whom he names Seisithrus, and says that "the flood began upon the fifteenth day of the month Desius; that during the prevalence of the waters Seisithrus sent out birds, that he might judge if the flood had subsided: but that the birds, not finding any resting place, returned to him again. This was repeated three times, when the birds were found to return with their feet stained with soil; by which he knew that the flood was abated. Upon this he quitted the ark, and was never more seen of men, being taken away by the gods from the earth. Abydenus concludes with a particular, in which all the Eastern writers are unanimous; that the place of descent from the ark was in Armenia; and

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speaks of its remains being preserved a long time," Euseb. Præp. Evang. l. ix. c. 12. Plutarch, de Solert. Animal. vol. iii. mentions the Noachic dove, and its being sent out of the ark.

But the most particular history of the deluge, and the nearest of any to the account given by Moses, is to be found in Lucian. He was a native of Samosata, a city of Commagene upon the Euphrates; a part of the world where memorials of the deluge were particularly preserved; and where a reference to that history is continually to be observed in the rites and worship of the country. His knowledge, therefore, was obtained from the Asiatic nations, among whom he was born, and not from his kinsmen the Helladians, who were far inferior in the knowledge of ancient times. He describes Noah under the name of Deucalion; and says, "The present race of mankind are different from those who first existed; for those of the antediluvian world were destroyed. The present world is peopled from the sons of Deucalion, having increased to so great a number from one person. In respect to the former brood, they were men of violence, and lawless in their dealings. They regarded not oaths, nor observed the rites of hospitality, nor showed mercy to those who sued for it. On this account they were doomed to destruction; and for this purpose there was a mighty eruption of waters from the earth, attended with heavy showers from above; so that the rivers swelled, and the sea overflowed, till the whole earth was covered with a flood, and all flesh drowned. Deucalion alone was preserved to repeople the world. This mercy was shown to him, on account of his justice and piety. His preservation was effected in this manner; he put all his family, both his sons and their wives, into a vast ark which he had provided, and he went into it himself. At the same time animals of every species, boars, horses, lions, serpents, whatever lived upon the face of the earth followed him by pairs: all which he received into the ark, and experienced no evil from them; for there prevailed a wonderful harmony throughout, by the immediate influence of the Deity. Thus were they wafted with him, as long as the flood endured." After this he proceeds to mention that, upon the disappearing of the waters, Deucalion went forth from the ark, and raised altars to God: but he transposes the scene to Syria, where the natives pretended to have very particular memorials of the deluge.

Most of the authors who have transmitted to us these accounts, at the same time inform us, that the remains of the ark were in their days to be seen upon one of the mountains of Armenia. Abydenus particularly says, in confirmation of this opinion, that the people of the country used to get some small pieces of the wood, which they carried about by way of amulet. And Berosus mentions that they scraped off

the asphaltus, with which it had been covered, and used it in like manner for a charm. And this is so far consonant to truth, as there was originally about the ark some ingredient of this nature. For when it was completed by Noah, he was ordered finally to secure it both within and without with pitch or bitumen. Some of the fathers, how truly informed I cannot say, seem to insist upon the certainty of the fact, that the ark in their time was still in being. Theophilus, ad Autol. l. iii. p. 390. says expressly, that the remains were to be seen upon the mountains of Aram, or Armenia. And Chrysostom appeals to it as to a thing well known: "Do not," says he, "those mountains of Armenia bear witness to the truth; those mountains where the ark first rested? and are not the remains of it preserved there even unto this day?" De perfecta Charit. vol. vi. 748.

We for the present take leave of Mr. Bryant, while we refer to testimony that memorials of the deluge are to be found in that ancient nation, perhaps the most ancient nation on earth, the empire of China; as also in India, America, &c.

The learned have supposed that Fohi, the first emperor and founder of the Chinese monarchy, was Noah. The following are the reasons thereof; which show at the same time obscure memorials of the event of which we are treating. The account is from Whiston's Chronology, p. 60. who refers to Martiui Hist. Sinica, p. 21; Le Compte's Memoirs of China, and to Couplet.

1st, The Chinese histories say, Fohi had no father; which agrees well enough with Noah, because the memory of his father might be lost in the deluge, and so give occasion to this fable, that he had no father at all.

2dly, The same histories affirm that Fohi's mother conceived him as she was encompassed with a rainbow, which seems an imperfect tradition concerning the first appearance of the rainbow to Noah after the flood.

3dly, The character and appellation of Fohi among the Chinese, agrees mighty exactly with what the Scriptures affirm of Noah. Fohi, says Le Compte, the first emperor of China, "Carefully bred up seven sorts of creatures which he used to sacrifice to the supreme spirit of heaven and earth. For this reason some called him Paohi, that is, oblation."

4thly, The Chinese histories affirm that Fohi settled in the province of Xensi, which is the most north-west province of China, and very near to mount Caucasus, upon which the ark rested, and from which Noah must descend to go thence into China.

These circumstances make it very probable that Fohi, the founder of the Chinese monarchy, was the same person with Noah in the Scripture.

Sir W. Jones, in the Asiatic Researches, says, "Now, although I cannot insist with confidence that the rainbow in the Chinese fable alludes to the Mo-

saic narrative of the flood, nor build any solid argument on the divine personage Niu-va, of whose character, and even of whose sex, the historians of China speak very doubtfully, I may, nevertheless, assure you, after full inquiry and consideration, that the Chinese, like the Hindoos, believe the earth to have been *wholly covered with water*, which, in works of undisputed authenticity, they describe as *flowing abundantly, then subsiding, and separating the higher from the lower age of mankind*; that the *division of time*, from which their poetical history begins, just preceded the appearance of Fohi on the mountains of Chin; but that the great *inundation* in the reign of Yao, was either confined to the lowlands of his kingdom, if the whole account of it be not a fable; or if it contain any allusion to the flood of Noah, has been ignorantly misplaced by the Chinese annalists."

We next produce the testimony of India.\*

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This epitome of the *first* Indian history now extant, appears to me very curious and important; for the story, though whimsically dressed up in the form of an allegory, seems to prove a primeval tradition in this country of the *universal deluge* described by Moses, and *fixes*, consequently, the time when the *genuine Hindoo chronology* actually begins.

It may be necessary to remark how near the name of Menu is to the Arabic pronunciation of Noah's name, viz. Nuh; and probably it was so pronounced by the Hebrews: as also that the Grecian Minos, between whom and Menu, which is Menus in the nominative case, there are many agreements, probably also refers to Noah.

In another of the sacred books of India, the Padma Puran, we meet with further corroborative evidence of the truth of this history. Sir W. Jones says, it is *minutely exact*. The similarity between it and part of the Scripture account is astonishing. It must either have been borrowed from the Bible, or the original tradition has been preserved *so far*, nearly as it is by Moses.†

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As great stress is laid by some on the pretensions of the Hindoos to antiquity higher than the Mosaic account of the flood, it may not be amiss to introduce in this place a short quotation from the Asiatic Researches, relative to their calculations.

"As a proof that no reliance can be placed on the pretensions of the Hindoos to such high antiquity as they make, it is only necessary to state their exaggerations on other enumerations.

The circumference of the earth is said to be 500,000,000 yojanas, or 2,456,000,000 British miles.

The mountains are asserted to be 491 British miles high.

\* See extract from sir W. Jones, FRAGMENT, No. 20.

† See FRAGMENT, No. 19, Indian History.

King Nanda is said to have possessed above 1,584,000,000*l.* sterling in gold coin alone ; his silver and copper coin and jewels exceeded all calculation : his army consisted of 100,000,000 men."

Dr. Hyde, in his *Historia Religionis veterum Persarum*, p. 171. writes thus :

"The orthodox among the ancient Persians believe a deluge, and that it was universal, and overwhelmed the whole earth. But as they have various opinions concerning all those things which are of such remote antiquity, they differ somewhat among themselves, and run into fables. For Ibn Shabna, in his book *De Primis et Postremis*, asserts, that there are some among the Magi who deny a deluge ; others, he says, acknowledge it ; but say that it was not universal, and that it did not reach beyond the top of a mountain near Hulvan, a city situated between the confines of Assyria and Persia. From the opinion of Zoroaster they maintain, that there had not been a deluge, neither had the world been drowned, but for the iniquity and diabolical wiles of that most wicked of mortals, Malcus. In the book *Pharh. Sur.* the famous mountain, where Noah dwelt when the waters of the deluge broke out from it, is mentioned ; and Zala-Cupha is said to be the name of the old woman, out of whose oven the waters first issued."

The American Indians likewise have their traditions concerning the deluge. Acosta, in his *History of the Indies*, b. i. c. 25. speaks thus generally : "They make great mention of a deluge, which happened in their country : but we cannot well judge if this deluge were the universal, whereof the Scripture makes mention, or some particular inundation of those regions where they are. Some expert men say, that in those countries are notable signs of some great inundation. . . . and the Indians say, that *all men were drowned in this deluge* . . . Others report that six, or I know not what number of men, came out of a certain cave by a window, by whom men first began to multiply."

Herrera, *Decad.* 1. b. ix. c. 11. informs us, that "The people of Cuba knew that heaven, the earth, and other things had been created ; and said they had much information concerning the flood, and that the world had been destroyed by water, by three persons that came three several ways. Men of above seventy years of age said, that an old man, knowing the deluge was to come, built a great ship, and went into it, with his family, and abundance of animals ; that he sent out a crow, which did not return, staying to feed on dead bodies ; and afterward returned with a green branch ; with other particulars, as far as Noah's sons covering him when drunk, and of the other son's scoffing at him ; adding that the Indians descended from the latter, and therefore had no coats or clothes : but that the Spaniards, descending from the other that covered him, were therefore clothed and had horses. What has been here said, was told by an Indian above seventy years of age to Gabriel

de Cabrera, who one day quarrelling with him, called him *dog* ; whereupon he asked him, why he abused him, and called him *dog*, since they were brethren, as descending from the two sons of him that made a great ship."

The same author relates, that the inhabitants of Castilla del Oro, in Terra Firma, said, "That when the universal deluge happened, one man, with his wife and children, escaped in a canoe, and that from them the world had been peopled."

Speaking of the Peruvians, the same author says, *Decad.* 3. "The ancient Indians reported, they had received by tradition from their ancestors, that many years before there were any Incas, kings, at the time when the country was very populous, there happened a great flood ; the sea breaking out beyond its bounds, so that the land was covered with water, and all the people perished. To this the Guancas, inhabiting the vale of Xausca, and the natives of Chiquito in the province of Collao, add, that some persons remained in the hollows and caves of the highest mountains, who again peopled the land. Others of the mountain people affirm, that all perished in the deluge, only six persons being saved on a float, from whom descended all the inhabitants of that country."

Nieuhoff relates that the inhabitants of Brazil have some knowledge remaining of a general deluge, it being their opinion that all mankind were extirpated by a general deluge, except one man and his own sister, who being with child before, they by degrees re-peopled the world.

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We now with pleasure return to Mr. Bryant. Such, says he, was the Gentile history of the deluge : varied indeed, and in some measure adapted to the prejudices of those who wrote ; yet containing all the grand circumstances with which that catastrophe was attended. The story had been so inculcated, and the impressions left upon the minds of men were so strong, that they seem to have referred to it continually, and to have made it the principal subject of their religious institutions.

Part of the ceremony in most of the ancient mysteries consisted in carrying about a kind of ship or boat ; which custom, upon due examination, will be found to relate to nothing else but Noah and the deluge. The ship of Isis is well known ; and the celebrity among the Egyptians, whenever it was carried about in public. The name of this, and of all the navicular shrines, was Baris ; for it was the very name of the mountain, according to Nicolaus Damascenus, on which the ark of Noah rested ; the same as Ararat in Armenia ; we may be assured, then, that the ship of Isis was a sacred emblem ; in honour of which there was among the Egyptians an annual festival. It was in after times admitted among the Romans, and set down in their calendar for the month of March. The former, in their descriptions of the primary deities, have continually some reference to a ship or

float. They oftentimes, says Porphyry, Euseb. Præp. describe the sun in the character of a man sailing on a float. And Plutarch observes, to the same purpose, Isis et Osiris, that they did not represent the sun and the moon in chariots, but wafted about in floating machines. In doing which they did not refer to the luminaries; but to a personage represented under those titles. The sun, or Orus, is likewise described by Jamblicus as sitting upon the lotus, and sailing in a vessel.

The same memorial is to be observed in other countries, where an ark or ship was introduced in their mysteries, or carried about upon their festivals. Pausanius, l. vii. gives a remarkable account of a temple of Hercules at Eruthra, in Ionia; which he mentions as of the highest antiquity, and very like those of Egypt. The deity was represented upon a float, and was supposed to have come thither in this manner from Phenicia. Aristides, Orat. Smyrn. mentions, that at Smyrna, upon the feast called Dionusia, a ship used to be carried in procession. The same custom prevailed among the Athenians at the Panathenæa; when what was called the sacred ship, was borne with great reverence through the city to the temple of Demeter of Eleusis. At Phalerus, near Athens, there were honours paid to an unknown hero, who was represented in the stern of a ship.

It is said of Lamech, that he received great consolation at the birth of his son; and that he prophetically called his name Noah, saying, *This same shall comfort us, concerning our work, and toil of our hands; because of the ground, which the Lord hath cursed.* Agreeable to this the name of Noah was by the Grecians interpreted *rest* and *comfort*. See Hesych. This seems to have been alluded to at the Eleusinian mysteries. Part of the ceremony was a night scene, attended with tears and lamentations, on account of some person who was supposed to have been lost; but at the close, a priest used to present himself to the people, who were mourning, and bid them be of good courage; for the deity, whom they lamented as lost, was preserved; and that they would now have some *comfort*, some *respite*, after all their labour. To which was added, what is equally remarkable, "I have escaped a calamity, and have met with a better portion." This was the same rite as that called in Canaan the death and revival of Adonis, or Thammuz, who was the Osiris and Thamas of Egypt. If the reader will turn to Ezek. viii. 13. he will find the Jews engaged in these mysteries. See Jul. Firmicus, p. 45; Demosth. De Cor. p. 568.

All the mysteries of the Gentile world seem to have been memorials of the deluge, and of the events which immediately succeeded. They consisted, for the most part, of a melancholy process; and were celebrated by night, with torches, Plutarch, Isis et Osiris, in commemoration of the state of darkness in which the patriarch and his family had been involved.

The first thing at these awful meetings was to offer an oath of secrecy to all who were to be initiated; after which they proceeded to the ceremonies. These began with a description of chaos; by which was signified some memorial of the deluge. Of these rites we have an account in the Orphic Argonautica, v. 11. "After the oath had been tendered to the Muses, we commemorated the sad necessity by which the earth was reduced to its chaotic state. We then celebrated Cronus, through whom the world after a term of darkness enjoyed again a pure serene sky: through whom was produced Eros, the rainbow, that twofold, conspicuous, and beautiful being." The poet adds afterward, that Eros had the name of Phanes because he was the first remarkable object that appeared to the eye of man, in consequence of this great event.

Egypt abounded with allusions to this history. The tears of Isis are represented as very mysterious; they are said to have flowed whenever the Nile began to overflow the country. The overflowing of that river was the great source of affluence to the people; and they looked upon it as their chief blessing: yet it was ever attended with mystical tears and lamentations. This was particularly the case at Coptos, where the principal deity was Isis. Lutatius Placidus, in Stat. Theb. l. v. 265. imagines that the tears and lamentations of the people were to implore an inundation; and the tears of Isis, according to Pausanias, were supposed to make the river swell. But all this was certainly said and done in memorial of a former flood, of which they made the overflowing of the Nile a type.

Plutarch says, Isis et Osiris, p. 356. concerning Osiris going into the ark, that it was to avoid the fury of Typhon; [the Arabs to this day call the flood *el tufan*;] and that it happened on the 17th day of the month Athyr, when the sun was in Scorpio. Now it is to be observed, that there were two festivals, at opposite parts of the year, established by the Egyptians on account of Osiris being thus enclosed; one in the month of Phamenoth, which they termed *the entrance of Osiris into the moon*; the other, of which I am here speaking, was on the same account, but in autumn. This was *the enclosing and fastening of Osiris in his tomb or ark*, in memory of his having been in his life time thus concealed; which ark they termed Selene, and other nations Minoa, *the moon*; the reason of which will shortly be seen. Plutarch describes the season very precisely, when Osiris was supposed to have been thus confined. It was in the month Athyr, on the 17th day of that month; when the Etesian winds were passed; when the overflowing of the Nile had ceased, and the country became dry; at the time of year when the nights grow long, and the days are upon the decline, darkness now increasing. It was, in short, upon the *seventeenth day of the second month after the autumnal equinox, when the sun passes through Scorpio*; Isis et Osiris, p. 366.



this, if I mistake not, was the precise month and day of the month, on which Noah entered the ark, and the floods came. Moses says, Gen. vii. 11. *In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up....in the self same day entered Noah....into the ark.* Hence, I think, there can be no doubt, but in this history of Osiris we have a memorial of the patriarch and the deluge. As this event happened, according to the Egyptian traditions, when the sun entered Scorpio, that sign is continually commemorated in the diluvian hieroglyphics.

Mention has been made that the moon was an emblem of the ark. Meen, Menes, Manes, Selene, were all terms by which the lunar god was in different countries distinguished. The lunette did not relate to the planet in the heavens, but to the patriarch and to the ark; for the lunette *greatly resembled* the sacred ship, under which semblance the ark was described; it was accordingly revered under this type in many places; especially in Mesopotamia, Syria, Armenia, and Cappadocia. One of the most superb temples that ever was built, was at Cabeira in Armenia; of which Strabo gives, l. xii. a particular description. He styles it the temple of Meen, and adds, "This, too, as well as many others, is a temple of the lunar god." He mentions temples of the like nature in Phrygia, Albania, and at Antioch in Pisidia; also in Antioch of Syria. He styles them temples "of the lunar deity of the ark."

In consequence of adopting the *moon* as an hieroglyphic of the *ark*, the Egyptians esteemed the moon the mother of all beings; for the ark and the moon were synonymous terms. Analogous to the above, we are informed by Plutarch, that the chief concern of the Egyptians was shown at the disappearing of Osiris, which they styled the interment of the deity. At this season they constructed, by way of memorial, *an ark in the shape of a crescent, or new moon.* In this the image of Osiris was for a time concealed. After he had been reputed for some time lost, it was a custom among the Egyptians to go in quest of him; and the process, as described by Plutarch, Isis et Osiris, p. 366. was very remarkable. "Upon the nineteenth of the month, that is, two days after his entrance into the ark, the Egyptians go down at night to the sea; at which time the priests and supporters carry the sacred vehicle. In this is a golden vessel in the form of a ship or boat; into which they pour some of the river water. Upon this being performed, a shout of joy is raised, and Osiris is supposed to be found. On this recovery of Osiris, the priests brought a sample of the most fruitful kind of earth, and put it into the water which was in the sacred boat. To this they added the richest gums and spices; and the whole was moulded up into the form of a vessel

resembling a lunette." What is alluded to in this ceremony, I think, wants little explanation.

There seem likewise to have been sacred cups in the form of boats called by the same name *scyphi*, whence, probably, our English word *skiff*, of which they made a religious use in the prosecution of their mysteries; they were also introduced at festivals, and upon other solemn occasions. It is said of Hercules, Macrob. Sat. l. v. c. 21. that he traversed a vast sea in a cup or skiff, which Nereus or Oceanus lent him for his preservation. This *scyphus*, it seems, was made of wood, and well secured with pitch to preserve it from decay. There were many cups formed in imitation of this vessel; which were esteemed sacred, and only used upon particular occasions. That they were made after the prototype, in the shape of a boat or ship, may be known from a fragment of Menander, which has been preserved by Athenæus, from the play called *Naucerus*. One neighbour tells another, that Theophilus, a common friend, is returned safe to his son; and, with much good nature, offers to treat him, upon this joyful occasion, with a cup of wine. The dialogue runs thus:

"A. And first of all I make you an offer to partake of this fine cup.

"St. What cup?

"A. Why this boat: don't you understand me, you simpleton?"

In another place this person speaks of the same ship. "True," says he, "I have saved it; and a noble ship it is; the very same which one Callicles, a silversmith, built, and of which Euphranor of Thurium, a boon companion, has oftentimes the steerage."

What was alluded to by cups of this particular form, may, I think, be inferred from their invoking, upon these occasions, *Zeus the saviour and deliverer.*

In a fragment of Antiphanes, there is a description of a merry making, when the deity is spoken of under that title. "The name of Harmodius was remembered: they struck up a pæan; and one jolly fellow took up the large bowl, called the *ship of Zeus the preserver*," Athenæus, l. xv.

The like is mentioned, in the same place, with much humour, in a fragment of the comedian Alexis; "Fill up; fill up; I shall empty this noble vessel to Jupiter the preserver. This Jupiter the preserver is, in my opinion, the most beneficent of all the gods. If I burst, I don't care. I drink with a good will and a safe conscience." The same author tells us, that the person whom the Grecians invoked after supper by the title of *Zeus the preserver*, was no other than Dio-Nusus. And he adds, what points out the person more particularly, that he was styled also *the great dispenser of rains.*

Thus we see that reference was made to the ark both by a lunette and by a lunette shaped boat.

Various other types were used to commemorate this great event.

That the Apis and Mneuis were both representations of an ancient personage is certain; and who that personage was may be known by the account given of him by Diodorus. Mneues, or, as the ancient Dorians expressed it, Mneuas, is a compound of Men-Neuas, and relates to the same person, who in Crete was styled Mi-nos, and Menu in the East Indies. Diodorus speaks of Mneues as the first lawgiver; and says, that he lived after the era of the gods and heroes, when a change was made in the manner of life among men. L. i. p. 84; and p. 84. he describes him as a man of a most exalted soul, and a great promoter of civil society. He was the same as Menes, whom the Egyptians represented as their first king, and a great benefactor. This was the person who first sacrificed to the gods, and brought about the great change in diet; a circumstance which occurs continually in the history of the first ages. We find it made a characteristic of almost every ancient personage, that *he withdrew mankind from their savage and bloody repasts*. The reader is requested to consider the singular command given to Noah to abstain from eating *flesh with the life thereof*. To this foul and most unnatural manner of feeding, the poets and mythologists continually allude; and memorials of it were kept up in all their rites and mysteries, where one part of the ceremony consisted in eating raw flesh, which was often torn from the animal when alive. Menes, who put a stop to this cruel practice, and introduced a more mild diet, is styled Meen by Herodotus, and was the same person whom the Egyptians revered under the symbol of the sacred bull; especially as it was called by the same name Mneuas and Mneuis.

The name of Apis I imagine to have been an Egyptian term for father. The name of the earth itself among the Scythians was Apia, the feminine of Apis; they esteemed her their common parent; they also gave the title of Pappaius to Zeus, whom they looked upon as their father, Herod. l. ix. c. 59. One term explains the other precisely. And that we may not be at a loss to know who was meant by this reputed father Apis, Epiphanius tells us, Hæres. l. i. p. 11. that he was the same as *Inachus, in whose days the deluge happened*.

Osiris, the planter of the vine, the inventor of the plough, the great husbandman, was no other than Noah; and to him these animals were sacred. Plutarch accordingly informs us, "that the bulls, both that which was called Apis, and the other named Mneuas, were alike sacred to Osiris." They were looked upon as living oracles, and real deities; and to be animated, as it were, by the very soul of the personage whom they represented. The Egyptians imagined that the ark had a resemblance to the new moon, which I have shown to have been a favourite

emblem. There is reason to think that they made use of some art to impress the figure of a crescent upon the sides of these sacred animals, as it is certain that white marks of this sort were generally seen upon them. Black cattle were generally chosen that these impressions might more plainly appear. These animals are said, Diodorus, l. i. to have a sacred regard paid to them, "as being emblems of husbandry, which Osiris found out; and they were designed as memorials of the fruits of the earth being propagated; and of the persons to whom the world was indebted for those blessings; that the remembrance of so great benefactions might last to the latest generations."

But they were not only representatives of the person or persons by whom the world had been so much benefited, but of the machine likewise in which they had been preserved. This was described as a crescent, and called Theba, Baris, Argus. In consequence of which we find that these terms, and the name of an ox, or bull, were among the eastern nations synonymous. The Syrians, like the people at Memphis, held a cow in great reverence; and to what they alluded may be known by the etymologists who have commented upon their worship. In Etymolog. Magnum, we find "The sacred heifer of the Syrians is no other than Thebah, the ark." Again, the scholiast upon Lycophron, verse 1,026, says, "The ark among the Syrians is styled a cow;" undoubtedly because it was so typified. And it is said of Isis, that, during the rage of Typhon, "she enclosed Osiris in a bull of wood," by which is meant the ark. We see then to what the bull refers, as well as its name.

In the account given by Kircher of the Pamphilian Obelisk there is introduced from the Bembine table a representation of the Egyptian Apis. He is described with his horns luniformes; and upon his back is the mysterious dove. Before it, in a garden pot, is a plant of some kind, as an emblem of husbandry. It is an hieroglyphic as curious as it is ancient, and wonderfully illustrates the history of which I have treated.

It is supposed that many of the figures on the celestial globe refer to this great epoch in ancient history: thus we find by Martianus Capella, that the ancients esteemed the ark an emblem of the heavens. And when men began to distinguish the stars in the firmament, and to reduce them to particular constellations, there is reason to suppose, that most of the asterisms were formed with the like reference, or the figures were used as historical memorandums.

The watery sign Aquarius, and the great effusion of that element, perhaps related to this history. Hegesianax maintained that it was Deucalion, and referred to the deluge, Hygin. Poet. Astronom. c. 29. p. 482.

Noah was represented, as we may infer from Berosus, Euseb. Chron. p. 6. under the resemblance of a

fish by the Babylonians; and those representations of fishes in the sphere probably related to him and his sons. The reasons given for their being placed there were, that Venus, when she fled from Typhon, took the form of a fish; and that the fish, styled *Notius*, saved Isis in some great extremity; for which reason Venus placed the fish *Notius* and his sons among the stars. By this we may perceive, that Hyginus speaks of these asterisms as representations of persons: and he mentions from Eratosthenes, that *Notius* was the father of mankind.

It is said of Noah, that after the deluge, he built the first *altar* to God, which is a circumstance always taken notice of by Gentile writers. He is likewise mentioned as the first planter of the vine; and the inventor of wine itself and of zuth, or ferment, by which similar liquors were manufactured: we may therefore suppose that the *altar* and *cup*, found in the heavens, related to these circumstances.

The history of the *raven* is well known, which Noah sent out of the ark by way of experiment; but it disappointed him, and never returned. This bird is figured in the sphere: and a tradition, Hygin. c. 40. p. 432. is mentioned that the raven was once sent on a message by Apollo; but deceived him, and did not return when he was expected.

The *Pleiades*, or *Peleiades*, or *doves*, were placed in the heavens to denote by their rising, an *auspicious season for mariners to sail*.

The *Argo*, also, that *sacred ship*, which was said to have been formed by divine wisdom, was there, and was certainly no other than the ark, Hygin. c. 14. p. 45. It was called by Plutarch *the ship of Osiris*; that Osiris, who, as I have mentioned, was exposed in an ark to avoid the fury of Typhon. *The vessel in the celestial sphere*, says he, Isis et Osiris, vol. ii. p. 359. *which the Grecians called the Argo, is a representation of the ship of Osiris, which, out of reverence, has been placed in the heavens.* The very name of the *Argo* shows what it alluded to; for Argus, as it should be truly expressed, signifies precisely an ark, and was synonymous to Theba. It is made use of in that sense by the priests and diviners of the Philistines, who, when the ark of God was to be restored to the Israelites, put the presents of atonement which were to accompany it, into an אָרוֹז, or sacred receptacle.

The constellation of the *Argo*, as it is delineated, represents the hinder part only of a ship: the fore part being hid in clouds. It was supposed to have been oracular, and conducted at the will of the Deity. Upon the rudder is a very bright star, the chief in the asterism, which was called Canopus, and was too low in the southern hemisphere to be easily seen in Greece. It was placed on the rudder of the

ark to show by whose influence it was directed. Yet in doing this, they lost sight of the great Director, by whose guidance it had been really conducted; and gave all the honour to a man; for under the character of Canopus, as well as Canobus, is veiled the history of the patriarch Noah.

We have shown that the serpent was an hieroglyphic relating to the deluge, as was also the mundane egg. Many other things, on account of some real or fancied analogy, were employed for the same purpose. We shall merely name some them, and leave it to the reader's ingenuity to apply them.

The bee hive.

The lotus; a water lily, whose broad leaf, in the greatest inundations of the Nile, rises with the flood, and is *never overwhelmed*.

A serpent crowned with the lotus.

A man rising out of or supported by the same sacred flower.

A frog, upon the same hallowed seat.

The chrysalis and butterfly.

The rhoia, or pomegranate.

The crocodile.

The tortoise, shell fish, &c.

Others might be added; but as these are some of the most obvious, and as the article is extended to considerable length, we shall hasten to conclude.

All these emblems were originally the best that could be devised for putting the people in mind of what had passed in the infancy of the world. The whole was designed as a display of God's wisdom and goodness, and to transmit, to latest posterity, memorials of the preservation of mankind. The symbols in ancient times were instead of writing; harmless, if not abused; nay, of great consequence when directed to a proper purpose. And when properly applied, they were as innocent as the elementary characters in which the same histories were in after times recorded. It is true, that these symbols were at last perverted; and the memorials above mentioned degenerated into idolatrous rites and worship. It was accordingly the purpose of Providence, in its dispensations to the Israelites, to withdraw them from this idolatry of the Gentiles; and this was effected, not by denying them the use of those characters, which were the current types of the world, and to which they had constantly been used; but to adapt the same to a better purpose, and defeat the evil by a contrary destination.

I have dwelt long upon the history of the deluge, because I thought it an object of great moment. We accordingly find it a circumstance universally known; and, however the memorials may have been abused, yet traditions of it were kept up with great reverence in all the rites and ceremonies of the Gen-

tile world. And it is observable, that the further we go back, the more vivid the traces appear, especially in those countries which were nearest to the scene of action. But the reverse of this would happen, if the whole were originally a fable. The history would not only be less widely diffused; but the more remote our researches, the less light we should obtain: and however we might strain our sight, the objects would by degrees grow faint; and the scene terminate in clouds and darkness. Besides this, there would not be that correspondence and harmony in the traditions of different nations, which we see so plainly to have subsisted. This could not be the result of chance; but must necessarily have arisen from the same history being universally acknowledged.

These evidences are derived to us through the hands of people who were of different ages and countries; and consequently widely separated from each other: and, what is extraordinary, they did not know, in many instances, the purport of the data which they transmitted, nor the value and consequence of their intelligence. In their mythology they adhered to the letter, without considering the meaning; and acquiesced in the hieroglyphic, though they were strangers to the purport. In respect to ourselves, it is a happy circumstance not only that these histories have been transmitted to us, but that, after an interval of so long date, we should be enabled to see into the hidden mystery, and from these crude materials obtain such satisfactory truths.

### OF BEARDS.

*Tarry at Jericho till your beards be grown, 2 Sam. x. 5; 1 Chron. xix. 5.*

*In the same day shall the Lord shave with a razor that is hired, [namely,] by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard, Isai. vii. 20.*

*On all their heads shall be baldness; and every beard shall be cut off, Isai. xv. 2.*

*For every head shall be bald, and every beard clipped, Jer. xlviii. 37.*

We think the whole of these passages receive considerable elucidation from a circumstance mentioned by Mr. Volney in his *Travels through Egypt, and Syria*, vol. i. p. 117, 118. Ali, afterward a bey, was sold by the slave merchants at Cairo to some Jews, who made him a present to Ibrahim Bey. "Ali performed for his patron the usual services of the mamalukes, which are nearly similar to those of the pages to our princes. He received the customary education which consists in learning to manage a horse well, fire the carbine and pistol, throw the djerid, use the sabre, and even a little reading and writing. In all these exercises he displayed great activity and fire. . . . About the age of eighteen or twenty his patron suffered him to let his beard grow, that is to say, gave him his freedom; for among the Turks, to want mustachios and beard, is thought *only fit for slaves and women*, and hence arises the unfavourable impression they receive on the first sight of an European."

The following is from Mr. Burder's *Oriental Customs*.

It is a great mark of infamy among the Arabs to cut off the beard. Many of them would prefer death to this kind of treatment. As they would think it a grievous punishment to lose it, they carry things so far

as to beg for the sake of it: *By your beard, by the life of your beard. God preserve your blessed beard.* When they would express their value for any thing, they say, *it is worth more than his beard.* These things show the energy of that thought of Ezekiel, chap. v. verses 1, 5, where the inhabitants of Jerusalem are compared to the *hair of his head and beard.* It intimates that though they had been as dear to God as the beard was to the Jews, yet they should be consumed and destroyed, Harmer, vol. ii. p. 55. When Peter the Great attempted to civilize the Russians, and introduced the manners and fashions of the more refined parts of Europe, nothing met with more opposition than the cutting off their beards, and many of those, who were obliged to comply with this command, testified such great veneration for their beards, as to order them to be buried with them. Irwin also, in his voyage up the Red Sea, says, that the signing a treaty of peace with the vizier of Yambo, they swore by their beards, the most solemn oath they can take. D'Arvieux gives a remarkable instance of an Arab, who, having received a wound in his jaw, chose to hazard his life rather than to suffer his surgeon to take off his beard.

When *Joab took Amasa by the beard to kiss him*, 2 Sam. xx. 9. Mr. Harmer, vol. ii. p. 54. supposes we are to understand this expression as referring to the practice of *kissing the beard itself*, which was a customary thing. D'Arvieux, *Voy. dans la Pal.* p. 71. describing the assembling together of several petty Arab princes at an entertainment, says, that "all the emirs came just together a little time after, accompanied by their friends and attendants; and after the usual civilities, caresses, *kissings of the beard* and of the hand, which every one gave and received according to his rank and dignity, they sat down upon mats." *Vide* FRAGMENT, No. 80, and article BEARD, in Dictionary.

## 1 CHRONICLES, XI. 5, 6, 2 SAMUEL, V. 6—8.

*And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless, David took the castle of Zion, which [is] the city of David. And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.*

*And the king and his men went to Jerusalem, unto the Jebusites, the inhabitants of the land : which spake to David, saying, Except thou take away the blind and the lame, thou shalt not come in hither ; thinking, David cannot come in hither. Nevertheless, David took the strong hold of Zion ; the same [is] the city of David. And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, [that are] hated of David's soul, [he shall be chief and captain.] Wherefore they said, The blind and the lame shall not come into the house.*

THE reason of placing the whole sentence together being obvious, let us proceed to consider the several parts of it, in the two chapters. The words *inhabitants of Jebus*, which are not in the original of Samuel, are not in the Vatican copy of the LXX, in Chronicles ; but the Alexandrian translates regularly according to the present Hebrew text. In Samuel there is a clause or two in the speech of the Jebusites, which is omitted in Chronicles for brevity ; as the history in Chronicles is regular, and the sense complete without it. But though the history be regular and very intelligible in Chronicles, yet the additional clauses in Samuel make the history there remarkably perplexed ; and, as Dr. Delany observes, incumber it with more difficulties than are ordinarily to be met with. In full proportion to the difficulties has been the number of different interpretations ; and yet there seems to be very sufficient room for offering another interpretation, in some material points differing from them all. The words in Samuel, so far as the text in Chronicles coincides, are clear and determinate in their meaning ; *And the inhabitants of Jebus said to David, Thou shalt not come hither.* But the succeeding words in Samuel are very difficult ; or, at least, have been variously interpreted. The present English translation is, *Except thou take away the blind and the lame, thinking David cannot come in hither.*

The chief difficulty here lies in determining who are *these blind and lame* ; whether Jebusites, or the Jebusite deities called *blind and lame* by way of derision. The latter opinion has been maintained by some considerable writers ; but seems indefensible. For however David and the Israelites might be disposed to treat such idols with scorn and contempt, it is not at all likely the Jebusites should revile *their own deities* ; and we must remember, that these dei-

ties are supposed to be here called *blind and lame* by the Jebusites themselves. But, admitting them to be idol deities, what meaning can there be in the Jebusites telling David, *he should not come into the citadel, unless he took away the deities upon the walls* ? If he could scale the walls, so as to reach these guardian deities, he need not ask leave of the Jebusites to enter the citadel. But, which is much more difficult to be answered, what can possibly be the meaning of the last line, *Wherefore they said, The blind and the lame shall not come into the house* ? For, Who said ? Did the Jebusites say, their own deities, before expressed by *the blind and the lame*, should not come into the house ; should not, according to some, come where they were ; or, should not, according to others, come into the house of the Lord ? Or, could these deities say, David and his men should not come into the house ? The absurdity of attributing such a speech, or any speech to these idols, is too clear to need illustration ; and it is a known part of their real character, that *they have mouths, but speak not.*

But, though these deities could not denounce these words, yet the Jebusites might ; and it is possible, it has been said, that *the blind and the lame*, in this latter part of the sentence, may signify the Jebusites ; not any particular Jebusites, so maimed : but the Jebusites in general, called *blind and lame*, for putting their trust in *blind and lame* idols. This seems too refined an interpretation ; and we may safely conclude, that the same expression of the *blind and lame* means the same beings in the two different parts of the same sentence. It has been further observed, that these *blind and lame* are here spoken of as different from the Jebusites ; *Whosoever smiteth the Jebusites, and the lame and the blind* ; and if they were different, it requires no great skill at deduction to determine they were not the same.

Perhaps then these *blind and lame* were, in fact, a few particular wretches, who laboured under these infirmities of blindness and lameness ; and therefore were different from the general body of the Jebusites. But here it will not be demanded at once, how we can then account rationally for that bitterness with which David expresses himself here against these *blind and lame* ; and how it was possible for a man of David's humanity to detest men for mere unblameable, and indeed pitiable, infirmities ? And lastly, the authors of the Universal History, in their note on this transaction, mention the following, as the first plausible argument against the literal acceptance ; "How could David distinguish the halt, or the lame, or the blind, from able men, when posted upon lofty walls ; since those infirmities are not discernible but near at hand ?"

This, it must be allowed, would be a difficulty indeed, if David's information here had been only from his eyesight. But this objection immediately vanishes, when we reflect, that the Jebusites are said in the text to have told David, *the blind and the lame should keep them off*: for certainly David could easily conceive the men, who were placed upon the walls to insult him, were *blind and lame*; when he was told so by the Jebusites themselves; and told so, to render this insult of theirs the greater.

Having thus mentioned some of the present interpretations, it may be now proper to submit another to the judgment of the learned reader. And here, for the sake of clearness, I shall first give what seems to be the true interpretation of this passage; and then subjoin the several arguments in defence of it.

*And the inhabitants of Jebus said to David, Thou shalt not come hither; for the blind and the lame shall keep thee off, by saying, David shall not come hither. But David took the strong hold of Zion, which is the city of David. And David said on that day, Whosoever (first) smiteth the Jebusites, and through the subterraneous passage reacheth the lame and the blind that are hated of David's soul, because the blind and the lame continued to say, he shall not come into this house, shall be chief captain.*

That the connected particles **כִּי אִם** *KI AM*, rendered *except* in Samuel, signify *for* in this place, is evident, because the words following are rather *casual* than *objective*; and we have several instances of this sense of the two particles given us by Noldius: thus, Prov. xxiii. 18. they are rendered *for* in the English translation; and so in the English, Greek, Syriac, and Arabic versions of Lam. v. 22. That the verb **אֶסִּירֶךָ** *ESIREK*, rendered *to take away*, is not here the infinitive, but the preter of Hiphil, is apparent from the sense; that it has been so considered, is certain from the Massorite pointing, as De Dieu and other critics have observed; and we see it is translated as such by the LXX, in the plural number *αὐτῶνσαν* *antestesan*. From this version, then, and from the plurality of the two nouns, which are necessarily the nominatives to this verb, we may infer, that it was originally **אֶסִּירֶכְם** *ESIREK*, *to keep off*, the *vau* having been dropped here as in many other places.

Enough having been said of the *number*, let us now consider the *tense* of this verb; which being preter, some have translated it by a word expressive of time past. But the sense necessarily requires it to be translated as future in other languages, though it be more expressive in the original, in the preter tense: it being agreeable to the genius of the Hebrew language frequently to speak of events yet future as having actually happened, when the speaker would strongly express the *certainty* of such event. This observation is peculiarly applicable to the case here. For this castle of mount Zion had never yet been taken by the Israel-

ites, though they had dwelt in Canaan about 400 years; as we learn from the sacred history, Josh. xv. 63; Judg. i. 21; xix. 10. and from Josephus, lib. vii. cap. 3.

The Jebusites then, absolutely depending on the advantage of their high situation and the strength of their fortification, which had secured them against the Israelites so many hundred years, looked upon this of David's as a vain attempt, which therefore they might safely treat with insolence and raillery. Full of this fond notion, they placed upon the walls of the citadel the few blind and lame that could be found amongst them, and told David, *He should not come thither; for the blind and the lame were sufficient to keep him off*: which they, these weak defenders, should effectually do, only by their shouting *David shall not come hither, &c.*

That the blind and the lame were contemptuously placed upon the walls by the Jebusites, as before described, we are assured not only by the words of the sacred history before us, but also by the concurrent testimony of Josephus, lib. vii. cap. 3. Now that these blind and lame, who appear to have been placed upon the walls, were to insult, and did insult David in the manner before mentioned, seems very evident from the words, *The blind and the lame shall keep thee off* BY SAYING, &c. and also from the impossibility of otherwise accounting for David's indignation against these, naturally pitiable, wretches. And the not attending to this remarkable circumstance seems one principal reason of the perplexity so visible among the various interpreters of this passage.

It is very remarkable, that the sense before given to **אֶסִּירֶךָ** *KI AM ESIREK*. *For the blind and the lame shall keep thee off*, is confirmed by Josephus in the place just cited. And it is further remarkable that the same sense is given to these words in the English Bible of Coverdale, printed in 1535, in which they are rendered *Thou shalt not come hither, but the blind and lame shall dryve the awaie*. This is one great instance to prove the credit due to some parts of this very old English version; as the sense of this passage seems to have been greatly mistaken both before and since. That it has been changed for the worse since that edition, is very evident; and that it was improperly rendered *before* appears from Wickliffe's MS. version of 1383, where we read, *Thou shalt not entre hidur: no but thou do awey blynd men and lame, &c.*

After this additional clause of Samuel, in the speech of the Jebusites, the two histories agree in saying, *David took the strong hold of Zion, which was afterward called the city of David*. By this strong hold of Zion, or city of David, we are led by the words of the text to understand, not the fortress or citadel, which was not yet taken, as appears from the order of the history in both chapters, but the town of the Jebusites,

or city of David, which was spread over the wide hill of Zion: and is what Josephus means when he tells us, David first took the lower town, the town which lay beneath the citadel; after which he tells us, that the citadel remained yet to be taken, lib. vii. cap. 3.

The two chapters having agreed in this circumstance of David's making himself master of the town or city, they now vary as before; and here also the history in Chronicles is regular, though it takes no notice of some further circumstances relating to the blind and the lame; and indeed the latter circumstances were to be omitted of course, as the historian chose for brevity to omit the former. But as to Samuel, there is in that book a deficiency of several words, which are necessary to complete the sense; which words are preserved in the text of Chronicles. And as the difficulty *here also* lies entirely in the text of Samuel, let us see whether it may not be cleared up to satisfaction.

David having now possessed himself of the strong town of the Jebusites, situate upon the hill of Zion, proceeds, *the same day*, to attack the citadel or fortress; which was considered by the Jebusites as impregnable. And probably the Israelites would have thought it so too, and David had retired from before it, like his forefathers, if he had not possessed himself by stratagem, when he found he could not storm or take it by open force. For this seems in fact to have been the case; and the history of this success may be properly introduced by a similar case or two.

And, first, Dr. Prideaux, in his *Connection*, part i. book 2. tells us of the city of Babylon; that when it was besieged by Cyrus, the inhabitants thinking themselves secure in their walls and their stores, looked on the taking of the city by a siege as an impracticable thing: and therefore *from the top of their walls scoffed at Cyrus, and derided him for every thing he did toward it*. A circumstance most exactly parallel to that of the history before us. But yet, that Cyrus broke down the great bank or dam of the river, both where it ran into the city, and where it came out; and as soon as the channel of the river was drained, in the middle of the night, while Belshazzar was carousing at the conclusion of an annual festival, *the troops of Cyrus entered through these passages in two parties, and took the city by surprise*.

And there is a second remarkable case related by Polybius, which will further illustrate the present history; and was communicated to me by a learned friend. *Rabatamana*, says Polybius, *a city of Arabia, could not be taken, till one of the prisoners showed the besiegers a subterraneous passage, through which the besieged came down for water*, Ed. Casaubon, vol. i. p. 578.

Now this fortress of the Jebusites seems to have been circumstanced like Rabatamana; in having also

a subterraneous passage which is called in the original *וְנֹר תְּזֵנוּר*, a word which occurs but once more in the Bible, and does not seem commonly understood in this place. The English version calls it *the gutter*; the Vulgate, *fistulas*; Vatablus, *canales*; Jun. and Trem. *emissarium*; Poole, *tubus aquæ*; and Borchart, *alveus*, &c. But not to multiply quotations, most interpreters agree in making the word signify something hollow, and applying it to water: just the case of the subterraneous passage, or great hollow, of Rabatamana through which men could pass and repass for water. That this *וְנֹר תְּזֵנוּר*, in the text was such an under ground passage might be strongly presumed from the text itself; but it is proved to have been so by Josephus. For, speaking of this very transaction, he calls them *subterraneous cavities*, putting this interpretation upon a very solid footing.

That the preposition *ב* *be*, rendered *in*, prefixed to *וְנֹר תְּזֵנוּר*, sometimes signifies *by* is evident from Noldius; and that it signifies so in this place is certain from the nature of the context, and the testimony of Josephus, who expresses it thus: the verb *אָמַר* *IAMRU*, rendered *they said*, in this sentence, is very properly future; as Hebrew verbs in that tense are known to be *frequentative*, or to express *the continuance of doing any thing*; and therefore that tense is with great propriety used here to express the frequent repetition of the insolent speech used by *the blind and the lame* upon the walls of the fortress.

It only remains here to make an observation or two on the reward proposed by David, and the person who obtained it. The text of Chronicles tells us, *David said, Whosoever smiteth the Jebusites first, shall be chief and captain, or head and prince*. We are to recollect, that Joab the son of Zeruiah, David's sister, had been general of his army, during the civil war, between the men of Judah under David, and the Israelites commanded by Abner in favour of Ishbosheth the son of Saul: but that the Israelites, having now submitted to David, he was king over the whole twelve tribes. David, we know, frequently endeavoured to remove Joab from his command of the army, on account of his haughtiness, and for several murders; but complained, that *this son of Zeruiah was too hard for him*. One of these attempts of David seems to have been made at the time Israel came in to David, by the persuasion of Abner; when it is probable the condition on Abner's side was to have been made David's captain general: and perhaps Joab suspected so much, and therefore murdered him. The next attempt seems to have been made at the taking this strong citadel of the Jebusites. For David proposes the reward absolutely to every officer of his army. *Whosoever smiteth the Jebusites first; i.e. whosoever will ascend first, put himself at the head of a detachment, and march up through the*



subterraneous passage into the citadel, *shall be head and captain.*

This proposal, we may observe, was general; and yet, how much soever David might wish Joab safely removed, it is reasonable to think that he made Joab the first offer. And, we find, that however dangerous and dreadful this enterprise appeared, yet Joab had prudence enough to undertake it, and courage enough to execute it: *and Joab went up first or at the head of a party, and was accordingly declared head, or chief captain, or, in the modern style, captain general of the united armies of Israel and Judah.*

It is not unlikely that the men of Israel expected, that though Abner their general had been basely murdered by Joab, yet David's chief captain should be chosen from amongst *them*: or at least that they should have a chance for that first post of honour, as well as the men of Judah. And if they had declared any expectation of this kind, David seems to have taken the wisest step for determining so important a point; by declaring, that neither relation, nor fortune, nor friendship should recommend upon the occasion; but, as the bravest man and the best soldier ought to be commander in chief, so this honour should be the reward of the greatest merit; that there was now a fair opportunity of signaling themselves in the taking this important fortress; and therefore his resolution was, that *Whosoever would head a detachment up this subterraneous passage, and should first make himself master of the citadel, by that passage, or by scaling the walls, or by any other method, should be head and captain, i.e. captain general.*

It is remarkable, that the text in Samuel is very

incomplete in this place: David's proposal to the army is just begun, and a circumstance or two mentioned; but the reward proposed, and the person rewarded, are totally omitted. We may presume the text could not have been thus imperfect originally, since no ellipsis can supply what is here wanting; and therefore the words of the coinciding chapter of Chronicles, which regularly fill up this omission, were doubtless at first also in Samuel, and are therefore to be restored: the necessity of thus restoring the words not found in the present copies of Samuel is apparent.

The English version then of these texts in Chronicles is:

*And the inhabitants of Jebus said to David, Thou shalt not come hither. But David took the strong hold of Zion, which is the city of David. And David said, Whosoever first smiteth the Jebusites, shall be head and captain. So Joab the son of Zeruiah went up first, and was chief captain.*

And the English version of these texts in Samuel is:

*And they spoke unto David, saying, Thou shalt not come hither; for the blind and the lame shall keep thee off, by saying, David shall not come hither. But David took the strong hold of Zion, which is the city of David. And David said on that day, Whosoever, first, smiteth the Jebusites, and by the subterraneous passage reacheth the blind and the lame, which are hated of David's soul, because the blind and the lame continued to say, He shall not come into this house, shall be head and captain. So Joab the son of Zeruiah went up first, and was head, or captain general, Kennicott.*

#### EZEKIEL XXIII. 12—16.

THE Egyptians and Ethiopians were the undoubted descendants of Ham; so possibly might be the Hindoos, and consequently all must be supposed to have been infected with the original idolatry of Chaldea, that primeval country, where their ancestors so long resided. This passage of Ezekiel will elucidate the superstitious rites practised in the mystic cell of Egypt, and of the sculptures portrayed on the walls, both of those cells, and the caves of India. Whoever attentively considers what, from various authors and some of such unimpeachable veracity as Niebuhr, Hunter, and Perron, has been related concerning the splendid regal ornaments that decorate the head and neck; the zones, jewelled or serpentine, that gird round the waist of the Indian statues; whoever, in India, has seen the profusion of vermilion or saffron, with which, according to his cast, the devout Hindoo marks both his own forehead and that of the deity he adores, must agree with me, that no allusion to these ornaments can be apparently more direct, and

no description of the images themselves more accurate, than this of Ezekiel.

Under the character of Aholibah, an abandoned prostitute, does Jehovah thus parabolically stigmatize the idolatrous devotion of the apostate Judah. *She doated upon the Assyrians, her neighbours; captains and rulers, clothed most gorgeously, and when she saw men portrayed upon the walls, the images of the Chaldeans portrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity; then, as soon as she saw them with her eyes, she doated upon them, and sent messengers unto them unto Chaldea. And again, toward the close of the same chapter, it is said, Moreover this they have done unto me; WHEN THEY HAD SLAIN THEIR CHILDREN TO THEIR IDOLS, then they came, the same day, unto my sanctuary to profane it. And, furthermore, ye have sent for men to come from*

*far, unto whom a messenger was sent, and, lo ! they came, for whom THOU DIDST WASH THYSELF, that is, perform ablutions, PAINTEDST THINE EYES, AND DECKEDST THYSELF WITH ORNAMENTS, and sittest upon a stately bed, with a TABLE, that is, an altar, PREPARED BEFORE IT, WHEREUPON THOU HAST SET*

*MINE INCENSE AND MINE OIL. And a voice of a multitude, being at ease, was with her, and with the men of the common sort were brought Sabians from the wilderness, WHO PUT BRACELETS UPON THEIR HANDS, AND BEAUTIFUL CROWNS UPON THEIR HEADS, Maurice's Indian Antiquities.*

## JUDGES IV. 17.

*Sisera . . . fled to the tent of Jael.*

THE common Arabs so far observe the modes of the East, as to have a separate apartment in their tents for their wives, made by letting down a curtain or a carpet, upon occasion, from one of their pillars ; though they are not so rigid as some of the Eastern people in these matters. Dr. Pococke tells us, that "The Arabs are not so scrupulous about their women as the Turks ; and though they have their harem, or woman's part of the tent, yet such as they are acquainted with, come into them. I was kept in the

harem for greater security ; the wife being always with me ; no stranger ever daring to come into the woman's apartment, unless introduced."

According to the custom of the present Arabs, therefore, it was not absurd in Sisera to hope he might be received into Jael's tent, the harem of Heber. It appears too that her tent was a much safer place than any other in that encampment, wherein to secrete himself, as it would have been a much greater insult to this Kenite emir for any Israelite to have searched for him there than in any other of his tents.

## 2 CORINTHIANS, IV. 3, 4.

*If our Gospel be hid, it is hid to them that are lost ; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.*

THIS translation does not seem good English. *The Gospel is hid to them. The god of this world hath blinded the minds of them which believe not, IN WHOM, &c.* There is, then, at least, inaccuracy enough in the translation to induce any man to examine the original.

A learned friend some time ago suggested that this text was mistranslated. His conjecture on examination appeared well founded ; and the result was the following emendation of the version.

*If our Gospel be VEILED, it is VEILED AMONG THE THINGS THAT ARE ABOLISHED, BY WHICH the god of this world hath blinded the minds of them which believe not, and so on.*

There are two general sources of arguments in defence of this sense of the passage : the first is merely literary, the second is the scope of the writer.

Three things must be examined.

1st, The meaning of the verb *απολλωμι* *apollumi*, rendered *lost*.

2dly, The gender of the participle *απολλυμενους* *apollumenois*, and of the articles *οις οἱς*, and *τοις τοις*, of the powers of which we cannot here give an adequate idea to the mere English reader.

And, 3dly, the sense of the preposition *εν* *en*, rendered *to* in the first verse, and *in* at the beginning of the second.

I. We render the verb *απολλωμι* *apollumi*, ABOLISH.

1st, The English word *abolish*, which generally signifies to annul, to make void, to repeal, to abrogate, comes from this very word. The Romans rendered it *aboleo*, and we make it *abolish*. No violence, therefore, is done to the verb by our translation.

2d, *Απολλωμι* *apollumi*, is a derivative, and the true primitive is *λυω*, to loose. Thus, Matth. xvi. 19. *Whatsoever thou shalt loose, or repeal, on earth, shall be loosed, or annulled, in heaven.* Thus, Matth. i. 19. *Joseph was minded to put her away, to loose or annul the marriage contract.* As, therefore, both the primitive and the derivative are used in the New Testament in our sense, the translation given above is not forced and unnatural. See Luke vi. 37 ; ii. 29 ; xiii. 12, &c.

3d, Both primitive and derivative are used in our sense in profane authors. See Sophoc. Elect. 945 ; Sophoc. Trachin. 184 ; Xenoph. Mem. ix. 8, 5, &c.

We conclude, therefore, that the word *may* be rendered *abolish, repeal, abrogate, annul, make void.*

II. In regard to the gender of the participle, and the articles, nothing can be determined from the terminations. In this case they may be masculine, they may be neuter. Here, then, is no argument against our translation.

III. The meaning of the preposition *εν* *en*, is our last literary inquiry. Greek prepositions are in general of vague and uncertain meaning. This is remarkably so. Luke xiv. 1. *As he went.* Rom. viii. 29. *Among many brethren.* Luke iv. 32. *His word was with power.* Matth. xxiii. 20. *Swear by the altar.*

Matth. vi. 7. *For much speaking.* John v. 4. *Into the pool.* 1 Cor. vii. 15. *God hath called us to peace.* Rom. viii. 34. *At the right hand of God.* Matth. x. 32. *Confess me before men.* Rom. xi. 2. *What saith the Scripture of or concerning Elias?* Rom. xv. 5. *One toward another, &c.* It should seem, then, there is no impropriety in rendering the words in question thus: *The Gospel is hid among the things that are abolished, by which things, &c.*

We say the words *may* be rendered thus; but in this, as in all other cases of vague, indeterminate, single words, how they *must* and *ought* to be rendered can only be determined by the construction of the whole sentence, and by the scope of the place. And to this we now attend.

In the foregoing chapter the apostle treats of the two economies, the Jewish and the Christian, and gives the preference to the latter, as for other reasons, so chiefly on account of its superior clearness and perspicuity. Moses, iii. 13. *who spoke to the children of Israel, put a veil upon his face,* and taught his doctrine by signs; but Christ and all his apostles, verse 18. *with uncovered face,* and without signs, verse 12. *use great plainness of speech.* Moses addressed the senses of the Jews with ceremonies, verse 13. that were to be *abolished*; but these ceremonies are, verse 14. *done away* in Christianity, and the teachers of it bend all their attention to make plain simple truth manifest, iv. 2. Moses established a local economy, and addressed his ministry, iii. 7. 13. *to the children of Israel only*: but Christianity is an universal religion, and the propagators of it *commend themselves to every man's conscience in the sight of God*, iv. 2.

Is Christianity, then, it may be asked, a religion contrary to that of the Jews? The God, the mediator, the doctrine, the morality of Christians, do they differ from those of the Jews? God forbid! Judaism, says our apostle, was a glorious economy, but Chris-

tianity exceeds it in glory. It is so much more excellent as it is more plain, intelligible and clear. Christians worship the same God, believe in the same mediator, hold the same doctrines, and practise the same morality as the pious Jews always did. Christianity and Judaism are not two religions; but one religion in two different degrees of perfection. The one was the gay blossom, the other is the rich fruit; the one was the design; the other the execution.

What! it would be objected further by a Jew, do you, Paul, affirm, that the birth of your Jesus, and his life, the doctrine, the miracles, the manner and the nature of his death, the dissolution of the Mosaic economy, and the incorporating of all Gentile nations into one body of divine worshippers, do you affirm that all these were foretold by our prophets, believed by our ancestors, and included in the religion of our nation? The far greater part of our nation have denied this, and have *crucified your Lord of glory!* To this natural objection supposed, our text seems to contain an answer. It is as if the apostle had said, Our Gospel was actually contained in your law, and, if it lay concealed from the bulk of the nation, it was owing to their want of discernment; they *could not look to the end of the ceremonies which are now abolished.* Their puerile minds were dazzled with the splendour of ceremonies, and never penetrated into the truths concealed under them. The passion for pomp in religion blinded their eyes by means of the very ceremonies which were intended to inform them. *If our Gospel be hid from the Jews, it is hid by Jewish ceremonies, which, though formerly appointed by divine statute law, are, now Christ is come, abolished, and rendered obsolete.* By these ceremonies, while they stood, *the god of this world, æon aion, age, period, blinded the minds of unbelievers, lest the light of the glorious Gospel of Christ, contained in prophecies, &c. should shine unto them,* Robinson's Christian Doctrine of Ceremonies, a Sermon.

## PILLAR OF CLOUD AND FIRE, WHICH GUIDED THE ISRAELITES IN THE WILDERNESS.

THE author of the following treatise lived in a day when men were fearful of investigating the Scriptures; in it he endeavours to prove that the luminous guide of the Israelites was not miraculous: if the reader wishes to know his name, if he has read any of the old English writers on the side of Christianity, he certainly remembers the name of Toland as being more than once placed at the head of its opponents by those who noticed his various writings: he had the name of deist for no other reason than thinking for himself, independently of system, and exposing the artful conduct of some teachers of religion. His words are as follow:

I have often wondered why many persons, deservedly famous for their literature and politeness, have, in a manner, expressly neglected the history of the most ancient and famous nation of the Jews; while they bestowed abundance of pains, and showed no less discernment, in their inquiries concerning the Greek, the Roman, and other antiquities. The reason, at first, I thought to have been the small extent of the Jewish territories, the sterility of their warlike exploits, in comparison of those nations I have mentioned, with their ignorance of arts and useful inventions: ungrateful subjects for pleasure or instruction. But how just soever this censure may be of the Jews

in certain particulars, yet their affairs were at all times intimately linked, either with those of the Egyptians, or the Assyrians, or the Persians, or the Phenicians, or the Arabians; which were nations, whereof some yielded not to the Greeks for learning, but rather exceeded them in that as well as in commerce; others of them equalled the Romans in feats of arms no less than in the arts of government; and all of them went far beyond both the Greeks and the Romans in point of antiquity; not to say that the Jews in process of time had, as every one knows, matters of the greatest concern to transact with these same Greeks and Romans, to whom they were likewise subjects or tributaries in their turns. Strange therefore they should be so much neglected!

But experience taught me at last, that the true reason why Judea has lain thus uncultivated by the laity, is the clergy's wholly engrossing that province for a long time to themselves, on the improvement of which they laid out neither sufficient labour nor expense. This has made a soil appear very barren, that is otherwise fruitful enough, and capable to reward the industry of a judicious critic. Now as some nations, the better to preserve their mines to themselves, reported they were haunted by frightful dragons, or infested with noxious vapours; so those clergymen proceeded with no less art, and they often used violence, to deter others from the study of the ancient Jewish books. They made it sacrilege so much as to peep into them without their license. They gave out that the reading of them would turn men's heads, and fill them with strange fancies. Nay, we all know, that at length they quite and clean extorted them out of the hands of the laity for many ages. And though, since Luther's time, those of the northern regions of Europe have forcibly recovered them back again into promiscuous use: yet they must, for the most part, read them with the spectacles of their own priests, and guess at their meaning by certain rules of these priests' framing, not to their own disadvantage to be sure, called *systems* and *formularies*, to which all things are to be necessarily reduced, wiredrawn, and accommodated, both as to matter and expression. These are excellent expedients to meditate without ideas, to speak without thinking, and to know all that is in the Bible without reading a word of it. But nothing has so much contributed to create an aversion in generous spirits against the study of the Old Testament, as a persuasion taken up implicitly from their childhood, that it is throughout a scene of incomprehensibles, and a complete system of miracles; which they conceive to be no proper subject of criticism, nor an ample field of philosophical disquisitions. And it is indeed amazing, to consider the force of education in this case. Miracles, no doubt, are there related, yet comparatively very few. I speak with too much

caution, when I affirm not one third part to be miracles in the Pentateuch, for example, of what are commonly thought to be such, and so in proportion of the other books. To avoid all ambiguity, I mean that the writers of those books have neither recorded such things for miracles themselves, nor intended they should be so understood by others.

Now I expect that people will presently call for examples, as the only adequate proofs of this assertion. The demand is extremely reasonable, and I readily acknowledge myself obliged to answer it; but shall at present confine myself particularly to the consideration of the *pillar of cloud and fire* so frequently mentioned in the Old Testament; and scarce ever mentioned by others but as a stupendous prodigy, if not the greatest and most durable of all miracles. Wherefore I endeavour to prove in this Dissertation, by reasons and matters of facts equally undeniable, that it was a pillar of *smoke*, and not a real *cloud*, that guided the Israelites in the wilderness; and that they were not two, as by most believed, but one and the same pillar, directing their march with the *cloud* of its *smoke* by day, and with the *light* of its *fire* by night. For a greater illustration of my subject, I further show there was no manner of prodigy in this affair, and that *fire* was used to the same purposes by other Oriental nations; not moving among the Jews, any more than among those, of its own accord or miraculously, as it is needlessly imagined; but carried in proper machines of mere human manufacture, which might well be called *ambulatory beacons*.

The reason of such a *portable fire* is this. In countries well inhabited the route of armies, though extending ever so large in front for the convenience of forage or ways, is marked by military stones or posts, by rivers, hills, cities, villages, castles, and other remarkable places: so that they know by their orders how far they may stretch, and where again to come closer together to form one camp or body. But in vast and unfrequented deserts, without any edifices at all, without noted hills, frequented rivers, or even the ruins of ancient buildings, there is a necessity for a visible guide preceding the main body, whereby the wings may order their march, and keep within a commodious distance; so as not to straggle, or any of them be lost, and to know in an instant when the army halts or encamps. Now, there is no mute sign in the world that can perform this at all times, but *fire* alone; since the *cloud* of its *smoke* is, as every body knows, seen very far by day,\* as the *light* of its *flame* is no less conspicuous by night. I say *at all times*, because in deserts of moving sands, whereof there be many in Africa, with not a few in

\* Mr. M. Park, in a most melancholy situation in the wilds of Africa, climbed a tree, and discovered an Indian village at the distance of some miles, by means of the smoke ascending from it.

Asia, armies or caravans marching through them, were forced to do so only in the night time; not purely to avoid the scorching heat of the sun, becoming intolerable by reflecting from the sand: but likewise because all precedent tracts being usually swept away or filled up by the blowing of strong winds, they had no marks to guide them; and therefore they directed their course by the stars, visible only at night.

Thus Silius Italicus\* describes the ambassadors of Hannibal, sent to consult the oracle of Jupiter Ammon, travelling only in the night through the immense deserts of Africa; because they could not otherwise be guided by the North Pole, nor by certain other noted stars. Lucan,† Pliny,‡ and many more, confirm the same thing of those places. The passages are too long to be produced entire; and therefore we shall content ourselves, omitting an host of authors, with what Quintus Curtius writes of the Bactrian deserts in Asia. "A great part of that country, says he, is covered with barren sands: and, being parched by heat, neither affords nourishment for men nor for vegetables. But when the winds blow from the Pontic sea, they sweep before them all the sands that lie on the plains; which, when heaped together, show, afar off, like great mountains, while all footsteps of former travellers are quite abolished. Wherefore such as pass over those plains, do, like seamen,

observe the stars in the night, by whose motion they steer their course; the shade of the night being there almost as clear as the day. And therefore this region by day is impassable, because men find no tracts to follow, and that the stars are then invisible."

In other deserts, not so sandy, where tracts remain for some time, being likewise here and there inhabited, and where men, that have long lived and been bred in them, know the ways, there the passage is easier: but yet for a great multitude there must be, as we said, some visible guide preceding the main body, whereby the rest may know what distance to keep, where to stop, and when to proceed. Nor is it unworthy our notice, that the compass has proved beneficial to passengers on land, as well as to those on the sea: for by this means people may travel over those deserts by day, which they could not do before but by night. "In most parts of Arabia, says Ramuzzi,§ we travelled by the help of the compass; and spent forty days and forty nights, in going from Damascus to Mecca." Rauwolf also, in his Itinerary of Syria, affirms, that "the guides|| of the caravans, through the sandy deserts, direct their way by the compass, as pilots do their course at sea. So that travellers by land, says Dr. Hyde,\* after quoting these passages, could not always find the right way over the plains of the wilderness, without the guidance of the magnetic needle. For in the East there are no posts or landmarks set up in those deserts; but all the paths, if any such there were, are every moment covered by moving sands, in which you look in vain for firm ground: while quite around you there appears nothing, but a certain appearance of water, called Serab; deceiving the eyes, and deluding thirsty passengers with the hopes of finding drink, for which they sometimes go out of their way." It would be superfluous to allege more testimonies for a thing so well known, and in present use, all voyages being full of such accounts.

Nevertheless, where the desert happened to be ever so well known to some men, who could serve for guides for the rest, and when there was also a necessity of travelling by night as well as by day, there a fire elevated by art, as it could not fail of appearing a great way off in the night time by its flame, and in the day time by its smoke, so, according to the signals and orders given to the army, they could know

\*Ad finem cœli medio tenduntur ab ore  
Squalentes campi. Tumulum natura negavit  
Immensis spatia, nisi quem cava nubila torquens  
Construxit Turbo, impasta glomeratus arena:  
Vel, si perfracto populatus carcere terras  
Africus, aut pontum spargent per æquora Corus,  
Invasere truces capientem prælia campum,  
Inque vicem ingesto cumularunt pulvere montes.  
Has observates valles enavimus Astris;  
Namque dies confundit iter, peditemque profundo  
Errantem campo, et semper media arva videntem,  
Sidonia Cynosura regit fidiissima nautis.

Lib. 3. prope finem.

† Qui nullas videre domos, videre ruinas;  
Jamque iter omne latet; nec sunt discrimina terræ  
Ulla, nisi ætheriæ medio velut æquore flammæ.  
Sideribus novere vias; nec sidera tota  
Ostendit Libyæ finitor circulus orbe,  
Multaque devexo terrarum margine ocelat.

Lib. 9. ver. 467, &c.

‡ E terra autem siderum observatione, ad eam per deserta arenis persequentes, iter est. Lib. 4. cap. 5 Videantur Strabo, Diodorus, Arrianus, Solin. Ælian. Mart. Capell. Plutarch, reliqui.

|| Magnam deinde partem ejusdem terræ steriles Arenæ tenent. Squalida siccitate regio non hominem, non frugem alit. Quum vero venti a Pontico mari spirant, quicquid sabuli in campis jacet converunt; quod, ubi cumelatum est, magnorum collium procul species est, omniaque pristini itineris vestigia intereunt. Itaque qui transeunt campos, navigantium modo sidera observant, ad quorum cursum iter dirigunt; et propemodum clarior est noctis umbra, quam lux. Ergo interdiu invia est regio, quia nec vestigium, quod sequantur, inveniunt; et nitor siderum caligine absconditur.

§ In plerisque Arabiæ locis itinera fecimus ope compassi, et 40 diebus ac noctibus occupati fuimus, iter faciundo inter Damascus et Meham.

¶ Viarum duces per arenosa deserta vias suas dirigunt per compassum, eodem modo quo pilotæ faciunt per mare.

\* Adeo ut ne quidem, per terram itinerantibus semper liceret vastissima desertorum latifundia recto tramite peragere, absque Acus magneticæ directione. Nam in Oriente, per invia solitudinum æquora, nulli sunt viarum cippi; sed omnes, si qui fuerant, quovis momento operiunt mobiles arenæ, in quibus firma terra frustra oculis perquiritur; et totum circuitum ambit nil, nisi visum perstringens vaporæus. Serab dicta; quæ siticulosos viatores sæpe aquarum spe deludit, et e via seducit. De Relig. vet Pers. pagg. 495, 496.

when to march or to halt, as it moved or as it rested ; and how long to continue in one place, as this fire was to be fixed over the general's tent ; or to prepare for a march, when it was taken down from thence. That the pillar of cloud and fire was of this sort, I am now going to show according to my promise. Yet in doing this I sincerely protest, what the event will demonstrate to the most skeptical, that my design is as much to do justice to Moses, whom I cannot too often repeat how much I venerate, as to clear up a matter of fact in a most ancient book, on the credibility of which our holy religion is founded ; and which an inquirer into obsolete customs and manners even among the greatest infidels, will own to deserve explication no less than Herodotus or Livy. I likewise promise, that I shall by no means impose upon my readers, by the art of certain men, whose profession obliges them to use none, in making every thing of any thing, and any thing of nothing : that is, by having recourse from the literal to the allegorical, from the allegorical to the tropological, and from the tropological to the anagogical sense of Scripture. These finesses, not to be endured in explaining the profanest author, I detest and despise ; especially used in a book we hold to be sacred, and which least needs them of all others : nor is it in truth to palliate any thing in the book, that these squeezing engines are framed ; but to find that in it which is not there, or, though it be there, to alter the true meaning of it, if not quite to deny the fact. Nay, if the Scripture did not bear me out, I should not be over forward in resting any where upon metaphors, though common to all languages : for the original names of things being few, the rest are necessarily coined from similitude or by comparison.

Thus, not to leave the subject before us for examples, flame and smoke, naturally ascending, are hence called pillars ; as not only smoke, but even dust, is very significantly called a cloud. Quintus Curtius uses the phrase of \* *a cloud of dust, that mounted up to the sky* : and, by a bolder figure, we read of *a cloud of witnesses* in the epistle to the Hebrews, xii. i. Even water is called a pillar. Pliny, describing a spout, which is often seen at sea, says, 'tis called † a pillar, when the water condensing, and standing upright, is sustained by itself. For the like reason Lucretius compares a certain fiery wind of tempest by the Greeks called prester, to ‡ a pillar descending from the sky. The thick cloud of incense in Ezekiel, viii. 11 ; x. 4. none, I suppose, will deny to be a cloud of smoke ; since incense can no other-

wise form such a cloud, but by its smoke when burning. After Joshua had got Ai set on fire by a stratagem, and that it is said, Josh. viii. 20, 21. *the smoke of the city ascended up to heaven*, I hope no body will say, but it might then be justly compared both to a pillar and to a cloud. Yet, lest any should deny a thing so evident, we find express mention made in the Old Testament of *pillars of smoke*. When Gibeah was long after set on fire, Judg. xx. 21. *the flame thereof did arise with a pillar of smoke*. Here you have at once both a pillar of smoke and fire. Who is this, says the bride in the Canticles, which, by the way, is one of the oldest pastorals now extant in the world, where besides the bride and bridegroom, the chorus of the daughters of Jerusalem bears a considerable part, *who is this that comes out of the wilderness, like pillars of smoke* ? Cant. iii. 4. alluding to the myrrh, incense and powders, with which the longing bridegroom was perfumed. Joel, ii. 30. has also *pillars of smoke*, in as plain words as I write them here. And lest any mortal might, after so many glaring instances, deny the cloud to have been smoke, we have Isaiah prophesying of the restoration of Israel, and positively explaining the word cloud by the word smoke, when he alludes to the guiding cloud in the wilderness. And the Lord, says he, *will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night*. He must wilfully shut his eyes, who can resist this light ; whether of *flaming fire* by night, or of a *cloud of smoke* by day. These passages I have produced to show, that as the literal sense of fire and smoke, any more than that of other words, ought never to have been abandoned without a manifest necessity ; so to prove further, that the words pillar and cloud did infer no such necessity, being very common and proper expressions for things ever ascending, if not violently diverted from their natural tendency : and that therefore, if the pillar of cloud and fire, which makes our subject, be otherwise understood than of ordinary fire and smoke, such an interpretation must needs be grounded on certain circumstances not possible to be understood, and such as never happened in the course of nature, either before or since.

To know whether this be so or not, after calling to mind what we said before about the manner of armies or caravans passing through vast deserts, anciently by the guidance of the stars, and more lately by that of the compass, let us observe that when the Israelites went out of Egypt, they amounted not only to the number of six hundred thousand men, besides women and children, and a mixed multitude that followed them, Exod. xii. 37, 38. but that under the conduct of Moses, their general then, and soon after legislator, they marched in military order, and were, to all intents and purposes, an army. This I necessarily gather from several places of the Pentateuch, where

\* Nubes pulveris, quæ ad cælum ferebatur. Lib. 4. cap. 16 ; Item. lib. 5. cap. 13.

† Vocatus et *Columna*, cum spissatus humor, rigens, quæ, ipse se sustinet, Hist. Nat. lib. 2. cap. 50.

‡ Nam fit, ut interdum, tanquam demissa columna  
In mare de cælo descendat, &c. Lib. 6. verse 425, 432.

they are said to have gone out of Egypt *by their armies*, and with a *high hand*. See Exod. vi. 26; xii. 41, 51; xiv. 8; Numb. xxxiii. 1, &c.

But from Exod. xiii. 8. we may even guess at the order of their march, namely in five columns: for the word that is there rendered *harnessed*, the learned in the Hebrew tongue will find to signify *by fives*. But let this be as it will, that some such order they observed is manifest, from their being said to march *by their armies*; about whose extent in front, or number and depth of their lines, I shall not enter into a dispute with any man.

Their first station was in Rameses, chap. xii. 37; xiii. 20, &c. the second in Succoth, and the third in Etham. Hitherto, the country being frequented and well inhabited, they could order their march by known towns, and other remarkable boundaries; so that thus far there was no need of travelling by the stars or by the compass, had it been then in use, or by other the like methods; nor in effect do we read of any such in these marches, ordinary or extraordinary. But at Etham began the *WILDERNESS of the Red Sea*, xiii. 18. as on the other side continued a wilderness vast and horrible, where a visible guide became absolutely necessary; nor could Moses suffice, though he had lived in it very many years, ii. 15; iii. 1. for something must be seen by the whole army, and so ordered as to make certain signals, whereby they might all halt or proceed at once, as explained before, and know when they were to encamp, where to tarry a considerable time in one place, and when again to leave it.

These signals which are now performed by cannon, both by sea and land, were to the Israelites no less necessary by night than by day; because haste, convenience, or other exigencies, did sometimes oblige them to march in the night. Being, therefore, in Etham, on the edge of *the wilderness*, the thing appointed for signals was *fire*; whose *flame*, but not its smoke, is very far seen by night: as its *smoke*, though not its flame, is perceived at a great distance by day.

Before I come to particular proofs from Scripture, I shall here, in a few words, declare the manner of ordering this fire. It was under the direction of a proper officer, and highly elevated in a certain machine on a pole, which was carried before the first line of the army, whence it could be seen by all the rest. But as soon as the tabernacle was made and erected, which was the tent where God, *as king*, was present by his symbols and ministers, then this fire was immediately placed on the top of it, and so became conspicuous to the whole army. Trumpets made of silver indeed they had, designed, by distinct signals, as you read in Numbers, chap. x. for *the calling of the assembly and the journeying of the camps*: but as these could not possibly be heard throughout all the camp, consisting of above six hundred thousand men; so the signals alternately appointed by the flame and smoke,

were as follow: as long as the fire continued on the top of the tabernacle, were it for days, or years, so long they continued encamped; but whenever it was taken off, whether by night or by day, then they removed, and begun their march after it, till set again on the top of the tabernacle; which was the known sign of pitching their tents, of which they were doubtless advertised by officers destined to watch for that purpose.

Now before I come to the proofs I promised from Scripture, I think it proper here to give some instances, that this *guidance by fire*, so natural in such places and so commodious, was actually practised by other nations; particularly by the Persians, who not only had great wildernesses in their own, and in the neighbouring territories, but also made frequent irruptions through this very wilderness.

To begin with the latest example: When Alexander waged war in Asia against the Persians, it is recorded of him that "he altered many things to good purpose in the discipline of his army, from what was used by his ancestors;"\* for no wise man will disdain to learn of his greatest enemy, besides that circumstances will often oblige a general to change his ordinary conduct. Among the other alterations made by Alexander, one is delivered in these words; "When he would have the camp to remove, the signal was given by a trumpet; whereof the sound, nevertheless, was not sufficiently heard, by reason of the confused noise of the multitude. Wherefore he ordered a pole which might be seen from all parts, to be set on the top of the general's tent, on which a signal hung visible to all alike; namely, fire was observed by night, and smoke by day."† I here appeal to the most prejudiced reader, whether two drops of water can be liker, than these signals of Alexander and Moses, partly by trumpets, partly by fire and smoke? and had we no other proof, we ought of course to conclude, that there was no more of miracle in the one than in the other. But we shall have no need to rest on this advantage. In the mean time we are to observe, that Alexander learnt this from the Persians, among whom fire was exalted on the royal tent; for no other end, in my opinion, says the no less judicious than learned Freinshemius,‡ "but to be a signal either for a march or a battle: for although a signal was given by a trumpet, yet it could not be heard by

\* In disciplina quoque Militaris rei pleraque a majoribus tradita, utiliter mutavit. Quint. Curt. lib. 5. cap. 2.

† Tuba, quum castra movere vallet, signum dabat; cuius sonus plerumque, tumultuantium fremitu exoriente, haud satis exaudietatur. Ergo Perticam, quæ undique conspici posset, supra Prætorium statuit; ex qua signum eminebat, pariter omnibus conspicuum. Observabatur Ignis noctu, Fumus interdiu. Id. Ibid.

‡ Porro hanc imaginem non alio fini super tabernaculum regit fuisse arbitror, quam ut signum esset vel protectionis, vel pugne. Quamquam enim signum buccina dabatur, exaudiri ab universo exercitu non poterat, præsertim in tanta hominum multitudine. Ut vel hinc mutatus videri possit Alexander institum suum, quod narrat Curtius. In Annotat. ad cap. 2. lib. 5. Quint. Curt.



the whole army, especially consisting of such a multitude of people, so that Alexander seems in the alteration mentioned by Quintus Curtius, to have borrowed his institution from hence." That this was no random conjecture we are now going to prove.

The military discipline of the Persians, which they used in all ages, is thus described by Quintus Curtius, in the march of Darius against Alexander, agreeing in most particulars with the account of Herodotus\* many ages before him. "It has been a custom, says he,† delivered down to the Persians from their ancestors, to begin their march after sunrising. When it grew clear day, the signal was given by a trumpet from the king's tent. On the top of this tent the image of the sun, enclosed in crystal, made so bright a show, as to be seen by all the camp. The order of the army was after this manner. The *fire*, which they called sacred and eternal, was carried before on silver altars; next came the magi, singing a hymn, after the custom of their country. After the magi followed three hundred and sixty-five young men, clad in scarlet robes, being equal in number to the days of the whole year: for the year is likewise divided into as many days by the Persians. Then proceeded the consecrated chariot of Jupiter, drawn by white horses. These were followed by another horse of extraordinary size, which they called the horse of the sun." So far our author, in whom you may read the whole procession. I needed to have quoted only a small part of this passage to prove the fire on the top of the principal tent, for that carried before the army was the sacred symbol of the Divinity, but I produced the rest to show that the march of the Israelites and the Persians was so like, as to be almost the same: which, however, ought not to be matter of wonder, in people that dwelt on the same continent. The signal to the armies of both was given by a trumpet from the royal tent; for what in Scripture, from the Latin word, we call the *tabernacle*, ought to have been translated the *tent*, as sometimes it is rendered *the tent of the testimony*, and the *tent of the congregation*, Numb. ix. 15; Exod. xxxix. 32. and was, in effect, the tent wherein Jehovah, the king of the Israelites, was present by his symbols and ministers. Sacred fire was carried before both these nations, and acknowledged by both to be a symbol of the Divinity. The priests and Levites followed immediately after the sacred fire among the Israelites, as the magi, with the three hundred and sixty-five young men observed the like rank among the Persians: these in both nations sang certain hymns proper to the occasion; those of the

Israelites are probably the Psalms entitled Songs of Degrees. The ark of Jehovah is indeed commanded to be carried on men's shoulders, but the chariot of Jupiter was drawn by horses. As the image of the sun shone aloft on the top of the royal tent among the Persians, so the fire was lighted among the Israelites on the top of the tabernacle.

I have already shown the necessity of the guidance of the stars, or of the compass, or of fire, through vast deserts, as well as that such methods have been actually used: I have also stated how this was done by the Israelites at their coming out of Egypt, explained the terms of the question by parallel passages, and proved that other nations followed the same practice in all respects. I shall now allege my authorities out of Scripture, and then answer all the objections that have been started to me, or that I have read on the subject, if they are not too trifling.

The first mention we find of the pillar of the cloud and fire is, when the Israelites, as we have said, came to Etham in the edge of the wilderness, and the words in Exod. xiii. 20—22. on this occasion are, *The Lord went before them by day in a pillar of a cloud, and by night in a pillar of fire, to give them light to go by day and night; he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.* As for the *Lord's going before them*, we shall see, in its due place, that it signifies by his ministers and symbols; all the commands of Moses, Aaron, Joshua, and other prime officers, being attributed to him, as supreme monarch of the Israelites; but I shall prove in particular, that the phrase of the *angel of the Lord* does not denote any miracle with relation to the pillar of cloud and fire, after we have settled the motions of the cloud itself. This is clearly done in the book of Numbers, ix. 15—22. *On the day that the tabernacle was reared up, the cloud covered the tabernacle, namely, the tent of the testimony; and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was always: the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle, they rested in their tents. And when the cloud tarried long upon the tent many days, then the children of Israel kept the charge of the Lord, and journeyed not. And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed. And so it was, when the cloud abode from the even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed. Or whether it were two days, or a month, or a*

\* Lib. vii. cap. 40.

† Patrio more Persarum traditu est, orto demum sole procedere. Die jam illustri signum e tabernaculo, regis buccina dabatur. Super tabernaculum, unde ab omnibus conspici posset, imago solis crystallo inclusa fulgebat. Ordo autem agminis erat talis. Ignis, quem ipsi sacrum et æternum vocabant, argenteis altaribus præferebatur. Magi proximi patrium carmen canebant. Magos trecenti et sexaginta quinque juvenes sequebantur, puniceis amictillis velati, diebus totius anni pares numero: quippe Persis quoque in totidem dies descriptus est annus. Currum deinde, Jovi sacrum, albentes vehebant equi. Hos eximie magnitudinis equus, quem solis vocabant, sequebatur, lib. iii. cap. 3.

year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not; but when it was taken up they journeyed. The same things, almost in the same words, are contained in the xth of Exodus; only that whereas here in Numbers it is written that *there was an appearance of fire all night*, which, in the Hebrew idiom, is, that *fire appeared*: in Exodus it is directly said that *fire was on the tabernacle by night*, in the sight of all the house of Israel, through all their journeys.

To be thus seen and understood by all, was the very end and purpose of exalting it there, as well among the Jews as the Persians, and by Alexander warring in Asia. To place it there, likewise, or to take it off, there needed no greater art than is used in beacons; as by a lamp, placed in a crystal lantern, the same end was served among the Persians: for the circumstances necessarily required in managing this matter are so obvious to common understandings, that neither the fuel of the fire on the pole over Alexander's tent, nor the machine that contained it, are any more specified than the same things over the tabernacle of the Israelites. But as it does not follow, that the lamp over the tent of Darius, nor the fire and smoke over Alexander's tent, did kindle or move of themselves, but are supposed to have been managed by proper officers, the same supposition ought as naturally to be made concerning the fire over the tent of Jehovah, and would as readily be so construed in the Old Testament as in other histories, were not men's minds prepossessed with the notion of a miracle in this case from their infancy, or that they are ignorant of the Scripture style and allusions. I grant it to be said, when the signals of the cloud are explained, Numb. ix. 23. that *at the commandment of the Lord the Israelites rested in their tents, and at the commandment of the Lord they journeyed*. But what immediately follows? Why this, *They kept the charge of the Lord at the commandment of the Lord* BY THE HAND OF MOSES, which irresistibly evinces, that what Moses ordered, as Jehovah's deputy, prime minister, or general, is said to be commanded by the Lord himself.

The very first march they made after the erecting of the tabernacle, and the appointing of the signals upon it, is thus related in the same book of Numbers, chap. x. 11, 12. *And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony: and the children of Israel took their journeys out of the wilderness of Sinai, and the cloud rested on the wilderness of Paran, and they encamped there*. It is presently said, verse 13. *And they first took their journey, according to the commandment of the Lord by the hand of Moses*: a certain sign that he commanded the cloud as generalissimo, whoever had the immediate direction of it. Nor is it less manifest, as

we have been just saying, that the actions of Moses, Joshua, and other representatives, are in thousands of places attributed to God, the king of Israel; as in all ages has been the style, and yet continues to be, with regard to monarchs and sovereigns. But the Jews and Christians perpetually reading of the fire or cloud's going before and coming behind, *whereof anon*, of its resting on the top or before the door of the tabernacle, they presently think it moved so of itself, merely because the circumstances of managing it thus are omitted, in that abridgment of the Mosaic history contained in the Pentateuch. Men of immense learning, and most of them divines by profession, have undeniably proved it to be a real abridgment, but infinitely valuable, of some larger history of the Israelites.

I wonder those who are so fond of a miracle in the pillar of cloud and fire, do not affirm as much of the ark; since, after the Israelites had, in their second march, advanced three days journey from mount Sinai, Numb. x. 33, 34. *The ark of the covenant of the Lord went before them in the three days journey, to search out a resting place for them; and the cloud of Jehovah was upon them by day, when they went out of the camp*. No mention is here made of the ark's being carried on men's shoulders before the army, as representing God or the king's presence: and had not this circumstance been recorded elsewhere, with the rings and staves to make it portable, it must undoubtedly have been transformed into a miracle, as well as the cloud of Jehovah, every thing being denominated from the king, which, in the same place, is said, *was upon them by day, when they went out of the camp*, Exod. x. 34. To this a particular allusion is made in Deut. i. 32, 33. where the thing representing is called by the name of the thing represented. Where Moses, addressing the Jews, says, *The Lord your God went in the way before you to search you out a place to pitch your tents in: in fire by night to show you by what way you should go, and in a cloud by day*. This he likewise does, in Numb. x. 35, 36. by a very solemn form of words: for *when the ark set forward, Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee, flee before thee. And when it rested, he said, Return, Lord, unto the many thousands of Israel*. From his royal pre-eminence, the cloud, as you have now seen, is called the cloud of Jehovah; as Moses says, Numb. xiv. 14. *It will be told the inhabitants of this land, that thy cloud standeth over them, and that thou goest before them: by daytime in a pillar of a cloud, and in a pillar of fire by night*. Nothing can be plainer than all this.

There are also passages that show the cloud was taken down, and yet not exalted on a pole to move forward; as a sign not only that there was no march as usual, but that, upon high causes of displeasure, the discipline of the camp should no longer be observed; and that the people were to be abandoned, without head or guide in the wilderness. When Moses, upon

their making the golden calf, had removed the tabernacle out of the camp, it came to pass as he entered into the tabernacle, that the cloudy pillar descended, and stood at the door of the tabernacle, Exod. xxxiii. 9. that is, as clearly appears from the context, it was taken down from the tabernacle, yet not carried before the army as a sign of marching, but fixed before the door; because the Lord refused to go up with them, till afterward, upon their repentance, they were led on as before. So upon a like occasion, viz. the sedition of Aaron and Miriam, *the pillar of the cloud descended, or was taken down, and stood at the door of the tabernacle*, Numb. xii. 5, 10.

I hope by this time I have set in the clearest light the nature and use of the pillar of cloud and fire, directing the marches and stations of the Israelites in the wilderness; in such a light, I say, that no man of good understanding, or void of superstition, will any longer think it a miracle: for by a common rule, agreed upon no less by divines than others, *that thing ought not to be reputed a miracle, which can be explained by the laws of nature or ordinary means, and where a perfect account is given of all appearances.*

On this score it is, that I have brought parallel examples, as I shall do more presently, out of authors posterior to Moses, not for proof, since that results from the thing itself, but for illustration; as all commentators explain the ancient by the modern usages of the Eastern nations, whereof numberless instances occur in their books. Where things, in short, seem in all respects alike, they ought to be deemed of the like nature, though one author be more particular in relating circumstances than another, or may use a different style and manner of writing.

I readily agree, however, that I am obliged to solve all the difficulties, which can be reasonably made against my account of the cloud. Some, that have been offered in fortuitous conversation, are extremely frivolous and impertinent. But the objection, with which I shall begin, appears at first sight to be the difficultest of all; or, if people will have it so, the most miraculous. When the Israelites, in their flight or expulsion, were got as far as Pihahiroth by the Red Sea, Exod. xiv. 5—12. and the Egyptians pursuing had come up close with them, being far superior in number and all other advantages: the first were in the utmost consternation, having the sea before and the enemy behind; which made them give themselves over for lost, not only as soon as the morning should appear, but even took it for granted they were to be attacked, and be quite destroyed that very night. The particulars you have in Exodus xiv. where it is further related, verse 19, 20. that *the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, or front, and stood behind them, or in the rear: and it came between the camp of the Egyptians and the camp of Is-*

*rael, and it was a cloud and darkness to those, but it gave light by night to these; so that the one came not near the other all that night.* It is observable, that the Egyptians, accustomed to the manner of passing those deserts, were not amazed at the cloud, which they must certainly have been, were it a thing unusual, but, on the contrary, they followed it; though, as it will be immediately seen, it deceived and misguided them. The angel of God mentioned here, and about which the Christian divines of all nations are divided, some maintaining it to be the first of the heavenly hierarchy, but most that it was no meaner a person than Christ himself; I shall prove, in its place, to have been no other than a mere mortal man, the guide of the Israelites in the wilderness; and the overseer or director of the portable fire, as part of his peculiar office and province. But as for the thing itself, *the moving of the fire*, which is the point in question, it was a stratagem of war there, no less than elsewhere; which stratagem I lay here open to the meanest capacity, by a passage out of the Cyropedia, as being exactly parallel. When Cyrus and Cyaxares, at the head of an army of Medes and Persians, lay encamped in the enemy's country, the army of the Babylonians, Lydians, and Egyptians, far superior in number, came up with them at last. "Hereupon, says Xenophon, they did not by night kindle the fires in the centre of the camp, but in the front of it; that, if any of the enemy moved in the night, they might see and not be seen of them, by means of the fire. They likewise frequently placed the fire in the rear of the camp to deceive the enemy, which occasioned their scouts to fall in with the out guards; by reason the fires were behind the camp, whereas they supposed themselves to be at a considerable distance, as believing the fire was in its ordinary place." I have noted much such another passage in the same Xenophon, Lib. 8. & Hist. Græc. lib. 6. and there are many more in other historians. Here then you have fire removing from one place to another, sometimes before and sometimes behind the camp, but so ordered as to be a light and guide to the Persians, at the same time that it was darkness and deception to the Assyrians. "That if any of the enemy moved in the night," says the Greek writer, "they might see, and not be seen of them, by means of the fire." "It was a cloud and darkness to the Egyptians," says the Hebrew writer, "but it gave light by night to the Israelites, so that the one came not near the other all the night;" for the Egyptians, judging by the fire, thought the Israelites to be much nearer than they were. The only difference between the authors of the Pentateuch and the Cyropedia is, that the latter relates more particularly how this was done; while the other omits some circumstances, or rather words them differently, the thing being then familiar to every body. The author of the Cyropedia wrote of matters he learnt from strangers, utterly

unknown, or seldom used in his own country : whereas the author of the Pentateuch relates what was well known, or customary to his readers ; and therefore not needing to be described by those minute circumstances, which he omits on a thousand other occasions.

In short, abundance of stratagems in war have been anciently, and are still, performed by the help of fire. Vegetius says, "when armies are divided, they signify to their confederates in the night time by flame, and in the day time by smoke, what can by no other means be done." And Frontinus, "the Arabs, whose custom was well known to give notice of the enemy's approach by smoke in the day time, and fire in the night time, ordered this method to be observed without intermission, except when the enemy drew near ; whereupon these seeing no flame, and therefore believing their coming was not discovered, made an inroad with the greater impetuosity, and were in consequence overthrown." [The inhabitants of Scotland, in the times of their independence, made use of a similar artifice to inform all their colleagues of an expected invasion of their coasts by a foreign enemy : on the summit of a lofty hill, a large fire was made of several oak trees ; the sentinel on a distant hill answered it by lighting up a similar fire ; the same was done at the next military post ; and in the course of a few hours the whole coast was illuminated and the inhabitants in arms. Was not this the idea on which telegraphs were formed ?] But to produce more instances would be mispending of time, since that cited out of the Cyropedia is, as I noted before, an exact parallel.

The next difficulty arises from some people's confounding one cloud with another, or rather with others. In the first place, they confound the guiding cloud with that of mount Sinai, which was a cloud properly so called, out of which issued thunder and lightning. And it came to pass on the third day in the morning, as you have it in Exod. xix. 16. *that there were thunders and lightnings and a thick cloud upon the mount ;* which, just after, is called smoke, by an easy metaphor usual to other writers, who term the fog on mountains a russet cloud and likewise thick darkness. A little before in this same chapter it is also called a thick cloud, as in the following chapter, verse 21. it is called thick darkness : very natural preparations for thunder and lightning. It is said to have covered the mount, as clouds are wont to do, and is the same that is again mentioned in the thirty-fourth chapter. After indicating these places, it will be an easy thing to distinguish from the metaphorical cloud on the tabernacle, this real cloud on the mountain, wherever it occurs, as well as the many allusions to it in the books of the Old Testament. It would be too long a digression here, and indeed it merits a dissertation by itself, to show that by the glory of God so often mentioned on this occasion, is signified flames of fire, as thunder is called his voice.

But this, I say, requires an entire discourse. In the mean time they, who are for diminishing of clouds and multiplying of miracles, will have it, that though no further mention is made of the cloud's leading the Israelites when once they left the wilderness, and came to the cultivated countries about the river Jordan, where its guidance became wholly needless : I say, notwithstanding all this, they pertinaciously maintain that it continued afterward, as a standing miracle among the Jews ; first in the tabernacle, and next in the temple. It was in this cloud, permanent according to them, that God promised to meet Aaron, with the succeeding high priests, and to *speak with them ; for God, as Solomon remarks, said, that he would dwell in the thick darkness ;* alluding, without all question, to the places just cited out of Exodus. The place of the cloud, both in the tabernacle and the temple, was on the mercy seat between the two cherubim, in the holy of holies ; where the high priest alone entered once a year, to make an expiatory sacrifice for the whole people. The time and manner of this expiatory sacrifice are particularly described in Levit. xvi. 2. where it is said, *that the Lord said unto Moses, Speak unto Aaron thy brother that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark, that he die not ; for I will appear in the cloud upon the mercy seat.* Here you have the miraculous cloud, say they : yet that this was not the conducting cloud in the wilderness, but one of the priest's own raising, I am now not only going to show, but also to produce the receipt for making of it. For a general rule being thus laid for the priest, next follows the matter of the sacrifice he was to offer in the sanctuary ; with the garments he was to wear on this solemn occasion, and the ritual of his administering. Then it is added, *he shall take a censer full of burning coals of fire from the altar before the Lord, and his hands full of sweet incense beaten small. and bring it within the vail : and he shall put the incense upon the fire before the Lord that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not.* Here you plainly see, that it was a cloud of smoke, a cloud of the priest's own making, as I promised to show, and how he did it too. It might likewise be very properly said, *that God dwell in the thick darkness,* since there were no windows at all in the sanctuary ; nor was there any other sort of light in it, unless, perhaps, some glimmering rays piercing through the vail, from the lamps that were burning without it, in the antichamber of Jehovah the king of Israel.

This obscurity was yet made more obscure, by the addition of the cloud of smoke ; but in what manner the Lord communed there with the high priest, and how he manifested his presence to him, is none of my business now to examine. Yet if any be desirous to know what that odoriferous incense was, whereof

we read in the receipt for making the smoke or cloud, there is a particular description of it, according to the art of the apothecary, for the service of the tabernacle, in Exod. xxx. 34—38. but with a severe prohibition not to make any of it for a common perfume, or for ordinary use.

It is evident, therefore, that the cloud in the oracle, or holiest place, whether of the tabernacle or the temple, was neither the cloud which guided the Israelites in the wilderness, nor any way miraculous in itself; and so nothing at all against my opinion, but a plain confirmation of the same.

The pillar of cloud and fire, which to say it in a word, is oftener mentioned under the name of a cloud than of fire, because the Israelites marched oftener by day than by night, it is not only confounded with the *thick cloud of incense* in the temple, and with that in the tabernacle before it; but also with the *fire on the altar*, for which I am going to cite the text that is brought to prove it, *vis.* Exod. xl. 34, 35. *Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle: and Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.* But how? Not because of the cloud pitched on the top of the tabernacle, but by reason of the cloud on the altar of burnt offering at the door of the tabernacle, verse 29. then plentifully burning for the first time, and covering the place with its smoke; while the flame, or the *glory of the Lord*, from the altar of incense, verses 26, 27. filled the tabernacle. The like happened long after to the priests in Solomon's time; though we have sufficiently evinced that these clouds were of the priest's own making, and far from being the guiding cloud in the wilderness.

Another thing, scarce worth the mentioning, if many did not vehemently insist on it, is the fancy of those who multiply pillars, though they diminish clouds; and will needs have it, that the pillar of fire was one thing, and the pillar of cloud another. I grant they were so, in the sense that fire and smoke are called two things: but if I have proved, and that the nature of the thing shows, it was the flame and the smoke of the self same fire, that served, the one of them for a guide by day, and the other by night; then I think it a very improper way of speaking, to call them two pillars, as even Manasseh-Ben-Israel does, for whom I conceive nevertheless an uncommon esteem, where his judgment keeps pace with his learning. Moses no where says they were two pillars, no more than he any where says they were miraculous. Nay, he does in more than one place speak as of one pillar, though the twofold use of it has led many Jews and Christians into the notion of two distinct pillars. Thus in Exod. xiv. 20. *It came between the camp of the Egyptians and the camp of Israel, and it was a cloud and darkness to them, but*

*it gave light by night to these.* So in Numb. xi. 21. *whether it was by day or by night that the cloud was taken up, they journeyed;* where any man may demonstratively see, if he did not perceive it before, that the pillar of fire by night and the pillar of cloud by day, was one and the same thing.

Neither is there more weight in the next fancy, that the pillar of fire was so extraordinarily large and luminous, as not only to guide the whole army, but also to give so clear a light to every individual man in it, that, far from tripping or stumbling, he could see a pin or a needle at his feet. When once the wonderful has got into a man's head it wholly possesses him, and leaves no room for any thing else, nor knows how to set any bounds to itself. Yet Scripture, forsooth, must be quoted for this precarious, or rather monstrous supposition. The principal text they bring, is this following one of Nehemiah. *Yet thou, in thy manifold mercies, forsookest them not in the wilderness; the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go.* Here the utmost import of the words amounts to no more, than that the pillar showed the way to the whole army, which nobody denies; nor would any deny it, should the first column only see it, since the next would follow that, and so of the rest. It was therefore a general guide, or point of view, for the place to which they tended; but not as to every man's feet, much less for their private concerns: a thing Jewish and Christian doctors have not been ashamed to affirm. To as little purpose do they cite this of the seventy-eighth Psalm: *In the day time also he led them with a cloud, and all the night with a light of fire.* Who denies it? But it would be abusing my reader's patience, to insist longer on this head; I am sure it would be showing a very mean opinion of his understanding.

The last text, however, puts me in mind of the hundred and fifth Psalm, out of which a passage is alleged to prove, that the basis of the pillar was so large, as to cover the whole camp of Israel, over which it hung perpendicularly. The words are, *he spread a cloud for a covering, and fire to give light in the night.* This is a plain allusion, as appears from the verses of that Psalm going before and coming after, to the 16th and 20th verses of the xliiith chapter of Exodus, where the placing of the cloud behind the camp became a covering, that is, a protection to it. The original word *mask*, has no less general a sense; than *covering* has in English, as we say to *cover* an army or a town. This is self evident from those many places in the *Old Testament*, where it does not always signify to *cover* or *spread over* the whole surface of any thing; but stands for *hangings*, *protection*, and the like; see Exod. xxvi. 36. and xxxv. 17; Psalm xci. 4. and cxi. 7; Isai. xxii. 8, &c. Nor

do the words *over* or *under* always imply what they are made to do on this occasion: since in the same sense that the cloud was said to be over the camp, by being elevated on the tabernacle in their stations, or on a pole in their marches: we say, and all men say, that such a body of men are *under* their colours, though not one single person is thereby covered. No more is any so, by the officers being said to be *over* them. Some lay great stress with respect to this total covering, on 1 Cor. x. 1, 2. where Paul, allegorizing on the principal passages of the Jewish deliverance from the Egyptian slavery, says, *Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud; and in the sea.* I leave the divines to battle it, about the meaning of *baptizing* in this place; for as none of the Israelites could be said, in favour of dipping, to have been under water in their passage over the sea; so I am afraid as little can be inferred, on the behalf of sprinkling, from the cloud; that gentle dew, which some have fancied, being a pure distillation of their own brains. But, as far as concerns my present subject, this passage is a palpable allusion to the places where the cloud is mentioned in the Pentateuch; particularly to the xliiith chapter of Exodus, just before the passing of the Israelites over the Red Sea.

The false interpretation forced upon the 39th verse of the cvth Psalm, by men who are not satisfied with the obvious sense of Scripture, or by others who do not find the Scripture countenancing their vain traditions, has produced more extravagant imaginations, than any of the strange glosses occasioned by the cloud. Some assert it did so cover the Israelites, as not only to keep off unwholesome dews or blasts, and the scorching heat of the sun; but that they never saw, nor indeed needed to see, the sun, moon, or stars, during the forty years they wandered in the wilderness. The Rabbins add, that the cloud like wool sacks or bags of earth in our modern trenches, deadened the arrows and artillery of the Egyptians, who plied the Israelites hard all the night. But not content with one cloud, they talk of no fewer than seven clouds of glory, encompassing the camp: four toward the four winds, lest any one should injure them with an *evil eye*; one above them, lest the sun, as we said, should hurt them; one under them, that should bear them up as a mother does her child; and the seventh, marching three days journey before them, depressing the hills and exalting the vallies into a level, destroying all manner of serpents, scorpions, or other noxious creatures, and marking the several places of pitching their camp. To be thus a *marechal de champ*, was nothing to other services. The cloud supplied each single sentinel instead of a laundress, a scourer, a nurse, and what not? purifying and whitening their

clothes, keeping their bodies clean from sweat or vermin, and fanning them in their march with refreshing breezes. Mighty disputes have been raised about the matter of the cloud. That I may here, once for all, rid my hands of such visions; as, whether it was not one of the things made before the creation of the world, but laid up till the proper time of using it? whether it was not created out of nothing, and reduced to nothing again? or if created out of something, whether it was out of elementary fire, and the ordinary matter of other clouds? Several maintain, that one side of it was obscure, and the other bright; that it was a symbol of the trinity, and that the second person thereof dwelt in it. This pillar has proved a fruitful field of allegories to the fathers and other divines, who, without any difficulty in the world, find in it the divine and humane nature of Christ, with other things no less admirable and sublime. When I mentioned the Rabbinical dreams about the creation of this pillar or cloud, I forgot to relate that several of them held it to have been created on the evening of the first sabbath, though God is said to have rested that day from all his works. But this evening was no part of the sabbath, according to the way of dividing time by the modern Jews. To be sure the sacred pillars of the heathens had their original from the guiding pillar of the Israelites, as not a few good Christians have affirmed. Huetius,\* in what he calls his *Demonstratio Evangelica*, finds it in the temple of Apollo, nay in the mysteries of Bacchus; and gravely says, that it gave rise to the pillars of Hercules, and to the other memorial pillars of the ancients! It is pity he has not found their architecture and orders in it, which he might have done as easily as the rest. In effect, there have been such as disputed, whether it was an upright or an inverted column, because smoke spreads larger as it mounts; and if such fancies be indulged, it may be proved to have been a wreathed column, since the ascending of smoke appears spiral; and yet neither wreathed nor inverted, but straight and pyramidal, which is the proper motion of flame. Finally, the Jews expect, that, at the coming of the Messiah, upon the future return of the twelve tribes, from all the countries where they are dispersed, this cloud will again precede them to the holy land, whither I wish them a good journey: though, during the time of their waiting, I am far from being weary of their company here; where they are most useful subjects, and many of them my very good friends.

\*Atque hæc pensanti mihi probabile fit, columnas illas celebres, Hercules ex columna ignea, Ebræorum exercitum præeunte originem habuisse. Et nos jam observavimus ex Clemente Alexandrino, Bacchum et Apollinem, qui Moisis icones sunt, Columnæ symbolo, propter eandem Columnam, Israelitarum ducem, fuisse expressos. Tot commentitias Columnas peperit una hæc Columna, in qua delitescens dominus, ducem se itineris Ebræis præbuit, &c. Propos. IV. Sect. de libro Josue, num. 13.

In the works of a famed commentator, no less a fine gentleman than a finished scholar, I find there was somebody, where or when we are not told, who maintained that the fire and smoke preceding the Israelites in the wilderness, was the *sacred inextinguishable fire* carried on the altar for burnt offerings and other sacrifices. The falsity of this opinion appears at first sight. There is no mention of such a sacred inextinguishable fire among the first Egyptians, or the Hebrews their inmates and slaves, nor yet among the antediluvian or postdiluvian patriarchs: every thing that can be offered to this purpose being palpably groundless and precarious. As for the ordinary fire, whether for dressing of meat, or other necessary uses, it could not be wanting in an army of more than six hundred thousand men, and instances without number we could produce to show they had it, should any require, what all men, without such proofs, will suppose. A portable altar the Israelites had none, on their coming out of Egypt. The first mention of any altar among them, is a direction to raise one of earth or of unhewn stones, neither sort portable, most certainly, and only to be used on transient occasions, Exod. xx. 24, 25, 26. The first altar we read of, erected by Moses himself, Exod. xxiv. 4. was of unhewn stones; which had been a needless labour, were there a portable one then, as afterward, in the camp. Neither did Aaron, who was not yet a priest, nor any other priests, bring sacred fire from Egypt, for they, were some of the firstborn that offered sacrifice on this first altar of Moses, he himself officiating with them, and not the least mention of sacred or extraordinary fire. Hear the very words. *And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord; and Moses took half of the blood, and put it in basins, and half of the blood he sprinkled on the altar, &c.* When the tabernacle with its furniture was ordered to be built, two portable altars were likewise directed to be made; besides which they never used any other, till they came into the land of Canaan. To begin with the last, Exod. xxx. 1, &c. the one was the altar of incense, covered with gold, and placed before the ark in the sanctuary. But this is not that in question. The other was the altar of burnt offering, xxvii. 1—8. five cubits square, and covered with brass, with its rings and staves on each side to carry it. On this there was to be a perpetual fire, which was first kindled a little after Aaron had been constituted high priest.

Now, that the fire of this altar was not the fire that should guide the Israelites, is manifest from various considerations, of which I shall only allege a few. In the first place, these fires were for different uses, the one for offering sacrifice, the other for showing the way. Or if it should be said, that one and the same fire might serve for both these purposes; I answer, that in Egypt, in the wilderness on the other

side of the Red Sea, they had the fire for showing the way: whereas the perpetual fire for sacrifice was instituted on this side, at the foot of mount Sinai in Arabia; and no mention made of any other use, but the contrary strongly implied. In the next place, the sacred fire was in the court of the tabernacle, the guiding fire on the top of the tabernacle, on the top of it; as, on a march, the one was often carried in the middle of the camp, the other was always aloft before it. The altar, in the third place, was not, from the description of it, made to be hoisted up on the top of the tabernacle, or on a long pole before the army; nor could it conveniently, if at all, be set up or let down at pleasure: whereas an iron pot, or any such machine still used for the same end, may be easily hoisted to the top of a pole, where it is to hang on a crook; as such a pole might be no less readily fixed on the tabernacle, than a flag staff on a castle or the stern of a ship. Notwithstanding the present use of the compass, such a guidance by fire is still practised among the caravans of the East, about which all travellers agree. The fires, which go before the numerous host of pilgrims, yearly travelling from Grand Cairo in Egypt to Mecca in Arabia, are called *shamalars*; being carried in iron pots on long poles, the most obvious method of ordering fire and smoke to such a purpose. So natural is this way, that it looks superfluous in the moderns to have expressed it; and it is for this reason that neither the author of the Pentateuch, nor the historians of Darius and Alexander, have specified the fuel of their fires for signals or guidance.

After having demonstrated, that the pillar of cloud and fire was not miraculous, this fancy of the sacred fire could not take up much of my time; and therefore I think it now fit to discharge the promise I made above, of showing that the angel of the Lord, which carried the pillar behind the Israelites, or between them and the Egyptians, was a mere mortal man, the overseer or director of the portable fire, and the guide of the Israelites in the wilderness. Perhaps I may further acquaint you with his family before I have done, which I suppose is a secret about angels hitherto unknown; and therefore, if made out, will not only spoil a world of quaint allegories and typical observations: but, to the great mortification of a thousand booksellers, turn many entire treatises to waste paper. This will probably occasion certain people to make a noise: but so long as I am persuaded truth is on my side, I shall be as much pleased as they are sure to be angry. To know then, whether it was a real and proper angel that guided the Israelites, and managed the cloud, this must be either gathered from the word *angel*, or from the phrase *the angel of the Lord*, or from the person's actions, who is called an angel. As for his actions in the government of the pillar or cloud, I have already explained them all, and shown that



not only they might be done by natural and ordinary means; but that other nations did the like in every respect, without needing or pretending the assistance of any supernatural or extraordinary power. This I have so copiously performed, that I may well supersede repetition; not having overlooked, to the best of my remembrance, any one text where the cloud or fire is mentioned. It cannot simply and peremptorily be concluded from the word *angel*, that the director of the guiding pillar was other than a man; for the Hebrew word is not less general than the Greek word, from which we have formed *angel*. It signifies any messenger whatsoever, mortal or immortal; so that circumstances alone can determine, what kind of messenger is meant. This is the reason that our translators, to avoid ambiguity, render it *messenger*, or *ambassador*, when betokening a man; and *angel*, when they think it is put for a spirit. The rule is good, were it accurately observed. In Gen. xxxii. 1, 3. it is written, *And Jacob went on his way, and the angels of God met him; and Jacob sent messengers before him to Esau his brother*; here it is the self same word that in the first verse is rendered *angels*, and in the third verse *messengers*: but circumstances determined the translators. Thus in Gen. xvi. 7. as in a world of other places, it signifies an angel or angels, properly so called; and in certain places of the books of Kings, Chronicles, Isaiah, Jeremiah, Ezekiel, and Nahum, to name no more, it signifies *messengers* and *ambassadors*. The original word therefore denotes men as well as angels, and always the former when human actions are only described: since we must never have recourse to miracles, except where nature falls short, and is visibly defective. But the translators have not always scrupulously followed the rule they so happily proposed to themselves; for sometimes they translate the word *messenger*, when they do not understand it of a mere man, whatever others may do; as in Mal. iii. 1. *Behold, I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in, behold he shall come, saith the Lord of hosts*. In the preceding chapter, verse 7. the priest is properly called a *messenger*, where I wonder they have not, after the vulgar, translated *angel*. This they might as consistently have done as the *seven angels* of the churches of Asia, whom they do not only contend to have been men, but bishops, say they, of the church of England: presbyters, say they, of the church of Scotland; and messengers, say the Independents, more agreeably to the text and their peculiar system. It is acknowledged, however, that these angels were men, and some of them none of the best; so that, comparing this with the other places I have cited, the word *angel* of itself imports nothing extraordinary, much less supernatural.

But perhaps it will be urged that the phrase *angel*

of the Lord signifies more than a man; to which I answer, that it does no more so than the *prophet of the Lord*, the *servant of the Lord*, or any other such expression, except where circumstances enforce the contrary; and this is the reason why I conclude, that the *angel of the Lord*, who directed the pillar, was a mere man; because all that he did might be done by man, and has been actually done by many men. He was Jehovah the king of Israel's ambassador or messenger, to guide his subjects through the wilderness, to the land where it was intended they should set up the theocracy. It should have been rendered the *messenger of the Lord*, as his priests and prophets are in many places called. In Judg. ii. 1, 2, 3, 4, 5. it is said, *the angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you into the land which I swore unto your fathers; and I said, I will never break my covenant with you: and ye shall make no league with the inhabitants of this land; you shall throw down their altars. But ye have not obeyed my voice: why have ye done all this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you. And it came to pass, when the angel of the Lord spake these words unto all the children of Israel, that the people lift up their voice and wept: and they called the name of that place Bochim, and they sacrificed there unto the Lord*. Here, notwithstanding the phrase of the *angel of the Lord*, the best interpreters have been ashamed to understand it of any other than a prophet, travelling a good way, probably on foot, who spake in the name of the Lord, and only repeated the words of the Pentateuch, to a people that had already begun to forget them, but upon his remonstrance showed some signs of repentance. Yet for all this there are those, who, wherever they meet with the words *Lord* or *angel*, conceive no longer any thing human, nothing less than miraculous. It is not to them, I own it, that I particularly address myself in this discourse; but to such as understand, or are willing to learn, the style of the Old Testament. These will find, that as the Lord was the king of the Israelites, he was said to go before them; because of the ark, and other symbols of his presence, as well as that his generals Moses and Joshua did lead them: and indeed all the actions of these and such others, as of the high priests and of the prophets, if agreeable to his laws, are called his actions, those of all ministers being ever attributed to the prince whom they serve and obey.

The same is as true of the chief guide of the Israelites, no mean officer, and subject only to the general himself; such an institution as this being as ancient as it is natural. Vegetius, with great judgment,\* observes, that "from all antiquity every nation has

\* Antiquus omnium gentium usus invenit, quomodo, quod solus Dux utile judicasset, per signa totus agnosceret et sequeretur exercitus. Lib. 3. cap. 5.

discovered this truth; that the whole army should know by signals, and obey, whatever the general alone should judge convenient." But even the general, when ignorant of the way, must rely on the guide, who then properly directs the signal: for, as the same Vegetius\* has it, "whithersoever the leader orders the ensigns to move, that way the soldiers must necessarily march along with their colours," to use our English expression. These things thus explained, it remains only to know, who was this guide and director? Not that the question is of very much importance, or that any thing we have hitherto said about the main point would be the less true, should we not be able to resolve it; but that a lover of truth is pleased with the unriddling of the meanest circumstances, though purely incidental, as still reflecting more light and certitude on the subject. I answer then, that the greatest part of the time, if not during the whole time, this guide was no other than Hobab, the brother-in-law of Moses; who was born and bred in the wilderness, and consequently well acquainted with the several parts of it. This appears out of the book of Numbers, where Hobab expressing a design of returning back to his own country of Midian, as his father Jethro did before, for we shall prove Jethro was his father, and Raguel his grandfather, *Moses said unto Hobab, Numb. x. 29—34. the son of Raguel the Midianite, Moses's father-in-law, we are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel. And he, Hobab, said unto him, I will not go; but I will depart to mine own land, and to my kindred. And he, Moses, said, Leave us not; for as much as thou knowest how we to encamp in the wilderness, and thou mayest be instead of eyes: and it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee. They departed from the mount of the Lord, three days journey; and the ark of the covenant the Lord went before them in the three days journey, to search out a resting place for them: and the pillar of the Lord was upon them by day, when they went out of the camp.*

The things to be briefly remarked here, at Hobab signifying his desire of returning to his own country and kindred, particularly to his father Jethro, who had departed before, *Exod. 27.* Moses is earnest with him to stay, for two reasons. The first of these is, that Hobab, as they were to encamp in the wilderness, shows that he was already employed in this matter, and the second is that in the rest of their way, as they were going to conquer, he might serve instead of eyes, or be their guide. The

usually to determine Hobab to his choice, Moses promises him a share in the good fortune of the Israelites, who were likely to get possession of a much better territory than Midian, a barren part of the wilderness; in comparison of which Judea flowed with milk and honey, or abounded with all things. Then it is immediately added, without any mention of Hobab's persisting in his resolution, but a plain implication of his accepting such advantageous conditions, which will presently appear he did, that they marched forward three days journey; the ark borne before them representing the presence of Jehovah their king, and the cloud of Jehovah showing them the way. Although it be not impossible that Hobab might continue in the post forty years, and that it is probable he went to join Moses, as soon as ever the Israelitish expedition was begun; yet it is likewise as possible, that he might not be the first guide in the wilderness of E/ham, nor live till the passage of Jordan, when the pillar became useless for the future.

To crown our work, I shall here be at some small pains to solve the difficulties that have been started by not a few commentators, about this same Hobab; who is sometimes confounded with his father, sometimes with his grandfather, and at other times with both. There have not been wanting therefore, who made Raguel or Rehuel, according to the different pronunciation of the letter *y* or *o* in, I say Raguel, Jethro, and Hobab, to be all one and the same person: though it be manifest, from our last citation out of Numbers, that at least Raguel and Hobab were not the same, since Hobab is there expressly called the son of Raguel the Midianite, Moses's father-in-law. But which of them was the father-in-law is another doubt; because, by reason of an ambiguity very common in the Hebrew language, the place may be so construed, as to make either Raguel or Hobab the father-in-law, which nothing but circumstances can decide: and by these circumstances it will be evident, that neither of them was literally and properly Moses's father-in-law; though either of them might be figuratively and customarily so styled. While the grandfather lives, he is still head of the family, and called father by all his descendants. This was a common usage in the East, of which there are manifold examples in the Old Testament, where even a deceased grandfather is called father by his grand child. *Except the God of my father, says Jacob to Laban, the God of Abraham, and the terror of Isaac, had been with me, surely thou hadst sent me away now empty.* Thus Laban calls Jacob's children his own, because they were born of his daughters. Now Raguel was the grandfather of Zipporah, Moses's wife, Jethro's daughter; notwithstanding that she and the rest are, after the Oriental manner, named the children of Raguel, who for the same reason was called Moses's father-in-law. ["The Arabs of the Bedouin tribes assume the name of the common stock; hence some are called

\* Quocunque enim hæc ferri jusserit Ductor, eum signum suum comitantes, milites pergant. Ibid.

Ben Halet, or the children of Halet," De Pages. Halet is the father of them all. Abraham is likewise the father of every individual Jew.] This account will be very easy to any one, that carefully compares together the second, third, fourth, and eighteenth chapters of Exodus, where Raguel is mentioned the first time, and Jethro ever after, as being more nearly concerned in the affairs of his daughter. He was not a little proud, we may easily imagine, to have so great a man for his son-in-law as Moses became; and therefore he not only waited on him at mount Sinai, Raguel being probably too old for a journey, but assisted him with excellent advice toward settling the government of the Israelites. That Raguel was the father of Jethro is the opinion of Aben-Ezra and Dru- sius: but things themselves weigh more with me than all subsequent authority. As Raguel and Jethro, so this last and his son Hobab have been confounded together, by reason of the equivocal I have remarked before in Numb. x. 26. yet, setting aside all considerations about the multiplicity of names, a thing very uncertain, and subject to perpetual wrangling, we are helped out here by obvious circumstances, to prove that Jethro and Hobab were not the same person. Exod. xviii. 27. and Jethro had actually departed his own country, long before Moses made it his request to Hobab to direct the encampments and marches of the Israelites in the wilderness. As Hobab was called the son of his grandfather, there is no impropriety in calling him Moses's father-in-law, brothers standing instead of fathers to their sisters; especially if the father be dead or absent. Theodoret did not only maintain Hobab to be in reality Moses's brother-in-law, though customarily, or by an ellipsis, called his father-in-law; but says that, in his own time, brothers-in-law used to be styled fathers-in-law. However, that were, the circumstances I have instanced do sufficiently prove that this was the case of Hobab, over and above his going up with the children of Israel, and obtaining large possessions among them, for his pains and service.

Ere I make out this last point, it will not be amiss to give an example, into what intricacies andabyrinths the most learned critics are apt sometimes to throw themselves, by taking any thing for granted; or being borne away, as by a violent stream, with popular prejudices. Passing over the dotages of bigots, and the subterfuges of hypocrites, I shall pitch upon a great man indeed, and one that I shall always reckon such, though he differs from me in this whole affair. But I shall never make an agreement with my own notions to be the measure of other men's abilities: being likewise fully persuaded, that whoever is guilty of this mean and envious practice, pleases none but the like narrow souled creatures with himself. Monsieur Le Clerc, whose critical commentaries I have justly commended above, believes the cloud to have been miraculous, contrary to the heretical disposition im-

puted by his adversaries, and takes it for granted that Jethro and Hobab, if not Raguel, were one and the same man. This involves him in great difficulties, out of which he finds no issue, but by saying that the request of Moses to Hobab for guiding the Israelites, evidently inconsistent with the miraculous pillar, is not only misplaced in the book of Numbers, but ought even to be carried back from Leviticus, and placed between the 26th and 27th verses of the xviii chapter of Exodus. I shall not insist on what he formerly objected himself, with so much wit, to the loose scrolls of father Simon: but barely say, that, by indulging his practice, every thing may be made of any thing the most senseless book in the world; and the contents of the best book be rendered on a level with the worst. I take this transposing to be well meant in others, who are sincere in thus proceeding, as Monsieur Le Clerc in particular; but in me I own I would be both criminal and profane: criminal, in using any book so, where I was certain it did not need it, but purposely to serve a turn; and profane, in jumbling a sacred book after a manner I should esteem ridiculous in the most trivial performance. The words of this learned man, lest I should be thought to charge him wrongfully, are as follow: "These circumstances, had the series of times and things been observed, should be joined with those that are contained in the xviii chapter of Exodus, and be inserted after the 26th verse: for it does not seem probable that old Hobab, or Reuel, came twice to the camp of the Hebrews, and departed twice from thence. Besides that Moses seems to have spoken these things to him, before he knew that the cloud was to be a perpetual guide to the Israelites: for the contents of the 31st verse can only consist with the guidance of the cloud. Indeed God had not showed the way to the Israelites through the Arabian deserts, the help of a man, well acquainted with those places, must have proved very useful to them: but seeing the cloud did regularly mark the places fit for pitching their camps, the Israelites stood in need of no other guide to point out the way to them." Our system is subject to none of these difficulties. Raguel never came to the camp of the Israelites, Jethro came once, and Hobab always accompanied Moses. In leaving the excuse Monsieur Le Clerc makes in the aforesaid passage, supposing it originally part of the book of Numbers, to the reader's judgment; I now to show, that Hobab and his family proceeded with the Israelites toward the land of Canaan. After that Moses made him was too tempting to be resisted, and we have all imaginable reason to suppose that he gladly accepted the favour. I grant that no further occasion of mentioning him on the subject, after the settlement of the Israelites in Canaan, but find, according to the engagement of Moses, a provision made for the family of Hobab by

name: a family in high repute, enjoying large territories, and eminently zealous for the Jewish law. They were called Kenites, but not to be confounded with the old Cananean Kenites, Gen. xv. 19. to some of whose possessions, Numb. xxiv. 21. it may be they succeeded. The first time we meet with the Midianitish Kenites, is in Judg. i. 16. and in these words. *The children of the Kenite, Moses's father-in-law, went up out of the city of palm-trees, with the children of Judah, into the wilderness of Judah, which lieth in the south of Arad, and they went and dwelt among the people.* The diverse acceptations of *father-in-law* having been examined before, the question now turns upon this: Who was the immediate stock of the flourishing branches of the Kenites? and this is fully answered in the same book of Judges, chap. iv. 11. *Heber the Kenite, which was of the children of Hobab the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is Kedesh.* A little after, verse 17. you read, that *there was peace between Jabin the king of Hazor, and the house of Heber the Kenite*: whereby it appears how potent the posterity of Hobab became, in consequence of the rewards promised him by Moses; when one branch of them was so considerable, as to enter into treaty with a prince who had nine hundred chariots of iron, verse 3. By the way, it was the wife of this Heber, by name Jael, who murdered Sisera, the general, in his sleep; notwithstanding he came for shelter to her tent on her own invitation, that she had refreshed him with food, and that he ought to expect all security from the peace established between his master Jabin, and her husband Heber. See p. 519. Judg. iv. 17. Some of these Kenites lived among the Amalekites, which last, when Saul had resolved to root out, 1 Sam. xv. 6. *he said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye showed kindness to all the children of Israel when they came up out of Egypt. So the Kenites departed from among the Amalekites.* The obligation of showing the way through the wilderness was never to be forgotten, as certainly it ought not. They are mentioned again twice in the first book of Samuel, xxvii. 30. and xxx. 29. from which I have taken this passage. They were so heartily addicted to the law of Moses, notwithstanding their progenitors, Raguel and Jethro, were priests of Midian, which is never said of Hobab, that when Jehu would persuade the

nation of their idolatry, he chose for his most credible witness, Jonadab the son of Rechab, an illustrious man of this family. After inquiring, 1 Chron. ii. 55; 2 Kings, viii. 15, 36. *if his heart was right, he took him up into his chariot; and he said, Come with me; see my zeal for the Lord.* This Jonadab instituted in his own family and posterity the memorable sect of the Rechabites, denominated from his father, and living in the nearest conformity of all mortals to the dictates of nature, both for the preservation of health, and the avoiding of vanity, ambition, carking cares, and endless toil. An account of them will best sound from their own mouths. *I set before the sons of the house of the Rechabites, says Jeremiah, xxxv. 10. pots full of wine, and cups; and I said unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab the son of Rechab our father, commanded us, saying, Ye shall drink no wine, neither ye, nor your sons, for ever. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents, that ye may live many days in the land wherein ye be strangers. Thus have we obeyed the voice of Jonadab, the son of Rechab our father, in all that he has charged us; to drink no wine all our days, we, our wives, our sons, nor our daughters: not to build houses for us to dwell in; neither have we vineyard, nor field, nor seed, but we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.*

These Rechabites might furnish us with abundance of useful reflections: but this dissertation, wherein I have endeavoured that precision should reign next to perspicuity, is long enough already. I could easily enlarge it, especially in this latter part, would I produce all the shifts of the commentators, each to serve his own hypothesis, concerning Raguel, Jethro, and Hobab. They come nearest the point, who make Hobab to have been Jethro's brother. But I shall never tempt the reader's patience, where I have no prospect of instructing him: besides that the main subject of the cloud's not being miraculous can suffer nothing from wrangling about names, by those who would rather have any portion of the sacred writings to pass for nonsense, than that I should demonstrate it to be sense. In this, however, lies my comfort, that the Bible will ever preserve its dignity, notwithstanding the efforts of designing and interested men.

## EXODUS XI. 2, 3.

*Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.*

“LET the whole of this fact, according to the exact narration, be fairly and calmly considered, and it

will appear that as to THE EVENT of the spoiling of the Egyptians, it was even to Moses at first declared as a mere prophecy, delivered on mount Sinai, Exod. iii. 21, 22. and without his being himself at all able to know or imagine how it was to come to pass. And as

to the Israelites themselves, it does not at all appear, from what is said of the directions given to them to borrow, that it was ever told them by Moses, that *they should spoil the Egyptians*; or that they should by any means do such a thing, till the very event had irrevocably, and contrary to any foresight of theirs, taken place.

It does not at all appear, that they marched out of Egypt with any other intention, than that of going *three days journey* into the wilderness, and of then returning; or at least, with any other intention than that of making some short abode *there*, to perform their religious rites, and of then returning.

And therefore, when, after a long denial of this request to go and sacrifice unto *the Lord their God*, they were at last *thrust out*; yet even *then*, this was their utmost plan. And in fair construction of the whole history, we cannot but conceive, that *when* they borrowed the jewels, to enable them, in a more splendid manner, to perform their religious celebrations, they honestly and fully *intended*, and expected to *return* them; and actually would have done so, if Pharaoh had not pursued them, and, by the whole event, made them so hateful to the Egyptians, that it was not in their opportunity, or, by any means then existing, in their power, to have any further communication with the land of Egypt, or with any of the persons from whom they had borrowed these spoils; and to whom they certainly intended originally to have delivered them again.

The multitude that went out, being a *mixed multitude*, even with a great number of Egyptians in their company, *Exod. xii. 38.* plainly shows, that they thought of returning; and it was Pharaoh's hardness of heart, in pursuing them, contrary to any previous imagination of the Egyptians themselves, that alone changed the Israelites' course, frustrated all their *honest purpose*, and accomplished the divine prophecy.

But further, the ferocious attempt of the Egyptians to *destroy* the Israelites, after they had *consented* that they should go in peace; and contrary to all their solemn engagements to them; or at least to drag them into the most bitter bondage; was surely a more than sufficient cause for avowed hostility, and *reprisal*, in

any age, or country, upon the face of the earth: and such, that the Israelites *thenceforth* detaining the spoil, could no more stand in need of any apology, or vindication, than the *confiscation of the property of traitors*, or than the modern practice of making *reprisals at sea*.

If the Israelites, *after this*, had been in a situation where they could have returned with armed force, to invade the land of Egypt, and to carry away the *whole spoil* thereof, by what law of nations would they have been condemned?

But in the wilderness, where the Israelites were sojourning, the same sea which they had so miraculously crossed over, was an utter bar to all further intercourse with Egypt for any purpose, or on any account whatsoever. And even suppose a *restitution* to have remained, the bar placed by their miraculous passage, which they never could have had, originally, any expectation of accomplishing, would effectually put it out of their power to carry such disposition into effect: whilst indeed, at the same time, the greater part of the very Egyptians most interested, had in all likelihood perished, together with Pharaoh himself." King's Morsels.

We observe, however, that God directs the Israelites to *demand*; so *לָמַד שָׁלַח*, ought to be rendered, and not *borrow*; of the Egyptians jewels of gold, &c. and at the 36th verse, instead of they *lent* unto them, it may as well be translated *they let them have*, or they granted them such things as they asked. It was proper they should have some reward for their servitude.

The following is Leigh's note on the word:

"Though this word sometimes import the demanding of a thing which is a point of justice or equity to give, as *Gen. xlv. 19.* yet it is usually applied to note the seeking of some thing by humble prayers and entreaties: so as it is not seldom put for prayer itself, 2 *Chron. xx. 4.* and sometimes for an earnest and humble inquiry after something we know not, *Numb. xxvii. 21*; *Deut. xiii. 14.* that we may be directed aright, and pursue the direction with effect; so, *Jer. l. 5.* We read it, *Exod. xiii. 35.* *borrowed*; but the word signifies also to *ask* or *require*; Junius renders it *petierunt, they asked*: Montanus, *postulaverunt, they demanded*."

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# ERRATA TO VOLUME I.

[The reader is reminded that the errors in the following Errata are those of the English Copy. Ed.]

Article.	Col.	Line.
<i>Abarim</i>	11	for xxxii. 19, read xxxii. 49.
<i>Abaroon</i>	6	for vi. 43, read vi. 46.
<i>Abba</i>	2	15 for ch. v, read viii. 4.
<i>Abel-Mehoolch</i>	2	for vii. 13, read vii. 22.
<i>Abel-Mitzraim</i>	2	for l. 2, read l. 11.
<i>Abhor</i>	3	for xxxix. 28, read xxxix. 38.
<i>Abiathar</i>	2	15 for xi. 26, read ii. 26.
<i>Abimelech I.</i>	21	for Gen. xxv. 17, read xx. 17.
<i>Abimelech III.</i>	4	for ix. 9, read ix. 6.
<i>Abishag</i>	14	for xi. 17, read ii. 17.
<i>Abishua</i>	6	for Judg. v. read Judg. iii.
<i>Abram</i>	5	10 for xii. 2, read xii. 1.
	12	19 for v. 23, read v. 22.
<i>Absalom</i>	2	53 for 2 Sam. xvi. read 2 Sam. xv.
<i>Abstinence</i>	2	11 for 1 Thess. 21, read 1 Thess. v. 22
<i>Abys</i>	20	for ix. 12, read ix. 11.
	22	for xxxiii. 2, read xxiv. 2.
	22	for xxxv. 6, read xxxii. 6.
<i>Addan</i>	3	for xi. 59, read vii. 61.
<i>Ader</i>	5	for xi. 8, 9, read ii. 8, 9.
<i>Adnah</i>	7	for xvii. 15, read xvii. 14.
<i>Adoni-Bezek</i>	7	for i. 4; vi. 7, read i. 4, 6, 7.
<i>Ador</i>	5	for 2 Macc. xiii. 20, read 1 Macc. xiii. 20.
<i>Adora or Adoraim</i>	5	for ii. 9, read xi. 9.
<i>Adoram</i>	2	20 for iv. 5, read iv. 6.
<i>Adrammytium</i>	1	for xxvii. 12, read xxvii. 2.
<i>Affinity</i>	2	5 for No. 157, read No. 153.
<i>Ages of the World</i>	4	25 for Gen. ii. read Gen. xi. through this column.
	5	25 for xxvii. 28, read xlvii. 28.
	5	41 for xv. 23, read xv. 13.
	5	9 for 215 years, read 645 years.
	6	13 for v. 32, read v. 31.
	6	21 for Sam. xii. 11, read 1 Sam. xii. 11.
	7	3 for 2 Sam. iii. 4, read 1 Kings ii. 11.
<i>Ahasuerus</i>	4	12 for viii. 1, 2, &c. read vii. 1, 2 &c.
<i>Ahava</i>	3	for vii. 15, read viii. 15.
<i>Ahaz</i>	22	for No. 3, read No. 2.
<i>Aher</i>	2	for viii. 12, read vii. 12.
<i>Ahijah</i>	5	for 1 Chron. read 1 Kings.
	3	11 for son of Baasha, read father of Baasha.
<i>Ahlai</i>	5	for xi. 31, read ii. 31.

Article.	Col.	Line.
<i>Ahoban</i>	2	for xi. 29, read ii. 29.
<i>Air</i>	6	for 1 Kings, read 2 Kings.
<i>Akan</i>	1	for py read py.
<i>Alcimus</i>	2	23 for xxv. 26, &c. read vii. 25, 26, &c.
<i>Alexandria</i>	4	6 for vii. 9, read vi. 9.
<i>Almond-tree</i>	19	for xiii. 5, read xii. 5.
<i>Almugim</i>	1	for xi. 7, read ix. 10, 11.
<i>Ambushes</i>	2	2 for Sam. read 1 Sam.
<i>Ammiel</i>	15	for 2 Sam. read 1 Chron.
<i>Amnon</i>	16	for 1 Chron. xiii. 9, read 2 Sam. xiii. 6.
<i>Amorites</i>	2	6 for xiii. 30, read xiii. 29.
<i>Anah</i>	2	21 for xix. 12, read xix. 13.
<i>Ananias</i>	2	21 for 23, 24, read 25, 26.
<i>Anarchy</i>	5	for 1 Sam. read Judges.
	5	for xix. 31, read xix. 1.
	5	for xxi. 24, read xxi. 25.
<i>Anathema</i>	14	for xxii. 19, read xxii. 20.
	3	8 for v. read xvi. 22.
	3	45 for xvii. 27, read xvii. 17.
<i>Andrew</i>	18	for i. 39, read i. 29.
	31	dele John vi. 9.
<i>Anem</i>	1	for Anem, read Aner.
<i>Angel</i>	23	for xi. 14, read xi. 2, 7.
	3	29 for xxxii. 8, read xxxiv. 7.
	5	15 for lxvii. 17, read lxviii. 17.
	6	35 for ii. 2, read iii. 2.
	8	48 after 2 Sam. add xxiv. 16.
	10	6 for xxxiii. 22, read xxxiii. 23.
	10	31 for xii. 16, read xii. 26.
	14	2 after Matth. xxv. add 31, 34.
	15	18 after Matth. xxviii. add 2—4.
	17	9 for xvi. 15, read xvii. 15.
	2	for chanar, read chaneh.
<i>Antiochus</i>	2	14 for ix. 6, read xi. 6.
	5	12 for v. 29, read v. 27.
<i>Aphses</i>	4	dele ii. 53.
<i>Apocalypse</i>	3	38 for xi. 9, read ii. 9.
<i>Apollonius</i>	2	1 for 1 Macc. read 2 Macc.
	2	20 for i. 30, 31, read iii. 10—12.
	24	for iii. 7, read iii. 4.
<i>Apollo</i>	3	for xxvii. read xviii.
<i>Aquila</i>	2	5 for xvii. 1, read xvii. 11.
<i>Arabia</i>	2	7 for 1 Chron. read 2 Chron.
<i>Araceans</i>	15	for Baariah, read Baanah.
<i>Aram</i>	2	12 for i. 34, read i. 3, 4.
<i>Ararat</i>	9	for xiii. 4, read viii. 4.
<i>Arcturus</i>	8	for xi. 9, read ix. 9.

Article.	col. line.
<i>Aretas</i>	3 30 for xi. 13, read xi. 32.
<i>Arth</i>	32 for xii. 5, read xxii. 5.
<i>Arial</i>	9 dele Ezek. xl. 15, 16.
<i>Arimathea</i>	3 for xxiii. 50, read xxiii. 51.
	2 16 for 1 Kings, read 1 Sam.
<i>Arioch</i>	20 for xxxvii. 1, 2, read xxxvii. 12.
<i>Aristarchus</i>	6 for xx. 5, read xx. 4.
<i>Armies</i>	6 for iv. 3, read vi. 3.
<i>Arms of the } Hebrews }</i>	12 for viii. 22, read xiii. 22.
	27 for xvii. 35, read xviii. 34.
	2 2 for xx. 36, read xx. 16.
	2 45 dele 1 Thess. v. 8, and insert Eph. vi. 13, &c.
	2 51 dele 1 Cor. ix. 25, and insert 1 Thess. v. 8.
	3 3 for xi. 5, read ii. 5.
<i>Aroer</i>	16 for xxiii. 25, read xiii. 25.
	17 for ii. 33, read xi. 33.
<i>Arpad</i>	4 for lxix. 23, read xlix. 23.
<i>Arphaxad</i>	31 for Tobit i. 16 ; iii. 7 ; iv. 11, read Judith i. 2, 5, 13, 15.
<i>Artaba</i>	6 for xiv. 3, read xiv. 2.
<i>Artaxerxes</i>	24 for i. 11, read ii. 1, &c.
	3 13 for i. 11, read ii. 1, &c.
<i>Asaiah</i>	3 for 2 Sam. iii. 26, 27, read 2 Kings, xxii. 14.
<i>Asaph</i>	3 for Joab read Joab.
	4 dele 2 Chron. xxxiv. 20, 31, and insert 2 Kings, xviii. 18.
<i>Ashpenaz</i>	3 for i. 3, read i. 3, 7.
<i>Asmodeus</i>	2 for vi. 14, read iii. 8.
<i>Ass</i>	11 for xxi. 4, read xxi. 5.
	2 7 for v. 15, read v. 22.
	2 25 for ix. 41, read ix. 42.
	4 11 after Fragment, insert No. 258.
	5 8 for ciii. 12, read civ. 11.
<i>Astarte</i>	4 for Deut. xii. 13, read Judg. ii. 13.
<i>Avim</i>	6 for xi. 23, read vii. 1.
	9 for xxxiv. 29, read xxxiv. 2.
<i>Axa</i>	2 dele Eccles. vi. 6. and Ezek. xl. 24, &c.
<i>Azar</i>	for Azar read Azaz.
<i>Azariah</i>	9 for v. 10, read vi. 9, 10.
	20 for 2 Chron. read 1 Chron.
	2 32 Not to be found. But see 1 Chron. ii. 38, 39.
	2 34 for Uriel, read Joel.
	2 57 after Abednego, insert Dan. i. 7.
<i>Azmaveth</i>	12 for viii. 30, read viii. 36.
<i>Azoth</i>	2 4 for iii. 2, read ii. 18.
<i>Azrikam</i>	for ἐζραῖμ, read ἐζραῖμ.
<i>Baal</i>	3 35 for xvii. 30, read xxvi. 30.
<i>Baalath</i>	2 for xix. 32, read xix. 3.
	3 for iv. 28, read iv. 29, Vulgate.
<i>Baal-Zephon</i>	3 for xix. 2, 9, read xiv. 2, 9.
<i>Baasha</i>	15 for xv. 1, read xvi. 1.
<i>Balaam</i>	2 54 for Mich. vi. 7, read Mich. vi. 5.
	2 54 for ii. 5, read ii. 15.

Article.	col. line.
<i>Baptism</i>	3 19 for iii. 1, read iii. 5.
<i>Baris</i>	2 9 for xlv. 10, read xlv. 8.
	2 15 for xlvii. 14, read xlviii. 13.
<i>Barnabas</i>	18 for ix. 22, 24, read xi. 22, 24.
<i>Basiotkia</i>	2 for xv. 21, read xv. 28.
<i>Bathsheba</i>	2 50 for xi. 12, read ii. 13, &c.
<i>Bear</i>	8 for xi. 23, 24, read ii. 23, 24.
<i>Beast</i>	2 15 for Isai. xx. 10, read Exod. xx. 10.
<i>Beauty</i>	2 1 for lxiii. 12, read lxviii. 12.
<i>Beccah</i>	8 for xvii. 23, read xvii. 24.
<i>Becher</i>	5 for xxiv. 35, read xxvi. 35.
<i>Bedad</i>	7 for xxxv. 35, read xxxvi. 35.
<i>Beersheba</i>	9 for xx. 31, read xxi. 31.
<i>Begging</i>	11 for v. 11, read xv. 11.
<i>Behemoth</i>	for xl. 10, read xl. 15.
<i>Bell</i>	46 for xiv. 8, 9, read xiv. 14.
	2 8 Hebrew transposed.
<i>Benediction</i>	2 15 for cxiv. 16, read cxv. 16.
<i>Berea</i>	7 for xviii. 10, read xvii. 10.
<i>Beryl</i>	2 for xxviii. 10, read xxviii. 20.
<i>Beth-Baal-Meon</i>	2 for xxxii. 37, read xxxii. 38.
<i>Beth-Dagon</i>	6 for xv. 51, read xv. 41.
<i>Beth-Lehem</i>	5 for Josh. xvii. 7, read Judg. xvii. 7.
<i>Beth-Shemesh</i>	12 for xiv. 41, read xix. 41.
	13 for iv. 7, read iv. 9.
	2 12 for xix. 58, read xix. 38.
<i>Bethulia</i>	5 for vi. 7, read vi. 10.
	2 2 for iv. 3, read iv. 6.
<i>Beth-Zur</i>	18 for xv. 38, read xv. 58.
<i>Bible</i>	3 15 for 1 Sam. xvii. 18, read 2 Sam. i. 18.
	4 6 for i. 1, read ii. 24.
	6 for ii. 2, 24, read ii. 2, 14.
<i>Bigvai</i>	3 12 for iii. 38, read ii. 38.
<i>Bird</i>	4 for xviii. 15, read xviii. 25.
<i>Bitter</i>	13 for iv. 29, read iv. 27.
<i>Blind</i>	2 16 for iii. 1, read iv. 12.
<i>Book</i>	4 38 for i. 1, read v. 1.
<i>Booz</i>	2 23 for iii. 21, read lii. 21.
<i>Bow</i>	8 for xvii. 35, read xviii. 34.
<i>Bread</i>	46 for ix. 9, 10, read iv. 9, 10.
	4 47 for xli. 4, read xlii. 3.
<i>Brook</i>	3 6 for xviii. 3, read xvii. 3.
	3 15 for cxxv. 11, read cxxvi. 4.
	3 23 for lxxiii. 15, read lxxiv. 15.
<i>Brother</i>	7 for xxvii. 56, read xiii. 55.
	2 15 for vi. 5, read viii. 1.
<i>Bull</i>	24 for xvii. 13, read xxii. 12.
	25 for lxviii. 31, read lxviii. 30.
<i>Buz</i>	3 for xii. 21, read xxii. 21.
<i>Cabbala</i>	27 for שִׁלָּה, read שִׁלָּה.
<i>Calcol</i>	5 for iv. 3, read iv. 31.
<i>Call</i>	9 for ix. 1, read ix. 6.
<i>Canticles</i>	2 2 for vide the continuation of the Fragments, read vide Frag- ments, No. 345, &c.
<i>Capitation</i>	2 for xxx. 30, read xxx. 12.
<i>Captivity</i>	45 for xi. 13, 14, read xi. 12.
<i>Caspian</i>	4 for xiii. 17, read viii. 17.

Article.	col. line.
<i>Cassia</i>	3 for xlv. 9, read xlv. 8.
<i>Cerastes</i>	6 for xlix. 27, read xlix. 17.
<i>Chedorlaomer</i>	2 7 read Ammonites; Deut. ii. 20, 21. Moses says the Zuzim.
	2 15 for ii. 20, 21, read ii. 10, 11.
<i>Chenani</i>	4 for Ezra, read Nehem.
<i>Cherub</i>	2 35 for iii. 14, read iii. 24.
<i>Chilion</i>	9 for i. 1, 29, read i. 1, 2.
<i>Choreba</i>	read Chozeba.
<i>Chrysolite</i>	3 for xxxix. 19, read xxxix. 13.
<i>Church</i>	15 for xxiii. 1, 23, read xxiii. 1, 2, 3.
<i>Cicer</i>	18 dele 2 Kings, vi. 25.
<i>Cinnereth</i>	17 for ii. 67, read xi. 67.
<i>Cloud</i>	2 13 for xxi. 5, read xii. 5.
<i>Colhoseh</i>	1 for כלחזה, read כלחזה.
<i>Convert</i>	3 for xl. 11, read xxx. 11.
<i>Corban</i>	2 20 for xxxii. 2, 3, read xxvii. 2, 3.
<i>Crown</i>	47 for xiii. 33, read xiii. 37.
<i>Cyprus</i>	2 13 for v. 39, read xv. 39.
<i>Cyrus</i>	6 11 for 1 Chron. read Isaiah.
<i>Dabbasheth</i>	6 for Josh. xix. 2, read Josh. xix. 11.
<i>Dadan</i>	4 for Ezek. xvii. 15, read Ezek. xxvii. 15.
	13 for 19, read 13.
<i>Dagon</i>	2 11 for No. 160, read No. 145.
<i>Damascus</i>	2 11 for Judith ii. 17, read Judith ii. 27.
<i>Darkness</i>	11 for third, read ninth.
<i>Dathan</i>	6 for Ps. cv. 17, read Ps. cvi. 17.
<i>David</i>	18 for xvi. 15, 16, read xvi. 1.
<i>Dead</i>	10 for Tob. i. 20, read Tob. i. 17.
	11 for ii. 10, read ii. 1.
	11 for vi. 18, read vi. 14.
	2 26 for John xix. 29, read John xix. 40.
<i>Death</i>	11 for iii. 24, read ii. 24.
<i>Debir</i>	2 for xv. 17, read xv. 15.
<i>Deborah</i>	13 for chap. iv. read chap. v.
<i>Delaiah</i>	12 for xxix. 18, read xxiv. 18.
<i>Deluge</i>	7 for xxviii. 10, read xxix. 10.
	7 for xxxi. 6, read xxxii. 6.
<i>Demon</i>	3 2 for xxv. 14, read xxv. 41.
	22 for 17, read 37.
<i>Denarius</i>	8 for xxi. 19, read xxii. 19.
<i>Desert</i>	6 for lxiv. 13, read lxv. 12.
	36 for 1 Kings, read 1 Sam.
	45 for xxi. 11, read xxi. 21.
	2 10 for Exod. ix. 2, read Numb. xiii. 21.
<i>Diabolus</i>	2 9 for xxi. 30, read xxi. 27.
<i>Dibon</i>	7 for דבן, read דבן.
	2 2 for xxii. 3, read xxxii. 3.
<i>Didrachma</i>	1 for xvii. 23, read xvii. 24.
<i>Dinah</i>	9 for xiv. 1, 2, read xxxiv. 1, 2.
<i>Divorce</i>	4 36 after Prov. xviii. 22, add [LXX and Vulg.]
	4 40 for 2 Cor. read 1 Cor.
<i>Dog</i>	2 15 for xxvi. 1, read xxvi. 11.
	2 15 for 1 Pet. ii. 21, read 2 Pet. ii. 22.

Article.	col. line.
<i>Double</i>	2 11 for xii. 7, read xii. 5.
<i>Dove</i>	11 for ii. 14, read ii. 24.
<i>Dream</i>	2 18 for xviii. 2, 3, read xviii. 12, 13.
	2 55 for lxxii. 20, read lxxiii. 20.
	2 56 for v. 2, 6, read v. 3, 7.
	10 dele xlv. 20.
<i>Dromedary</i>	13 for בקרה, read בקרה.
<i>Drunk</i>	16 for xi. 10, read ii. 10.
<i>Ears</i>	3 for xx. 13, read xx. 12.
	20 for x. 6, read x. 5.
<i>Earth</i>	2 7 for xxxix. 31, read xxxix. 26.
<i>Earthquake</i>	17 for iv. 1, read i. 1.
<i>Eating</i>	2 23 for xxiii. 47, read xxiii. 41.
	3 12 for xxiv. 9, 10, read xxiv. 9, 10.
<i>Ebal</i>	5 for xxvi. 23, read xxxvi. 23.
	2 29 for ver. 2, 3, read ver. 31, 32.
<i>Ecclesiasticus</i>	15 for i. 29, read i. 29.
<i>Egypt</i>	2 15 for lxxxix. 11, read lxxxix. 10.
<i>Elders</i>	9 for xii. 16, 21; iv. 29, read iii. 16; iv. 29; xii. 21.
	2 17 for xxiv. 32, read xxiv. 31.
<i>Eleazar</i>	3 21 for xxiii. 24, read xxiii. 21.
<i>Elephant</i>	2 16 for xl. 10, read xl. 15.
	2 25 for lxxxii. 51; civ. 36, read lxxxviii. 51; cv. 36.
<i>Eliab</i>	12 for vi. 33, read xl. 33.
<i>Eliel</i>	6 for v. 34, read v. 24.
<i>Eliexer</i>	30 for ii. 18, 22, read ii. 18—22; xviii. 4.
<i>Elioenai</i>	7 for 2 Sam. v. 16, read 1 Chron. iii. 23.
<i>Elixaphan</i>	11 for 15, read 25.
<i>Emmanuel</i>	3 for xi. read vii.
<i>Enaim</i>	7 Hebrew transposed.
<i>Endor</i>	1 for עין דור, read עין דור.
	8 for xxviii. 12, read xxviii. 7.
<i>Engannim</i>	8 for xx. 29, read xxi. 29.
<i>Ephah</i>	35 for xv. xviii. read v. xviii.
<i>Ephod</i>	2 25 for iii. 5, read iii. 4.
<i>Ethiopia</i>	4 10 for xi. 1, read xiii. 1.
<i>Euphrates</i>	2 4 for xxiv. 36, read xxiv. 26.
<i>Excommu- nication</i>	2 10 for xviii. 7, read xviii. 17.
<i>Eye</i>	2 45 dele Eccles. ii. 10.
<i>Eyelids</i>	16 for Jer. ix. read Jer. iv.
<i>Ezekiel</i>	4 45 for xxxviii. 1, read xxxvii. 1.
<i>Exion-gaber</i>	2 for ען, read ען.
<i>Father</i>	43 for lxxviii. 6, read lxxviii. 5.
<i>Fig</i>	2 6 for 272, read 260.
<i>Finger</i>	15 for lix. 8, read lviii. 9.
<i>Fire</i>	4 7 for iii. 2, read iii. 11.
<i>First fruits</i>	2 54 for ii. 12, read ii. 13.
<i>Fish</i>	2 42 for No. 160, read No. 145.
<i>Flesh</i>	2 29 for xxxviii. 27, read xxxvii. 27.
<i>Foot</i>	30 for ii. 2, read ii. 25.
<i>Foreskin</i>	30 for i. 16, read i. 15.
<i>Fountain</i>	21 for iv. 13, read iv. 12.
	2 4 for lxxviii. 27, read lxxviii. 26.
<i>Friend</i>	15 for Gen. xxvi. 24, read 2 Chron. xx. 7.
<i>Fruit</i>	5 for cxxxii. 12, read cxxxii. 11.
<i>Furrows</i>	2 2 for iv. 7, read vi. 7.

Article.	col.	line.
<b>Gall</b>	32	for ix. 8, 13, read xi. 8, 13.
	2	3 for v. 19, read iii. 19.
<b>Gate</b>	2	14 for xvi. 1, read xvi. 18.
	2	21 for v. 7, read v. 5.
	2	45 for cviii. read cvii.
<b>Gath</b>	5	for 1 Sam. xviii. 4. read 1 Chr. xviii. 1.
	25	for xx. 20, 22, read xxi. 20, 22.
	2	2 for vii. 1, 4, read vii. 14.
<b>Geliloth</b>	2	1 for xviii. 18, read xviii. 17.
<b>Gihon</b>	2	19 for xxiv. 37, read xxiv. 27.
<b>Gilead</b>	2	21 for xliii. 2, read xliii. 11.
<b>Gilgal</b>	2	5 for xl. 11, read xii. 11.
<b>Gison</b>	7	for No. 240, read No. 247.
<b>Glory</b>	30	for cviii. 8, read lvii. 8; cviii. 1.
	52	for ix. 14, read ix. 24.
<b>Gnosties</b>	9	for 1 Tim. read 2 Tim.
<b>Go in and out</b>	2	2 for xxix. 22, read xxix. 23.
<b>Gods</b>	2	4 for 1 Kings, read 1 Sam.
<b>Hadid</b>	3	for ix. 34, read vii. 37.
<b>Haman</b>	11	for xvi. 6, read xvi. 10.
<b>Hammon</b>	6	for No. 107, read No. 108.
<b>Hammoth-dor</b>	4	for Josh. xix. read Josh. xxi.
	7	for xix. 3, read xix. 35.
	2	for xiv. 8, read xiv. 10.
<b>Hananiel</b>	2	38 for lv. 11, read lv. 21. Vulg.
<b>Hand</b>	32	for xxvii. 45, read xxvii. 43.
<b>Haran</b>	2	19 for No. 103, read No. 108.
<b>Hashem</b>	9	for x. 14, read xi. 34.
<b>Hate</b>	20	for φυχῆς, read φυχῆν.
<b>Haxael</b>	10	for vii. 7, read viii. 18.
<b>Hazerim</b>	17	for xxxii. 1, read xxxiii. 17.
<b>Hand</b>	13	for No. 146, read No. 166.
<b>Heart</b>	26	for xxxiii. read xxviii.
	2	15 for xxxii. 4, read xxvii. 4.
<b>Heifer</b>	2	29 for 8, 4, read 34.
<b>Helek</b>	3	for xxxi. 30, read xxvi. 30.
<b>Hell</b>	25	for xvi. 2, read vi. 23.
	3	50 for lxxxviii. read lxxxviiiith.
	4	40 for xxxi. 10, read xxxi. 14.
	4	41 for lxiii. 16, read lxiii. 9.
	6	9 for ii. 3, read ii. 2.
<b>Hephzibah</b>	4	for xlii. 4, read lvii. 4.
<b>Hercules</b>	2	13 for No. 165, read No. 145.
<b>Heresy</b>	19	after xxiii. 6, add Philip. iii. 5.
	21	dele Philip. iii. 5.
<b>Hermontim</b>	2	for xli. 7, read xlii. 6.
<b>Hieronymus</b>	8	for vii. 2, read xli. 2.
<b>Hilkiah</b>	15	for xxiv. read xxxiv.
<b>Hin</b>	5	for xlv. 46, read xlv. 24.
<b>Hippopotamus</b>	4	for xl. 10, read xl. 15.
<b>To Hiss</b>	2	1 for li. 13. read l. 13.
	2	2 for xxviii. 36, read xxvii. 36.
<b>Honey</b>	21	for xvi. 18, 19, read xvi. 18, 19.
<b>Hophrah</b>	16	for 1 Chron. read 2 Chron.
<b>Hor</b>	6	for xxxiii. 50, read xxxii. 50.
<b>Horttes</b>	11	for xxiii. 2, read xxxiii. 2.
<b>Hosea</b>	1	for pwn, read pwn.
<b>Hours</b>	16	for iv. 16, read iv. 19.
<b>House</b>	3	8 for xxvii. 15, 20, read xxxvii. 15, 20.

Article.	col.	line.
<b>House</b>	3	43 for ii. 52. read ii. 5.
<b>Hymenæus</b>	2	5 for 1 Tim. read 2 Tim.
<b>Hypocrite</b>	8	for שׂוֹן, read שׂוֹן.
<b>Jaalam</b>	1	for ιεγμωμ, read ιεγλωμ.
<b>Jabex</b>	3	for ix. 9, 10, read iv. 9, 10.
<b>Jacob</b>	6	48 for xli. 25, 26, read xli. 25, 26.
<b>Jahazah</b>	6	Hebrew transposed.
<b>Jamnia</b>	7	for xv. 4, read xv. 46.
<b>Janohah</b>	1	for מִן read מִן.
<b>Jar</b>	16	for 2 Macc. read 1 Macc.
<b>Jara</b>	1	for מִן read מִן.
<b>Jaramoth</b>	8	for xxi. 20. read xxi. 29.
<b>Jasha</b>	1	for מִן read מִן.
<b>Iddo</b>	17	for ix. 2. read ix. 29.
<b>Jeduthun</b>	10	for xx. iii. read xxxix.
<b>Jeezer</b>	6	for מִן read מִן.
<b>Jehoshaphat</b>	2	22 for 1 Chron. read 2 Chron.
<b>Jehozadak</b>	8	for viii. 2, read v. 2.
<b>Jehu</b>	2	54 for x. 1, 2, 3, read ix. 30, 31.
<b>Jeremiah</b>	39	dele 2 Kings, xxiii. 4, 5, 6.
	2	39 for chap. xliii. read xxii. 24.
<b>Jeremoth</b>	3	for vii. 7, 18, read vii. 7, 8.
	3	for xxiii. 13, read xxiii. 23.
<b>Jerusalem</b>	2	41 for xxiv. 22, read xxxiv. 22.
	3	29 for Joash, read Amaziah.
	3	30 for Amaziah, read Joash.
	4	51 for ii. 21, 22. read iv. 21, 22.
	5	14 for i. 62, read i. 59.
<b>Jeshishai</b>	1	for σαρ, read σαρ.
<b>Jesus</b>	5	54 for viii. 23, read viii. 2, 3.
	7	34 for No. 115, read No. 145.
	15	34 for xv. 29—44. read xx. 29—34.
<b>Jesus II.</b>	2	6 for iv. 3, 8, read iii. 3, 8.
	2	27 for vi. 11, read iv. 11.
	2	31 for xlix. 14, read xlix. 11, 12.
<b>Jews</b>	5	49 for xxi. 24, read xix. 22.
<b>Imposition, &amp;c.</b>	15	for ix. 22, read iv. 4, 15, 24.
<b>Incense</b>	2	11 for Numb. read Lev.
<b>Inchantments</b>	17	for xvii. 11, read xviii. 11.
	2	29 for xlii. 12, read xlii. 1, 2.
	2	47 after xl. 25, add vide Hebrew.
<b>Iniquity</b>	2	26 for xvi. 31, read xv. 31.
<b>Joanna</b>	1	for מִן, read מִן.
<b>Joel</b>	19	for xvii. 20, read xxvii. 20.
	2	38 for ii. 6, read ii. 16.
<b>Johannan</b>	22	for xxiv. 11, read xxiv. 2.
<b>John</b>	2	7 for xi. 13, read xi. 18.
	4	33 for xix. 36, read xix. 26.
	5	16 for iii. 5—14, read viii. 5—14.
<b>Jonah</b>	3	15 for xii. 32, read xi. 32.
<b>Jonia</b>	10	dele Vide FRAGMENT, No. 288.
<b>Joshua</b>	4	2 for No. 155, read No. 154.
<b>Iron</b>	2	7 for 1 Kings, viii. 51, read Deut. xxviii. 48.
<b>Isaac</b>	1	for מִן or מִן read מִן or מִן.
	1	for מִן, read מִן.
	2	for מִן read מִן.
<b>Ishbi-benob</b>	1	for ισσι, read ισσι.
<b>Juda I.</b>	8	for xxxvii. 26, read xxxviii. 2—5.
<b>Ivory</b>	16	for xlv. read xlv. 8.
	2	8 for No. 214, read No. 217.









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